THE SERMONS OF MASTER HENRY SMITH,

gathered into one Volume.

PRINTED ACCORDING TO HIS corrected Copies in his life time.

WHEREVNTO IS ADDED

Gods Arrow against Atheists.



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NOBILISSIMO VIRO,
GVILIELMO CECILIO, EQVITI AVRATO, BARONI BVRGHLEIENSI, SVMMO ANGLIÆ THESAVRARIO, ET CANTABRIGIENSIS ACADEM. CANCELLARIO: HENRICVS SMITHVS HÆC PIGNORA IN GRATI ANIMI TESTIMONIVM CONSECRAVIT.

1891

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Gods Arrow against Atheists.

There are bound up in Gods Arrow

BEcause sickneſſe hath reſtrained mee from preaching, I am content to doe any good by writing. Happy is that author which is in ſtead of other, that after his booke is read, men need reade no moe of that matter. I goe vpon a Theame which many haue trauerſed before me prolixly, or curſorily, or barrenly: If I haue performed by ſtudy any more then the reſt, let my Reader iudge, and giue glory to him which teacheth by whom he will. What I haue indeuoured, my ſelfe doe feele, & others know. We are ignorant of many things, for a few that we vnderſtand: but I haue beene alwayes aſhamed that my writing ſhould weigh lighter for want of paines, which is the bane of printing, and ſurfetteth the Reader. Now I ſend thee like a Bee to gather honey out of flowers and weeds. Euery garden is furniſhed with either, and ſo is ours. Reade, pray, and meditate: thy profit ſhall be little in any booke, vnleſſe thou reade alone, and vnleſſe thou reade all, and record after, as the Bœreans *did the Sermons of* Paul. *It is one of the births of my trauailing, therefore take it with a right hand: and if thou finde any thing that doth make thee better, I repent not that others importunity hath obtained it for thee. Farewell. As* Iacob *bleſſed his ſonnes when he left them; ſo now I muſt leaue my fruit to others; I pray God to bleſſe it, that it may bring foorth fruit in others, and bee the ſauour of life to all that reade it.*

Thine in Chriſt, *H. S.*

THE EPISTLE TO THE TREATISE *of the Lords Supper.*

IN the firſt Sermon the aduerſary is confuted. In the ſecond Sermon the Communicants are prepared. In both are many obſeruations, and the words of the text expounded. Now labour for thy ſelfe, as I haue laboured for thee: I would haue thee profit ſomewhat more by this booke, becauſe it hath weakened me more then all the reſt.

Farewell.

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A PREPARATIVE TO MARRIAGE.

YOu are come hither to be contracted in the Lord, that is, of two to be made one; for as God hath knit the bones and sinewes together for the strengthening of mens bodies; so he hath knit man and woman together for the strengthening of their life, because *two are better then one*, and therefore when God made the woman for man, he said, *I will make him an helpe:* shewing that man is stronger by his wife. Euery marriage, before it be knit, should be contracted; as it is shewed in Exodus 22.16. and Deut. 22.28. Which stay betweene the contract and the marriage, was the time of longing, for their affection to settle in, because the deferring of that which we loue, doth kindle the desire, which if it came easily and speedily vnto vs, would make vs lesse loue it. Therefore we read how *Ioseph* and *Marie* were contracted before they were married. In the contract Christ was conceiued, and in the marriage Christ was borne, that he might honour both estates; virginity with his conception, and mariage with his birth. You are contracted, but to be married: therefore I passe from contracts to speake of mariage, which is nothing else but a communion of life betweene man and woman ioyned together according to the ordinance of God.

Gen. 2.18.

Eccles. 9.9.

Why contracts goe before marriage.

Exod. 22.16.

Deut. 22.28.

Mat. 1.18.

* That is, betweene the contract and the Marriage.

Luke 1.27. & 42. & 19, &c.

What Marriage is.

First, I will shew the excellency of marriage: then the institution of it: then the causes of it: then the choice of it: then the duties of it: and lastly, the diuorcement of it.

The parts of the Treatise.

Well might *Paul* say, *Marriage is honourable*: for God hath honoured it himselfe. It is honourable for the author, honourable for the time, and honourable for the place. Whereas all other ordinances were appointed of God by the hands of men, or the hands of Angels: Marriage was ordained by God himselfe, which cannot erre. No man nor Angell brought the wife

Heb. 13.4.

The excellency of Marriage.

Acts. 7.38. *Heb.* 2.2.

to

Gen.2.22. to the husband but God himselfe: so marriage hath more honour of God in this, then all other ordinances of God beside, because he solemnized it himselfe.

Marriage the first ordinance of God. Then it is honourable for the time, for it was the first ordinance that God instituted, euen the first thing which he did after man and woman were created, and that in the state of innocency, before either had sinned; like the finest flowre, which wil not thriue but in a cleane ground. Before man had any other calling, he was called to be a husband; therefore it hath the honour of antiquity aboue all other ordinances, because it was ordained first, and is the ancientest calling of men.

Then it is honourable for the place: for whereas all other ordinances were instituted out of Paradise, marriage was instituted in Paradise, in the happiest place, to signifie how happie they are that marrie in the Lord; they doe not only marry one another, but Christ is married vnto them: and so marriage hath the honour of the place aboue all other ordinances, because it was ordained in Paradise.

Gen.3.15. As God the Father honoured marriage, so did God the Son, which is called *the seed of the woman*; therefore marriage was so honoured amongst women because of this seed, that when *Elizabeth* brought forth a son, she said, that God had taken away her rebuke, counting it the honor of women to beare children, and by consequence, the honour of women to be married: for the children which are borne out of marriage, are the dishonor of women, and called by the shamefull name of Bastards.

Luke 1.25.

Deut.23.2.

Christs first miracle at a Marriage. *John* 2.8. As Christ honoured marriage with his birth, so he honoured it with his miracles: for the first miracle which Christ did, hee wrought at a marriage in Cana, where hee turned the water into wine: so, if Christ be at your marriage, that is, if you marry in Christ, your water shall be turned into wine; that is, your peace, and your rest, and your ioy, and your happinesse shall begin with your marriage: but if you marry not in Christ, then your wine shall be turned into water, that is, you shal liue worse hereafter then you did before.

As hee honoured it with miracles, so he honoured it with praises: for hee compareth the Kingdome of God to a Wedding, and hee compareth holinesse to a Wedding Garment.

Matth. 22.2. *Verse* 11.

And

And the fifth of Canticles he is wedded himselfe. *Cant.5.9.*

We reade in Scripture of three marriages of Christ. The first was, when Christ and our nature met together. The second is, when Christ and our soule ioyne together. The third is the vnion of Christ and his Church. These are Christs three wiues. As Christ honored mariage, so do Christs Disciples: for *Iohn* calleth the coniunction of Christ and the faithfull, a marriage. And in Reu. 21.9. the Church hath the name of a Bride, wheras Heresie is called an harlot. Further, for the honour of marriage, *Paul* sheweth, how by it the curse of the woman was turned into a blessing, for the womans curse was the paines which she should suffer in her trauell. Now by marriage this curse is turned into a blessing: for children are the first blessing in all the Scripture. And therefore Christ saith, that so soone as the mother seeth a man-child born into the world, she forgetteth all her sorrowes, as though her curse were turned into a blessing.

Three marriages of Christ. *Reuel.19.7.* *Reuel.21.9.* *Reuel.17.1.* By marriage the womans curse turned into two blessings. *Gen.3.16.* *Gen.1.28.* *Iob.16.11.*

And further *Paul* saith, that by bearing of children, if shee continue in faith, and patience, she shall be saued; as though one curse were turned into two blessings. For first, shee shall haue children, & after, she shall haue saluation. What a mercifull God haue we, whose curses are blessings? So hee loued our parents, when he punished them, that hee could scarce punish them for loue; and therefore a comfort was folded in his iudgement. *1.Tim.2.15.* For those paines will try her faith. Note.

To honour marriage more, it is said, that God tooke a rib out of *Adams* side, and thereof built the woman. He is not said to *make* man a wife, but to *build* him a wife; signifying, that man and wife make (as it were) one house together, & that the building was not perfect, vntill the woman was made as well as the man: therefore if the building be not perfect now, it must bee destroyed againe. *Gen.2.22.*

Before God made the woman, it is said, that he cast the man into a sleep, and in his sleep he tooke a rib out of his side: and as he made man of earth, so hee made the woman of bone, while *Adam* was asleepe. A note of *Adams* sleep. *Gen.2.21.*

This doth teach vs two things: as the first *Adam* was a figure of the second *Adam*; so the first *Adams* sleep was a figure of the second *Adams* sleep, and the first *Adams* spouse was a figure of the second *Adams* Spouse. That is, as in the sleep of *Adam*, *Eue* *1.Cor.15.22. & 45.*

was

was borne, so in the sleepe of Christ the Church was borne. As a bone came out of the first *Adams* side, so blood came out of the second *Adams* side. As *Adams* spouse receiued life in his sleepe, so Christs Spouse receiued life in his sleepe: that is, the death of Christ is the life of the Church; for the Apostle calleth death a sleepe: but Christ which died, is called life, shewing that in his death we liue. Secondly, this sleep which the man was cast into, while his wife was created, doth teach vs, that our affections, our lusts, and our concupiscences should sleepe while we goe about this action. As the man slept while his wife was making, so our flesh should sleepe while our wife is chusing; lest as the loue of venison wan *Isaac* to blesse one for another, so the loue of gentry, or riches, or beauty, make vs take one for another.

Ephes. 5. 14.
Iob. 14. 6.

A second note of *Adams* sleepe.

Gen. 27. 3.

To honour marriage more yet, or rather to teach the married how to honour one another, it is said, that the wife was made of the husbands rib; not of his head, for *Paul* calleth the husband the wiues head; not of the foote, for he must not set her at his foot: the seruant is appointed to serue, & the wife to help. If she must not match with the head, nor stoop at the foote, where shall he set her then? He must set her at his hart, & therefore she which should lie in his bosome, was made in his bosome, and should be as close to him as his rib, of which she was fashioned.

A note of *Adams* rib.
Gen. 2. 22.
Ephes. 5. 23.
The fathers obseruation.

Lastly, in all nations the day of marriage was reputed the ioyfullest day in all their life, and is reputed still of all: as though the sunne of happinesse began that day to shine vpon vs, when a good wife is brought vnto vs. Therefore one saith, that marriage doth signifie merry age, because a play-fellow is come to make our age merry, as *Isaac* and *Rebecca* sported together.

Salomon considering all these excellencies, as though wee were more indebted vnto God for this, then other temporall gifts, saith; *House and riches are the inheritance of the father, but a prudent wife commeth of the Lord.*

Prou. 14. 14.

House and riches are giuen of God, and all things else; and yet he saith, house and riches are giuen of parents, but a good wife is giuen of God: as though a good wife were such a gift, as we should account comes from God alone, and accept it as if he should send vs a present from heauen, with this name written on it, *The gift of God.*

Thus *Adam* doth, *Gen.* 2.

Beasts

Beasts are ordained for foode, and clothes for warmth, and flowers for pleasure; but the wife is ordained for man, like little Zoar, a city of refuge to flie to in all his troubles, and there is no peace comparable vnto her, but the peace of conscience. *Gen.19.20.*

Now it must needs be that marriage, which was ordained of such an excellent Author, and in such a happy place, and of such an ancient time, and after such a notable order, must likewise haue speciall causes for the ordinance of it. Therefore the holy Ghost doth shew vs three causes of this vnion.

Three causes of Marriage.

One is the propagation of children, signified in that, when *Moses* saith, *He created them male and female*: not both male, nor both female, but one male and the other female; as if hee created them fit to propagate other. And therefore when hee had created them so, to shew that propagation of children is one end of marriage, he said vnto them, *Increase and multiplie*: that is, Bring foorth children, as other creatures bring foorth their kind. *Gen.2.22.* *Gen.1.28.*

For this cause marriage is called Matrimony, which signifieth motherage, because it makes them mothers, which were virgins before, and is the seminary of the world, without which all things should be in vaine, for want of men to vse them: for God reserueth the great City to himselfe, and this Suburbs hee hath set out vnto vs, which are Regents by sea and by land.

Why marriage is called matrimonie.

If children be such a chiefe end of marriage, then it seemes, that where there can be no hope of children, for age and other causes, there marriage is not so lawfull, because it is maimed of one of his ends, and is rather to be sought for wealth, or for lust, then for this blessing of children. It is not good grafting of an old head vpon young shoulders, for they will neuer beare it willingly, but grudgingly.

This is signified in *Deut.23.1.*

Twice the wife is called *The wife of thy youth*: as though when men are old, the time of marrying were past. Therefore God makes such vnequall matches so ridiculous euery where, that they please none but the parties themselues. *Prou.5.18.* *Mal.2.15.*

The second cause is, to auoide fornication: this *Paul* signifieth when he saith, *For the auoiding of fornication, let euery man haue his own wife.* He saith not, for the auoiding of adultery, but for auoiding of fornication: shewing that fornication is vn-

The second cause. *1.Cor.7.8.*

lawfull

Papists stewes.

lawfull too, which the Papists make lawfull, in mintaining their stewes, as a stage for fornicators to play vpon, and a sanctuary to defend them; like to *Absalons* tent, which was spred vpon the top of the house, that all *Israel* might see how he defiled his fathers concubines. For this cause *Malachi* saith, that God did create but one woman for the man; he had power to create moe, but to shew that hee would haue him to sticke to one, therefore he created of one rib, but one wife for one husband. And in the Arke there were no mo women then men, but foure wiues for foure husbands, although it was otherwise in the beginning of the world, when many wiues might seeme necessary to multiply mankind.

2. Sam. 16. 22.

Mal. 2. 15.

If any might haue a dispensation herein, it seemes that Kings might be priuiledged before any other, because of their succession to the Crowne, if his wife should happen to be barren: and yet the King is forbidden to take many wiues, in Deut. 17. 17. as well as the Minister, 1. Tim. 3. 2. shewing that the danger of the State doth not counteruaile the danger of fornication.

Deut. 17. 17.

1. Tim. 3. 2.

For this cause wee reade of none but wicked *Lamech* before the flood, that had more wiues then one, whom *Iouinian* calleth a monster, because hee made two ribs of one. And another saith, that the name of his second wife doth signifie a shaddow, because she was not a wife, but the shaddow of a wife. For this cause the Scripture neuer biddeth man to loue his wiues, but to loue his wife, and saith, *They shall be two in one flesh*; not three, nor foure, but onely two. For this cause King *Salomon* calleth the whorish woman a strange woman: to shew that she should be a stranger vnto vs, and we should be strange to her. For this cause children which are borne in marriage, are called *Liberi*, which signifieth free borne: and they which are borne out of mariage, are called bastards; that is, base-borne, like the Mule which is ingendred of an Asse and a Mare. Therfore adulterers are likened to the diuell, which sowed another mans ground: adulterers sow for a harueſt, but they sow that which they dare not reape. Therefore children borne in wedlocke, are counted Gods blessing, because they come by vertue of that blessing, *Increase and multiply*. But before *Adam* and *Eue* were married, God neuer said, *Increase*; shewing that he did curse, and not blesse such increase.

Gen. 4. 23.

Mat. 9. 5.

Pro. 2. 16.

Gen. 36. 25.

Fornicators like the diuell.

Mat. 13. 22.

Psal. 128. 4.

Gen. 1. 28.

creaſe. Therefore we reade not in all the Scripture of one Baſtard that came to any good; but only *Iephtah*: and to ſhew that no inheritance did belong to them in heauen, they had no inheritance in earth, neither were counted of the congregation, as other were, Deut. 23. 2. Baſtards. *Judg.* 11. They might be ſaued, but they had the marke of the curſe.

Now becauſe marriage was appointed for a remedy againſt fornication, therefore the Law of God inflicted a ſorer punishment vpon him which did commit vncleanneſſe after marriage, then vpon him which was not married; becauſe hee ſinned, although he had the remedy of ſin, like a rich thiefe which ſtealeth and hath no need. *Luk.* 20. 10. *Deut.* 22. 22. Married fornicators.

Now if marriage be a remedy againſt the ſin of fornication, then vnleſſe Miniſters may commit the ſinne of fornication, it ſeemes that they may vſe the remedy as well as other: for as it is better for a man to marry then to burne, ſo it is better for all men to marry then to burne: and therefore *Paul* ſaith, *Marriage is honourable amongſt all men.* And againe, *For the auoiding of fornication, let euery man haue his wife.* And as though he did foreſee that ſome would except the Miniſter in time to come: in the firſt Epiſtle of *Timothy*, the third chapter, and ſecond verſe, he ſpeakes more preciſely of the Miniſters wife, then of any other, ſaying, *Let him be the husband of one wife.* And leſt ye ſhould ſay, that by one wife he meaneth one Benefice, like the Papiſts; he expoundeth himſelfe in the fourth verſe, and ſaith, that hee muſt be one that can rule his houſe well, and his children. Marriage of Miniſters. *1. Cor.* 7. 2. *Heb.* 13. 4. *1 Cor.* 7. *1. Tim.* 3. 2.

Sure God would not haue theſe children to be Baſtards, and therfore it is like that he alloweth the Miniſter a wife. Therfore *Paul* ſaid well, that he had no commandement for virginity: for virginity cannot be commanded, becauſe it is a ſpeciall gift, but not a ſpeciall gift to Miniſters; and therefore they are not to be bound more then other. A peculiar gift may not be made a generall rule, becauſe none can vſe it but they which haue it. And therefore, 1. Cor. 7. 17. he ſaith, *As God hath diſtributed to euery man, ſo let him walke.* That is, if he haue not the gift of continency, he is bound to marry: and therefore *Paul* commandeth in the 7. verſe, whether hee be Miniſter or other, *If they cannot abſtaine, let them marry*: as though they tempted God if they married not. *1. Cor.* 7. 6. *1. Cor.* 7. 17.

The

Mat.19.11. Christ speaking of chastity, saith, *All men cannot receiue this thing.* Therefore vnlesse that we know that this order of men can receiue this thing, Christ forbids to binde them more then other: and therefore as the Priests were married that taught the Law, so Christ those Apostles that were married, to preach the Gospell. Therefore the doctrine of Papists is the doctrine of diuels: for *Paul* calleth the forbidding of marriage, the doctrine of diuels: a fit side for all their bookes.

1.Tim.4.3.

Lastly, if marriage be a remedy against sinne, then marriage in it selfe is no sinne: for if marriage in it selfe were a sinne, we might not marry for any cause, because we must not doe the least euill, that the greatest good may come of it: and if marriage be not a sinne, then the duties of marriage are not sinne, that is, the secret of marriage is not euill: and therefore *Paul* saith, not only *Marriage is honourable*, but *the bed is honourable*, that is, euen the action of marriage is as lawfull as marriage.

Rom.3.8.

Heb.13.4.

Besides, *Paul* saith, *Let the husband giue vnto the wife due beneuolence.* Here is a commandement to yeeld this dutie: that which is commanded, is lawfull; and not to doe it, is a breach of the commandement. Therefore marriage was instituted before any sinne was, to shew that there is no sinne in it, if it bee not abused: but because this is rare; therefore after women were deliuered, God appointed them to bee purified, shewing that some filthe or other doth creepe into this action, which had need to be repented; and therefore when they prayed, *Paul* would not haue them come together, lest their prayers should be hindred.

1.Cor.7.2.

Leuit.12.4,5, &c.

1.Cor.7.5.

The third cause. Gen.2. The third cause is to auoid the inconuenience of solitarinesse, signified in these words: *It is not good for man to bee alone*; as though he had said, This life would be vnfarable and tedious, and vnpleasant vnto him, if the Lord had not giuen him a wife to comfort his troubles. If it be not good for man to bee alone, then it is good for man to haue a fellow: therefore as God created a paire of all other kinds, so he created a paire of this kind.

We say that one is none, because hee cannot be fewer then one, he cannot be lesse then one, he cannot be weaker then one:

and

and therefore the Wiseman saith, *Woe to him that is alone*, that is, he which is alone, shall haue woe. Thoughts, and cares, and feares will come to him, because he hath none to comfort him, as theeues steale in when the house is emptie; like a Turtle, which hath left his mate, like one legge, when the other is cut off, like one wing, when the other is clipt, so had the man been, if the woman had not been ioyned to him: therefore for mutuall societie, God coupled two together, that the infinite troubles which lie vpon vs in the world, might bee eased with the comfort and helpe one of another, and that the poore in the world might haue some comfort as well as the rich: for *the poore man (saith Salomon) is forsaken of his owne brethren*: yet God hath prouided one comfort for him, like *Ionathans* armour-bearer, that shall neuer forsake him: that is, *another selfe*: which is the onely commoditie (as I may terme it) wherein the poore doe match the rich: without which some persons should haue no helper, no comfort, no friend at all. *Eccles.* 4.10. *Prou.* 19.9. *Prou.* 27.2. 1. *Sam.* 14.7. A wife is the poore mans riches.

But as it is not good to be alone, so *Salomon* sheweth, *That it is better to bee alone; then to dwell with a froward wife*, which is like a quotidian ague, to keepe his patience in vre. Such Furies doe haunt some men like *Saul's* spirit, as though the deuill had put a sword into their hands to kill themselues: therefore chuse whom thou maist enioy, or liue alone still, and thou shalt not repent thee of thy bargaine. *Prou.* 21.9. 1. *Sam.* 16.14.

That thou maist take and keepe without repentance, now we will speak of the choice, which some call the way to good wiues dwelling, for these flowers grow not on euery ground: therefore they say, that in wiuing and thriuing, a man should take counsell of all the world, lest hee light vpon a curse, while he seekes for a blessing. As *Moses* considered what spies he sent into Canaan, so thou must regard whom thou sendest to spie out a wife for thee. Discretion is a warie spie, but fancie is a rash spie, and liketh whom she will not like againe. The choice. *Deut.* 1.23. Two spies for a wife.

In the Reuelation Antichrist is described by a woman; and in *Zachary*, sin is called a woman; which sheweth, that women haue many faults: therefore he which chuseth of them, had need haue iudgement, and make an Anatomie of their hearts and mindes, before hee say, This shall be mine. For the wisest man *Zach.* 5.7.

has

saith,

Eccle 7.30. faith, *I haue found one man of a thousand, but a woman among them all haue I not found.* Although this may be vnderstood of his Concubines, yet it implieth that generally there is a greater infirmitie in women then in men, because hee compareth them together, as though there were a dearth of good women ouer the world.

For help hereof, in 1. Cor. 7. 39. we are taught to marry in the Lord; then we must chuse in the Lord too: therefore we must begin our marriage where *Salomon* began his wisedome. *Giue vnto thy seruant an vnderstanding heart.* So, Giue vnto thy seruant an vnderstanding wife. If *Abrahams* seruant prayed vnto the Lord, to prosper his businesse, when he went about to chuse a wife for another, how shouldest thou pray when thou goest about a wife for thy selfe? that thou must say after, *My lot is fallen in a pleasant ground.* To direct thee to a right choice herein, the holy Ghost giues thee two rules in the choice of a wife, godlinesse and fitnesse: godlinesse, because our spouse must be like Christs Spouse, that is, graced with gifts, and imbroidered with vertues, as if we married holinesse her selfe. For the marriage of man and woman is resembled of the Apostle to the marriage of Christ and the Church. Now the Church is called holy, because she is holy. In the sixth of the Canticles she is called vndefiled, because she is vndefiled. In the 45. Psalme she is called faire within, because her beautie is inward: So our spouse should be holy, vndefiled, and faire within. As God respecteth the heart, so we must respect the heart, because that must loue, and not the face. Couetousnesse hath euer been a suter to the richest, and pride to the highest, and lightnesse to the fairest: and for reuenge hereof, his ioy hath euer ended with his wiues youth which tooke her beautie with it. The goods of the world are good, and the goods of the body are good, but the goods of the minde are better. As *Paul* commendeth Faith, Hope, and Charitie, but saith, the greatest of these is Charitie: so may I commend beautie, and riches and godlinesse, but the best of these is godlinesse, because it hath the things which it wants, and makes euery state alike wish him gift of consecration.

Godly, and fit.

Ephes. 5. 29. Cant. 6. 8. Psal. 45. 9.

1. Sam. 16. 7.

1. Cor 13. 13.

A fit wife.

Secondly, the mate must be fit, it is not enough to be vertuous, but to bee sutable, for diuers women haue many vertues,

and yet doe not fit to some men: & diuers men haue many vertues, and yet doe not fit to some women: and therefore we see many times, euen the godly couples to iarre when they are married, because there is some vnfitnes between them, which makes odds. What is odds, but the contrary to euen? therefore make them euen (saith one) and there will be no odds. From hence came the first vse of the Ring in weddings, to represent this euennesse: for if it be straiter then the finger, it will pinch, and if it be wider then the finger, it will fall off; but if it be fit, it neither pincheth, nor slippeth: so they which are alike, striue not, but they which are vnlike, as fire and water. Therefore one obserueth, that concord is nothing but likenesse, & all that strife is for vnfitnesse: as in things when they fit not together, and in persons when they fute not one another. How was God pleased when he had found a King according to his owne heart? So shall that man be pleased that findes a wife according to his owne heart, whether he be rich or poore, his peace shall afford him a cheerefull life, and teach him to sing, *In loue is no lacke*. Therefore a godly man in our time thanked the Lord that he had not onely giuen him a godly wife, but a fit wife: for hee had said, not that she was the wiseſt, nor the holiest, nor the humblest, nor the modestest wife in the world, but the fittest wife for him in the world, which euery man should thinke when that knot is tyed, or else so oft as hee seeth a better, hee will wish that his choice were to make againe. As he did thanke God for sending him a fit wife; so the vnmarried should pray to God to send him a fit wife: for if they be not like, they will not like.

The fitnesse is commended by the holy Ghost in two words: one is in the second of Genesis, and the other in 2. Cor. 6. 14. that in Genesis is *Meete*: God saith, *I will make man a help meete for him*. Shewing that a wife cannot helpe well, vnlesse shee be meete. Further, it sheweth that man is such an excellent creature, that no creature was like vnto him, or meete for him, till the woman was made.

This meetnesse God sheweth againe in the 22. verse, where Moses saith, That of the rib which was taken out of man, God built the woman: signifying, that as one part of the building doth meete and fit with another; so the wife should meete and

The ceremony is not approued, but the inuention declared.

1. *Sam.* 2. 35.

The saying of a wise man.

Gen. 2. 18. 2. *Cor.* 6. 14.

Gen. 2. 22.

be with the husband: that as they are called couples, so they may be called paires: that is, as a paire of gloves, or a paire of hose are alike; so man and wife should bee alike, because they are a paire of friends.

If thou be learned, chuse one that loueth knowledge; if thou be martiall, chuse one that loueth prowesse; if thou must liue by thy labour, chuse one that loueth his handy: for vnlesse her mind stand with thy vocation, thou shalt neither enioy thy wife nor thy calling.

That other word in 2. Cor. 6. 14. is *Yoke*: there marriage is called a Yoke. *Paul* saith, *Be not vnequally yoked*. If marriage be a yoke, then they which draw in it, must be fit, like two Oxen which draw the yoke together, or else all the burthen will lie vpon one. Therefore they are called yoke-fellowes too, to shew that they which draw this yoke, must be fellowes. As he which soweth seede, chuseth a fit ground, because they say, it is good grafting vpon a good stocke: so he, which will haue godly and vertuous children, must chuse a godly and vertuous wife: for like mother (saith *Ezechiel*) like daughter. Now as the traueller hath markes in his way, that he may proceed aright; so the sower hath markes in his way, that he may chuse aright.

Phil. 4. 3.

Ezech. 16. 44.

There be certaine signes of this fitnesse, & godlinesse, both in the man and in the woman. If thou wilt know a godly man, or a godly woman, thou must marke fiue things: the report, the lookes, the speech, the apparell, and the companions: which are like the pulses, that shew whether we be well or ill. The report, because as the market goes, so they say the market men will talke. A good man commonly hath a good name, because a good name is one of the blessings which God promiseth to good men: but a good name is not to be pitched from the wicked: & therefore Christ saith, *Curssed are you when all men speake well of you*: that is, when euill men speake well of you, because this is a signe that you are of the world, *for the world loueth and praiseth her owne*. Yet as Christ saith, *Who can accuse me of sinne?* So it should be said of vs; nor who can accuse me of swearing? who can accuse me of dicing? who can accuse me of fornication? No man can say this

Fiue rules in the choice of a good wife. Psal. 15. 26. Prou. 10. 7. Marke 14. 9. Luke 6. 26. John 15. 19. John 8. 46.

this of his thought, but euery man ſhould ſay it of the act, like *Zacharias* and *Elizabeth*, which are called vnblameable before men, becauſe none could accuſe them of open ſinnes. *Luk.1.6.*

The next ſigne is the looke: for *Salomon* ſaith in Eccleſ.8.7. *Wiſedome is in the face of a man*: ſo godlineſſe is in the face of a man, and ſo folly is in the face of a man, and ſo wickednesſe is in the face of a man. And therfore it is ſaid in *Eſay*, chap.3. verſ.9. *The triall of their countenance teſtifieth againſt them*: as though their lookes could ſpeake. And therefore we reade of proud lookes, and angry lookes, and wanton lookes: becauſe they bewray pride, and anger, and wantonneſſe. *Eccleſ.8.7.* *Eſay 3.9.*

I haue heard one ſay, that a modeſt man dwels at the ſigne of a modeſt countenance; and an honeſt woman dwelleth at the ſigne of an honeſt face, which is like the gate of the Temple that was called beautifull: ſhewing, that if the entry be ſo beautifull, within is great beauty. To ſhew how a modeſt countenance and womanly ſhamefaſtneſſe do commend a chaſt wife; it is obſerued that the word *Nuptiæ*, which ſignifieth the marriage of the woman, doth declare the maner of her marriage: for it importeth a couering, becauſe the virgins which ſhould be married, when they came to their husbands, for modeſty and ſhamefaſtneſſe did couer their faces: as we reade of *Rebeccah*, which ſo ſoone as ſhe ſaw *Iſaac*, & knew that he ſhould be her husband, ſhe caſt a vaile before her face, ſhewing that modeſty ſhould be learned before marriage, which is the dowry that God addeth to her portion. *Act.3.2.* *Gen.24.67.*

The third ſigne is her ſpeech, or rather her ſilence; for the ornament of a woman is ſilence: and therefore the law was giuen to the man rather then to the woman, to ſhew that he ſhould be the teacher, and ſhee the hearer: As the Eccho anſwereth but one, for many which are ſpoken to her: ſo a maides anſwere ſhould be in a word; for ſhe which is full of talke, is not likely to proue a quiet wife. To *Adam* firſt, and to *Moſes* after. Maides muſt ſpeake like an Eccho.

The eye and the ſpeech are the minds glaſſes, for *out of the abundance of the heart* (ſaith Chriſt) *the mouth ſpeaketh*: as though by the ſpeech we may know what aboundeth in the heart. And therefore hee ſaith, *By thy words thou ſhalt be iuſtified, and by thy words thou ſhalt be condemned*. That is, thou ſhalt be iuſtified *Matth.12.34.* *Matth.12.37.*

to be wise, or thou shalt be condemned to be foolish: thou shalt be iustified to be sober, or thou shalt be condemned to be rash: thou shalt be iustified to be humble, or thou shalt be condemned to be proud: thou shalt be iustified to be louing, or thou shalt be condemned to be enuious. Therefore *Salomon* saith, *A fooles lips are a snare to his owne soule.* Snares are made for others, but this snare catcheth a mans selfe, because it bewrayeth his folly, and causeth his trouble, and bringeth him into discredit. Contrariwise, *the heart of the wise* (saith *Salomon*) *guideth his mouth wisely, and the words of his mouth haue grace.* Now to shew that this should bee one marke in the choyce of thy wife, *Salomon* describing a right wife, saith, *She openeth her mouth with wisedome, and the law of grace is in her tongue.* A wife that can speake this language, is better then shee which hath all the tongues. But as the open vessels were counted vncleane, so account, that the open mouth hath much vncleanesse.

Pro. 18. 7.
Pro. 16. 23.
Eccles. 12. 10.
Pro. 31. 26.
Num. 19. 15.

The fourth signe is the apparell: for as the pride of the glutton is noted, in that he went in purple euery day, so the humility of *Iohn* is noted, in that he went in haire-cloth euery day. A modest woman is knowne by her sober attire, as the Prophet *Eliah* was knowne by his rough garment. Looke not for better within, then thou seest without; for euery one seemeth better then she is: if the face be vanity, the heart is pride. He which biddeth thee abstaine from the shew of euill, would haue thee abstaine from those wiues which haue the shewes of euill: for it is hard to come in the fashion, and not to bee in the abuse: and therefore *Paul* saith, *Fashion not your selues like vnto this world*, as though the fashions of men did declare of what side they are.

Luk. 16. 29.
Mark. 1. 6.
2. King. 1. 8.
1. Thes. 5. 22.
Rom. 12. 2.

The fifth signe is the company: for birds of a feather will flie together, and fellowes in sinne, will be fellowes in league, euen as yong *Rehoboam* chose yong companions. The tame beasts will not keepe with the wilde, nor the cleane dwell with the leprous. If a man can be knowne by nothing else, then he may be knowne by his companions; for, like will to like, as *Salomon* saith, *Theeues call one another.* Therefore when *Dauid* left iniquity, he said, *Away from me, all ye that worke iniquity*: shewing, that a man neuer abandoneth euill, vntill hee abandon euill company: for no good is concluded in this Parliament. Therefore

1. King. 12. 8.
Pro. 1. 11.
Psal. 6. 8.

fore chuſe ſuch a companion of thy life, as hath choſen company like thee before. For they which did chuſe ſuch as loued prophane companions before, in a while were drawne to bee prophane too, that their wiues might loue them. All theſe properties are not ſpied at three or foure commings: for hypocriſie is ſpun with a fine thred, and none are deceiued ſo often as louers. He which will know all his wiues qualities before he be married to her, muſt ſee her eating, and walking, and working, and playing, and talking, and laughing, and chiding, or elſe hee ſhall haue leſſe with her then he looked for, or more then hee wiſhed for.

When theſe rules are warily obſerued, they may ioyne together, and ſay as *Laban* and *Bethuel* ſaid; *This commeth of the Lord, therefore we will not ſpeake againſt it.* How happy are thoſe, in whom faith, and loue, and godlines are married together, before they marry themſelues? For none of theſe martiall, and cloudy, and whining marriages can ſay, that godlines was inuited to their Bride-ale; and therefore the bleſſings which are promiſed to godlineſſe, doe flie from them. *Gen.24.50.*

Now in this choice are two queſtions. Firſt, whether children may marry without their parents conſent. Secondly, whether they may marry with Papiſts or Atheiſts, &c. Touching the firſt, God ſaith; *Honour thy father and thy mother.* Now wherein canſt thou honor them more, then in this honourable action, to which they haue preſerued thee, and brought thee vp, which concerneth the ſtate of thy whole life? Againe, in the firſt inſtitution of marriage, when there was no father to giue conſent, then our heauenly Father gaue his conſent. God ſupplied the place of the father, and brought his daughter vnto her husband, and euer ſince, the father after the ſame manner hath offered his daughter vnto the husband. Parents conſent in marriage. *Exod.20.* *Gen.2.22.*

Beſide, there is a law, that if a man defloure a virgin, he ſhall marry her: but if the father of the virgin do not like of the mariage, then he ſhall pay vnto her the dowrie of virgins; that is, ſo much as her virginitie is eſteemed: ſo that the father might allow the marriage, or forbid it. *Exod.22.*

Againe, there is a law, that if a free-man, or free-woman, make a vow, it muſt be kept. But if a virgin make a vow, it ſhuld *Numb.30.6.*

not be kept vnleſſe the father approue it, becauſe ſhe is not free: therefore if ſhee did vow to marry, yet the father hath power by this law to breake it. Againe, our Sauiour ſaith, that in heauen there is no marying, or giuing to mariage: ſhewing that in earth there ſhould be a giuing to mariage, as well as marying. Therefore the law ſpeaketh vnto the father, ſayings: *Thou ſhalt not take a wife for thy ſonne of ſtrangers.* Therefore *Paul* ſpeaketh to the father, *If thou giue thy daughter to marriage, thou doſt well.* Therefore *Iobs* children are counted part of *Iobs* ſubſtance; ſhewing, that as a man hath the diſpoſition of his owne ſubſtance, ſo he hath the diſpoſition of his owne children. Therefore in Matth. 22. 30. the wife is ſaid to bee beſtowed in marriage; which ſignifieth, that ſome did giue her beſide her ſelfe. Therefore it is ſaid, that *Iacob* ſerued *Laban*, that *Laban* might giue him his daughter to wife. Therfore *Saul* ſaith to *Dauid*, I will giue thee mine eldeſt daughter to wife. Therefore it is ſaid, that *Iudah* tooke a wife to *Er* his ſon. Therefore *Sichem* ſaith to his father, Get me this maid to wife. Therfore in the marriage of *Iſaac*, we ſee *Abrahams* ſeruant in the place of *Iſaac*, and *Rebecca*, the maid and her parents, ſitting in Parliament together. Therefore *Samſon* thought he had found a maid to his liking, yet he would not take her to wife, before he had told his parents, and craued their aſſent. It is a ſweete wedding when the father and the mother bring a bleſſing to the feaſt: and a heauie vnion, which is curſed the firſt day that it is knit.

Deut. 7. 3.

1. Cor. 7. 38.

Iob 1. 3. & 10.

Gen. 29. 18.

1. Sam. 18. 17.

Gen. 28. 6.

Gen. 34. 9.

Gen. 24. 51. 52. 53.

Iudg. 14. 2.

The parents commit their children to Tutors, but themſelues are more then Tutors. If children may not make other contracts without their good will, ſhal they contract mariage, which haue nothing to maintaine it after, vnleſſe they returne to beg of them whom they ſcorned before?

Will you take your fathers money, and will you not take his inſtruction? Marriage hath need of many Counſellers, and doſt thou count thy father too many, which is like the foreman of thy inſtructors? If you marke what kind of youthes they bee, which haue ſuch haſte, that they dare not ſtay for their parents aduice, they are ſuch as hunt for nothing but beauties; and for puniſhment hereof, they marry to beggerie, and loſe their father and mother for their wife: therefore honour thy parents in

this,

this, as thou wouldest that thy children should honour thee.

The second question is answered of *Paul*, when he saith, *Be not vnequally yoked with infidels.* As we should not be yoked with Infidels, so we should not be yoked with Papists, and so we should not be yoked with Atheists, for that also is to be vnequally yoked, vnlesse we be Atheists too. As the Iewes might not marry with the Canaanites, so we may not marry with them which are like Canaanites: but as the sonnes of *Iacob* said vnto *Emor*, which would marry their sister; *We may not giue our sister to a man vncircumcised: but if you will be circumcised like vs, then we will giue you our daughters.* So parents should say to sisters, I may not giue my daughter to a man vnsanctified, but if you will be sanctified, then I will giue my daughter vnto you. Though heresie and irreligion be not a cause of diuorce, as *Paul* teacheth, yet it is a cause of restraint: for we may not marry all, with whome we may liue being married. If adultery may separate marriage, shal not idolatry hinder mariage, which is worse then it? Christ saith, *Let no man separate whom God hath ioyned*: so I may say, Let no man ioyne whom God doth separate. For if our father must be pleased with our mariage, much more should we please that Father which ordained marriage.

Marriage with Papists, &c. *Gen.* 24.3. *Exod.* 34.16. *Gen.* 28.1. *Mal.* 2.11. *Ezra* 9.12. *Gen.* 34.14. The similitude holds in their saying, and not in their meaning; for they spake truely, but they meant falsely. *Mat.* 19.6. *Marke* 10.9.

Shall I say, *Be my wife*, to whom I may not say, *Be my companion*? or, *Come to my bed*, to whom I may not say, *Come to my table*? How should my marriage speed well, when I marry one to whō I may not say, *God speed*, because she is none of Gods friends? *Esay* 52.11. 2. *Iohn.* 10.

If a man long for a bad wife, he were best go to hell a wooing, that he may haue choice. Is there no friend but the enemy? no tree but the forbidden tree? He marrieth with the diuell, which marrieth with the tempter: for *tempter* is his name, and to tempt is his nature. When a man may chuse, he should chuse the best: but this man chuseth the worst, like them which call good, euil, and euill, good. *Matth.* 4.3.

He prayeth, *Not to be led into tentation*, and leadeth himselfe into tentation. Surely hee doth not feare sinne, which doth not shunne occasions: and he is worthy to be snared, which maketh a trap for himselfe. When *Salomon*, the mirrot of wisdome, the wonder of the world, the figure of our Lord, by idolatrous concubines is turned to an Idolater, let no man say, I shall not *Luke* 11.4. 1. *King.* 11.1, &c.

be

be secured: but say, How shall I stand, where such a Cedar fell? The wife must be meete, as God said, Gen. 2. 18. But how is she meete, if thou be a Christian, and she a Papist? We must marry in the Lord, as *Paul* saith: but how doe we marry in the Lord, when we marry the Lords enemies? Our spouse must be like Christs Spouse: but Christs Spouse is neither harlot, nor heretike, nor Atheist. If she be poore, the Lord reproueth not for that; if she be weake, the Lord reproueth not for that; if she be hard-fauoured, the Lord reproueth not for that; all these wants may be dispensed with: but none giueth any dispensation for godlines but the diuell. Therefore they which take that priuiledge, are like to them which seek to Witches, and are guilty of preferring euill before good. This vnequall marriage was the chiefe cause that brought the flood, and the first beginning of Giants, and monstrous births, shewing by their monstrous children, what a monstrous thing it is, for belecutra and vnbeleeuers to match together.

1. Cor. 7. 39.

Gen. 3. 4.

Gen. 6. 2.

In Mat. 22. Christ sheweth, that before parties married, they were wont to put on faire and new garments: which were called Wedding garments: a warning vnto all which put on wedding garments, to put on truth and holinesse too, which so precisely is resembled by that garment more then other. It is noted, Luke 14. that of all them which were inuited to the Lords banquet, and came not, onely he which had maried a wife, did not desire to be excused, but said stoutly, *I cannot come*: shewing how this state doth occupy a man most, and draw him often from the seruice of God: and therefore we had not need to take the worst, for the best are combersome enough. In the booke of *Iob*, it is to be obserued, that his wife did tempt him to blaspheme God; and he did not *open his mouth to curse the day of his birth*, til after he had been so tempted by her: shewing, that wicked women are able to change the stedfastest man, more then al tentations besides. *Samson* would take a Philistian to wife, but he lost his honour, his strength, and his life by her, lest any should doe the like.

Mat. 22. 21.

Wedding garment.

Note.

Luke 14. 21.

Iob 2. 9.

Iob 3. 1.

Iudg. 14.

But what a notable warning is that in 2. Chron. 21. 6. where the holy Ghost saith: *Iehoram walked in the way of Ahab, for he had the daughter of Ahab to wife*: as though it were a miracle if

2 Chron. 21. 6.

he

he had beene better then he was, because his wife was a tentation. Miserable is that man which is fettered with a woman that liketh not his Religion; she will be nibbling at his prayer, and at his study, and at his meditations, till shee haue tired his deuotion: and turned the edge of his soule, as *Dauid* was tried of his malapart *Michol*, she mocked him for his zeale, & liked her selfe in her folly. Many haue falne at this stone. Therefore as Christ saith, *Remember Lots wife*; so when thou marriest, remember *Ieboram's* wife, and be not wedded to her which hath not the Wedding garment: but let vnity goe first, and let vnion follow after, and hope not to conuert her, but feare that shee will peruert thee; lest thou say after, like him which should come to the Lords banquet, *I haue married a wife and cannot come*, Luk. 14. 20. 2. *Sam.* 16. 6. *Luk.* 16. 32. *Luk.* 14. 20.

Yet the chiefest point is behind, that is, our duties. The duties of marriage may be reduced to the duties of man and wife one toward another, and their duties toward their children, and their dutie toward their seruants. For themselues, saith one, they must thinke themselues like to birds, the one is the cocke, and the other is the hen: the cocke flieth abroad to bring in, and the dam sitteth vpon the nest to keep all at home. So God hath made the man to trauell abroad, and the woman to keepe home: and so their nature, and their wit, and their strength, are fitted accordingly: for the mans pleasure is most abroad, and the womans within. The duties of marriage. *Prou.* 31. 16. The man and wife like Cock and Dam.

In euery state there is some one vertue which belongeth to that calling more then other: as Iustice vnto Magistrates, and knowledge vnto Preachers, & fortitude vnto Souldiers: so loue is the Marriage vertue, which sings Musicke to their whole life.

Wedlocke is made of two loues, which I may call the first loue, and the after loue. As euery man is taught to loue God before he be bid to loue his neighbour; so they must loue God, before they can loue one another. Marriage compounded of two loues.

To shew the loue which should be betweene man and wife, Marriage is called *Coniugium*, which signifieth a knitting or ioyning together: shewing, that vnlesse there be a ioyning of harts, and a knitting of affections together, it is not marriage indeed, but in shew and name, and they shall dwell in a house like two

poysons

poysons in a stomake, and one shall euer be sicke of another.

Therefore, first that they may loue, and keepe loue one with another, it is necessary that they both loue God: and as their loue increaseth toward him, so it shall increase each to other. But the man must take heed that his loue towards his wife bee not greater then his loue toward God, as *Adams* and *Samsons* were: for all vnlawfull loue will turne to hatred; as the loue of *Amnon* did toward *Tamar*; and because Christ hath forbidden it, therefore he will crosse it. This made *Iriah* so fearefull, left the pleasure of his wife should withdraw his heart from God, that he would not go to his house, so long as he had cause to mourne and pray, although he had a wife which feared God like himselfe: and thus you may see it is no cheape dalliance for the husband to make the wife, or the wife to make the husband, lesse zealous then they were: in Deut. 13. the wife which did draw her husband from God, is condemned to die. Therefore good wiues, when their husbands purpose any good, should incourage them like *Iacobs* wife, which bade him do according to the Word of God; and if they see them minded to doe any euill, they should stay them, like the wife of *Pilate*, which counselled her husband not to condemne Christ. For seeing holinesse is called the wedding garment, who shall weare this wedding garment, if they weare it not which are wedded? When one holy hath found another, then the Holiest seemeth to make the marriage, and his Angels come to the feast.

Gen. 3. 6.
Iudg. 16. 17.
2. *Sam.* 13. 15.
Mat. 10. 36.
Gen. 30. 16.
Matth. 17. 19.
Matth. 22. 11.

To passe ouer sleights which seldome prosper, vnlesse they haue some warrant; The best policy in marriage is to begin wel: for as boords well ioyned at the first, sit close euer after; but if they square at the first, they warpe more and more: so they which are well ioyned, are well married: but they which offend their loue before it bee settled, fade euery day like a Marigold, which closeth her flower as the Sunne goeth downe, till they hate one another more then they loued at first.

Best policy in marriage, to begin well.

To begin this concord well, it is necessary to learne one anothers nature, and one anothers affections, and one anothers infirmities, because ye must be helpers; & ye cannot helpe, vnlesse you know the disease. All the iarres almost which doe trouble this band, doe rise of this, that one doth not hit the measure of

They must learn one anothers natures.

the

the others heart, apply themselues to eithers nature, whereby it commeth to passe, that neither can refraine when either is offended, but one sharpeneth another, when they had needs to be calmed. Therefore they must learne of *Paul* to fashion themselues one to another, if they would win one another: and if any iarre do arise, one saith, in no wise diuide beds for it, for then the Sunne goeth downe vpon their wrath, and the meanes of reconcilement is taken away. Giue passions no time; for if some mans anger stand but a night, it turneth to malice, which is vncureable. 1. *Cor.* 9. 20. *Ephes.* 4. 25.

The Apostle saith, that there will be offences in the Church: so sure there will be many offences in marriage: but as he saith, these are tryals who haue faith; these are but trials who are good husbands, and who are good wiues. His anger must bee in such a mood, as if he did chide with himselfe, and their strife as it were sawe made of purpose to sharpen their loue when it waxeth vnpleasant: like *Ionathans* arrowes, which were not shot to hurt, but to giue warning. Knowing once a couple which were both cholericke, and yet neuer fell out, I asked the man how they did order the matter, that their infirmity did not make them discord? He answered me, When her fit is vpon her, I yeeld to her, as *Abraham* did to *Sara*; and when my fit is vpon me, shee yeelds to me; and so we neuer striue together, but asunder. Me thought it was a good example to commend vnto all married folks; for euery one hath his frenzie, & loueth them that can beare his infirmity. Whom will a woman suffer, if she will not suffer her husband? and whose defects will a man beare, if he will not beare hers which beareth his? Thus much of their duties in generall: now to their seuerall offices. The man may spell his duty out of his name, for he is called *the head*, to shew that as the eye, the tongue, and the eare, are in the head, to direct the whole body; so the man should be stored with wisedome and vnderstanding, and knowledge, and discretion, to direct his whole familie: for it is not right that the worse should rule the better, but the better should rule the worse, as the best rules all. The husband saith, that his wife must obey him, because he is better; therefore if he let her be better then himselfe, he hath cause to free her from her obedience, and bind himselfe to obey her. 1. *Sam.* 20. 20. 1. *Cor.* 11. 19. *Gen.* 16. 6. *Ephes.* 5. 23.

A sweet example, teaching how couples shall neuer fall out.

Note ye husbands.

His

The husbands first duti.

His first duty is called *Hesed*, that is, hearty affection. As they are hand-fasted, so they must be heart-fasted: for the eye, and the tongue, and the hand will be her enemies, if the heart be not her friend. As Christ draweth all the Commandements to loue, so I may draw all their duties to loue, which is the harts gift to the Bride at her mariage. First, he must chuse his loue, and then he must loue his choice: this is the oyle which maketh all things easie. In *Salomons* song, which is nothing else but a description of Christ the Bridegroome, and the Church his spouse, one calleth the other loue; to shew, that though both doe not honour alike, yet both should loue alike, which the man may do without subiection.

Vnderstand in his marriage onely.

The man is to his wife in the place of Christ to his Church: therefore the Apostle requireth such an affection of him towards his spouse, as Christ beareth towards his Spouse: for hee saith, *Husbands, loue your wiues, as Christ loued his Congregation:* that is, with a holy loue, and with a hearty loue, and with a constant loue, as the Church would be loued of Christ. Will not a man loue his glory? Why *Paul* calleth the woman *the glory of the man*, for her reuerence makes him to be reuerenced, and her praise makes him to be praised. Therefore he which loueth not his wife, loueth his shame, because she is his glory. Ephes. 5. 28. *Paul* saith; *He which loueth his wife, loueth himselfe: for* thereby he inioyeth peace and comfort, and helpe to himselfe in all his affaires: therefore in the same verse *Paul* counselleth husbands to loue their wiues as their bodies. And after in the 33. verse, as though it were too little to loue them as their bodies, he saith; *Let euery man loue his wife as himselfe:* that is, as his body and soule too. For if God commanded men to loue their neighbours as themselues, much more are they bound to loue their wiues as themselues, which are their next neighbours. As *Elcanah* did not loue his wife lesse for her barrennes, but saith, *Am not I better vnto thee then ten sonnes?* As though he fauored her more for that which shee thought her selfe despised: so a good husband will not take occasion to loue his wife lesse for her infirmities, but comfort her more for them, as this man did, that bore with his infirmities too.

Ephes. 5. 25.

1. Cor. 11. 7.

Ephes. 5. 28.

Leui. 19. 18.

1. Sam. 1. 7.

Marke 10. 7.

When Christ saith, that *a man should leaue father and mother, and*

and cleaue to his wife: hee signifieth how Christ left his Father for his Spouse, and that man doth not loue his wife so much as he should, vntill he affect her more then euer he did his father or mother. Therefore when God bade *Abraham* forsake all his kindred, yet he bade him not forsake his wife: as though the other sometime might be forsaken for God, but the wife must bee kept for God, like a charge which bindeth for terme of life. *Gen.21.1.*

His next duty to loue, is a fruit of his loue: that is, to let all things be common betweene them, which were priuate before. The man and wife are partners, like two oares in a boat: therefore he must diuide offices, and affaires, and goods with her, causing her to be feared and reuerenced, and obeyed of her children and seruants, like himselfe, for she is an vnder-officer in his common-weale, and therefore shee must be assisted and borne out like his deputy; as the Prince standeth with his Magistrates for his owne quiet, because they are the legs which beare him vp. To shew this community betweene husband and wife, he is to maintaine her as he doth himselfe, because Christ saith, *They are no more two, but one.* Therefore when hee maintaineth her, he must thinke it but one charge, because hee maintaineth no more but himselfe, for they two are one. He may not say as husbands are wont to say, That which is thine is mine, and that which is mine is mine owne: but that which is mine is thine, and my selfe too. For as it is said, *He which hath giuen vs his Sonne, can he deny vs any thing?* So she may say, He which hath giuen me himselfe, can hee deny me any thing? The body is better then the goods, therefore if the body bee mine, the goods are mine too. The husbands second duty. Man and wife are two partners. *Mark.10.8.* *Rom.8.32.*

Lastly, he must tender her as much as all her friends, because he hath taken her from her friends, and couenanted to tender her for them all. To shew how he should tender her, *Peter* saith, *Honour the woman as the weaker vessell.* As wee doe not handle glasse like pots, because they are weaker vessels, but touch them nicely and softly, for feare of crackes; so a man must intreat his wife with gentlenesse and softnesse, not expecting that wisedome, nor that faith, nor that patience, nor that strength in the weaker vessell, which should be in the stronger: but think when he takes a wife, he takes a vineyard, not grapes, but a vine- The husbands last duty. *1.Pet.3.7.*

yard.

yard to beare him grapes: therefore he must sow it, and dresse it, and water it, and fence it, and thinke it a good vineyard, if at last it bring foorth grapes. So he must not looke to finde a wife without a fault, but thinke that she is committed to him to reclaime her from her faults; for all are defectiues: and if he finde the prouerbe true, That in place commeth grace, he must reioyce as much at his wife when she amendeth, as the husbandman reioyceth when his vineyard beginneth to fructifie.

Husbands and wiues chide kindly, and vses their tongues.

This is farre from ciuill warres betweene man and wife; in all his offices is found no office to fight. If he cannot reforme his wife without beating, he is worthy to be beaten for chusing no better: when he hath vsed all meanes that he may, and yet she is like her selfe, he must take her for his crosse, and say with *Ieremy*, *This is my crosse, and I will beare it.* But if he strike her, he takes away his hand from her, which was the first part he gaue her to ioyne them together: and she may put vp her complaint against him, that hee hath taken away part of her goods. Her cheekes are made for thy lips, and not for thy fists.

Gen. 22. 17. The very name of a wife, is like the Angel which staied *Abrahams* hand when the stroke was comming. If *Dauid*, because he could not expresse the good and comfort of vnitie, was faine to say, *Oh how good and ioyfull a thing it is for brethren to dwell* Psal. 133. 1. *together in vnitie!* then weigh and iudge how harsh and bitter a thing it is, for man and wife to dwell together in enmitie. For the first yeere after marriage, God would not haue the husband goe to warre with his enemies: but no yeere would he haue him Deut. 24. 9. warre with his wife; and therefore God gaue him that yeere to stay at home & settle his loue, that he might not warre nor iarre after: for the God of peace dwelleth not in the house of warre. Matth. 12. 29. As a kingdome cannot stand if it be diuided, so a house cannot stand if it be diuided; for strife is like fire, which leaues nothing but dust & smoake and ashes behind it. We reade in Scripture of diuers that struck their seruants, but neuer of any that struck his wife, but rebuked her. *Lot* was drunke when he lay with his Gen. 19. 33. daughters in stead of his wife; and so is hee which striketh his wife in stead of his seruant. The law sheweth how a bond-man Deut. 25. 2. should be corrected, but the wife is like a Iudge, vnto which is ioyned in commission with her husband to correct other. Wife

Gen.20.16.
Gen.13.8.
Prou.12.4.
Gen.2.23.
Ephes.5.19.
Coloss.3.16.
Prou.5.16.
1.Tim.3.31.
Of his wife.
Leuit.19.28.
Deut.14.
1.King.18.28.
It is properly ment in mourning for the dead, but it doth imply vnlawfulnesse to hurt our selues.

Prou.5.16.

The women duties.

Phil.4.3.

Ioh 2.9.
Rom.12.19.

2.King.26.

Galat.6.2.

2.King.31.
2.King.14.4.

Genes.21.1.

Genes.2.18.

1.Cor.1.27.

1.Peter.3.

Genes.16.2.

counsell:

2. King. 5. 2.
2. King. 4. 10.
Hest. 7. 3.

Prov. 5. 18.

1. Sam. 16. 21.
Gen. 27. 9.

1. Sam. 25. 3.

Gen. 38. 14.
Gen. 34. 2.
Why wives are called housewives.
Titus 2. 5.

Prov. 7. 12.

2. King. 3. 30.

Gen. 18. 9.

2. King. 9. 30.

1. King. 2. 36, 37

Husbands should not keepe their wives so strait, but wives should not thinke their house their prison, but as their paradise where they would be.

A wife may not utter her husbands faults.

A wife that contrary to her husband.

2. Sam. 1. 26. Prou. 19. 14. Gen. 2. 18.

euill spoken of. Therefore although she be a wise, yet sometimes she must obserue the seruants lesson, *Not answering again*; and hold her peace, to keepe the peace. Therefore they which keepe silence, are well said to hold their peace, because silence oftentimes doth keepe the peace, when words would breake in. *Tit.* 2.9.

To her silence and patience, she must adde *the acceptable obedience*, which makes a woman rule while she is ruled. This is the wives tribute to her husband: for she is not called his head, but he is called her head. Great cause hath man to make much of his wife, for great and many are her duties to him: for *Paul* saith, *Wiues, submit your selues vnto your husbands, as to the Lord.* *Ephes.* 5.23. Shewing that she should regard his will as the Lords will: but withall, as the Lord commandeth, only that which is good and right; so she should obey her husband in good and right, or else she doth not obey him as the Lord, but as the tempter. The first subiection of woman began at sin: for when God cursed her for seducing her husband, when the Serpent had seduced her, he said, *He shall haue authority ouer thee.* And therefore as the man named all other creatures, in signe that they should be subiect to him, as a seruant which commeth when his master calleth him by his name; so did he name the woman also, in token that she should be subiect to him likewise. And therefore *Ahasuerus* made a law, that euery man should beare rule in his own house, and not the woman; because she sinned first, therefore shee is humbled most: and euer since, the daughters of *Sara* are bound to call their husbands Lords, as *Sara* called her husband: that is, to take them for their Lords, for heads and gouernours. If ye disdaine to follow *Abrahams* spouse, the Apostle biddeth you follow Christs Spouse: for he saith, *Let a wife bee subiect to her husband, as the Church is to Christ.* *A greater loue then this* (saith Christ) *no man can haue*: so, a better example then this, no woman can haue. That the wife may yeeld this reuerence to her husband, *Paul* would haue her attire to be modest and orderly, for garish apparell hath taught many gossips to disdaine their husbands. This is the folly of some men, to lay all their pride vpon their wiues; they care not how they slouen themselues, so their wiues iet like Peacockes. But *Peter* doth commend *Sara* for her attire, and not *Abraham*: shewing that women should

Gen. 3.16. *Gen.* 2.20. *Vers.* 2.3. *Hest.* 1.20,22. *Numb.* 30 7. *Iudg.* 19.26. *Gen.* 18.12. 1.*Pet.* 3.6. *Ephes.* 5.24. *Iob.* 15.13.

How farre the wife should obey.

The cause why many despise their husbands 1.*Tim.* 2.9.

1.*Pet.* 3.5.

Gen.3.21. haue it no more then meat, and God made *Eues* coat of the same cloth that hee made *Adams*. They couered themselues with leaues, and God derided them; but now they couer themselues with pride, like Satan, which is falne downe before them like lightning; ruffe vpon ruffe, lace vpon lace, cut vpon cut, foure and twenty orders, vntill the woman be not so precious as her apparell: that if any man would picture Vanity, he must take a patterne of women, or else he cannot draw her likenesse. As *Herodias* was worse for her fine dancing; so a woman may haue too many ornaments. Frizled lockes, naked brests, painting, perfume, and specially a rolling eye, are the fore-runners of adultery; and he which hath such a wife, hath a fine plague. Once women were married without dowries, because they were well nurtured; but now, if they weighed not more in gold, then in godlinesse, many should sit like Nuns, without husbands. Thus we haue shadowed the mans duties to his wife, and the womans to her husband.

Gen.3.7. Luk.10.18.

Matth.14.6.

Their duties to their seruants.

After their duties one to another, they must learne their duties to their family. One compareth the master of the house to the Seraphin, which came & kindled the Prophets zeale: so he should go from wife to seruants, and from seruants to children, and kindle in them the zeale of God, longing to teach his knowledge, as a nurse to empty her brests. Another saith, that a master in his family hath all the offices of Christ; for he must rule, and teach, and pray; rule like a King, and teach like a Prophet, and pray like a Priest. To shew how a godly man should behaue himselfe in his household, when the holy Ghost speaketh of the conuersation of any house-keeper, lightly he saith, that the man beleeued with all his household. As *Peter* being conuerted, must conuert his brethren: so the master being conuerted, must conuert his seruants. For therfore God said, that he would not hide his counsell from *Abraham*, because he would teach his family: and surely all dutie which is not done of conscience, is but eye-seruice, and faileth at most need; as *Iuda* betrayed his master, when hee should haue defended him. Therefore before *Onesimus* was conuerted, *Paul* said, he was an vnprofitable seruant; but when he was conuerted, he calleth him more then a seruant, because such a seruant is better then many

Reuel.5.10.

Act.13.16. & 18.8. Luk.22.23.

Phil.1.8.

seruants.

seruants. Therefore though *Laban* was wicked himselfe, yet he reioyced that *Iacob* his seruant was godly, because God blessed him the better for him. *Iosua* saith, *I and my household will serue the Lord*: shewing that masters should receiue none into their houses, but whom they can gouerne, as *Iosua* did: and if any haue crept into their doores, then they must put him foorth againe: for *Dauid* saith, *I will not suffer a lier to stay in my house*, Psa. 101. 7. He saith not, a swearer, nor a thiefe, but a lyer as if he should say, I will rid him out of my doores, before he be a swearer, and a thiefe; for a lyer will grow to a swearer and a thiefe in a day, as a dicer groweth to a begger in a night. Therefore it is noted of *Cornelius*, that all his houshold serued God as himselfe did. This is reported also of *Ioseph* and *Mary* for an example, that they went vp euery yeere with all their family, to worship at Ierusalem, that their children and their seruants might learne to know God as well as they. These examples bee written for householders, as others are for Magistrates, and Ministers, and Souldiers, that no calling might seeke further then the Scripture for instruction. Wherefore as you are masters now, and they your seruants, instruct them and traine them, as if you would shew what masters they should be hereafter. After the care of their soules, they must care for their bodies: for if the labourer is worthy of his hire which laboureth but a day, what is the seruant worthy which labours euery day? Therfore *Paul* is so earnest with *Philemon*, to make much of *Onesimus* his seruant, that he desired *Philemon* to receiue him as he would himselfe. Therefore because cruell and greedy masters should not vse them too hardly, God remembred them in his creation, and made euery weeke one day of rest, wherein they should bee as free as their masters: so God pitieth the labourer from heauen; and euery Sabbath lookes downe vpon him from heauen; as if he should say, One day thy labours shall haue an end, and thou shalt rest for euer, as thou restedst this day.

Gen. 29. 27. *Iosh.* 14. 15. *Acts* 10. 2. *Luke* 2. 41. *Luke* 10. 7. *Philem.* 17. *Gen.* 2. 2.

By this we see, as *Dauid* did limit *Ioab*, that he should not kill *Absolon*; so God hath bound masters, that they should not oppresse their seruants. Shall God respect thine, more then thou? Art thou made fresher to thy labour by a little rest, and is not thy seruant made stronger by rest to labour for thee? How

2. Sam. 18. 5.

Genes.31.9. many beasts and sheepe did *Laban* lose, only for hardly intreating of a good seruant: therefore that is the way to lose, but not to thriue. He which counteth his seruants a slaue, is in an errour: for there is difference betweene beleeuing seruants, and infidell seruants: the Infidels were made slaues to the Iewes, because God hated them, and would humble them: but their brethren did serue them like helpers, which should be trained by them. It is not a base nor vile thing to be called a seruant, for our Lord is

Esay 42.1. Mat.12.18. called a seruant: which teacheth Christians to vse their seruants well for Christs sake, seeing they are seruants too, and haue one

Psal.8.6. Master, Christ. As *Dauid* speaketh of man, saying, *Thou hast made him a little lower then the Angels*: so I may say of seruants, that God hath made them a little lower then children, not children, but the next to children, as one would say, inferiour children, or sonnes in law. And therefore the householder is called *Pater familias*: which signifieth a father of his family, because he should haue a fatherly care ouer his seruants, as if they were his children: and not vse them onely for their labour, like beasts.

Besides, the name of a seruant doth not signifie suffering, but doing; therefore Masters must not exercise their hands vpon

1.Cor.12.13. them, but set their hands to worke; and yet as God layeth no more vpon his seruants, then he makes them able to beare: so men should lay no more vpon their seruants then they are able

Prou.12.10. to beare. For a good man (saith *Salomon*) will be mercifull to his beast, and therefore he will be more mercifull to his brother.

That man is not worthy to be serued, which cannot affoord that his seruants should serue God as well as himselfe. Giue vnto God that which is Gods, and then thou maist take that which

1.Tim.5.8. is thine. *He that careth not for his family* (saith *Paul*) *is worse then an Infidel*: because Infidels care for their families. But as *Agur*

Prou.30.8. Ephes.5.4. prayeth, *Giue me not too much, nor too little, but feed me with foode conuenient*: so their care should not be too much nor too little, but conuenient, or else they are worse then Infidels too, because couetousnesse is called Idolatry, which is worse then infidelity: for it is lesse rebellion not to honour the King, then to set vp another King against him, as the Idolaters doe against the King of heauen.

Next vnto ſeruants inſtruction and labours, muſt be conſidered their correctiõs. As *Paul* ſaith, *Fathers, prouoke not your children to wrath*: ſo may I ſay, Maſters, prouoke not your ſeruants to wrath: that is, vſe ſuch reproofes, and ſuch corrections, that you do not prouoke them, but moue them; that you doe not exaſperate them, but winne them: for reuiling words and vnſeaſonable fiercenes doth more hurt then good. And therfore the Law of God did charge the Maſter, that he ſhould not inflict aboue forty ſtripes vpon his ſeruant, leſt he ſhould ſeeme deſpiſed in his eyes. For while a child, or ſcholler, or ſeruant, doth thinke that he is reproued for loue, or beaten with reaſon, it makes him thinke of his fault and is aſhamed: but when he ſeeth that he is rebuked with curſes, and beaten with ſtaues, as though hee were hated like a dog, his heart is hardned againſt the man which correcteth him, and the fault for the which he is corrected; and after he becommeth deſperate, like a horſe which turneth vpon the ſtriker: and therefore thinke that God euen then chides you, whenſoeuer you chide in ſuch rage. For though there be a fault, yet ſome things muſt be winkt at, and ſome things muſt be forgiuen, and ſome puniſhed with a looke: for he which takes the forfeit of euery offence, ſhall neuer be in any reſt, but vexe himſelfe more then his ſeruant. *Ephes.* 6. 4.

Further, I haue heard experience ſay, that in theſe puniſhments it is moſt meet and acceptable to the offender, that the man ſhould correct his men, and the woman her maides: for a mans nature ſcorneth to bee beaten of a woman, and a maides nature is corrupted with the ſtripes of a man. Therefore wee reade that *Abraham* would not meddle with his maid, but committed her to his wife, and ſaid, *Do with her as it pleaſeth* thee: as if he ſhould ſay, It belongeth not to me, but to thee. *Geneſ.* 16. 6. The maſter muſt correct his men, and the miſtris her maides.

Laſtly, we put the duty toward children, becauſe they come laſt to ther hands. In Latin children are called *pignora*; that is, *pledges*, as if he ſhould ſay, a pledge of the husbands loue to the wife, and a pledge of the wiues loue toward the husband: for there is nothing which doth ſo knit loue betweene the man and the wife, as the fruit of the wombe. Therefore when *Leah* began to conceiue, ſhe ſaid, *Now my husband will loue me*: as *Geneſ.* 28. 32. though the husband did loue for children. If a woman haue Their dutie towards their children.

many

many defects (as *Leah* had) yet this is the meede which shee makes her husband, to bring him children, which is the right wedding Ring, that sealeth and maketh vp the marriage. When their father and mother fall out, they perk vp between them like little mediators, and with many pretty sports make truce, when others dare not speake to them. Therefore now let vs consider what these little ones may challenge of their parents, that stand them in stead of Lawyers. Before wee teach parents to loue their children, they had need bee taught not to loue them too much, for *Dauids* darling was *Dauids* traitor: and this is the maner of God, when a man begins to set any thing in Gods room, and loue it aboue him which gaue it, either to take away it, or to take away him, before he prouoke him too much: therefore if parents would haue their children liue, they must take heede not to loue them too much: for the giuer is offended, when the gift is more esteemed then he.

Mothers should nurse their children *Gen.*21.7. *Exod.*2.8.

The first duty is the mothers, that is, to nurse her child at her owne breasts, as *Sara* did *Isaac*: and therefore *Esay* ioyneth the nurses name and the mothers name both in one, and calleth them *nursing mothers*: shewing, that mothers should be the nurses. So when God chose a nurse for *Moses*, he led the handmaid of *Pharaohs* daughter to his mother, as though God would haue none nurse him but his mother. After, when the Sonne of God was borne, his Father thought none fit to be his nurse, but the Virgin his mother. The earths fountaines are made to giue water, and the breasts of women are made to giue sucke. Euery beast, and euery fowle is bred of the same that did beare it, only women loue to be mothers, but not nurses. Therfore if their children prooue vnnaturall, they may say, Thou followest thy mother, for she was vnnaturall first, in locking vp her breasts from thee, and committing thee foorth like a Cuckow, to bee hatched in a Sparrowes nest. Hereof it comes that wee say, *Het sucks euill from the dug*: that is, as the nurse is affected in her body or in her mind, commonly the child draweth the like infirmitie from her, as the egges of a Henne are altered vnder the Hawke. Yet they which haue no milke, can giue no milke. But whose breasts haue this perpetuall drought? Forsooth it is like the gowt, no beggers may haue it, but Citizens or Gentlewomen.

*Mat.*3.14.

women. In the ninth chapter of *Hoſea*, dry breſts are named for a curſe: what lamentable hap haue Gentlewomen to light vpon this curſe more then other? Sure if their breſts be dry, as they ſay, they ſhould faſt and pray together, that this curſe might be remooued from them.

The next duty is, *Catechize a child in his youth, and he will remember it when he is old.* This is the right bleſſing which fathers and mothers giue to their children, when they cauſe God to bleſſe them too. The wrong mother cared not though the child were diuided, but the right mother would not haue it diuided: ſo wicked parents care not though their children be deſtroyed, but godly parents would not haue them deſtroyed but ſaued; that when they haue dwelt together in earth, they may dwell together in heauen. As the Midwife frameth the body when it is yong and tender, ſo the parents muſt frame the mind while it is greene and flexible; for youth is the ſeed-time of vertue. They which are called fathers, are called by the name of God, to warne them that they are in ſtead of God to their children, which teacheth all his ſons. What example haue children but their parents? and ſure the prouidence of God doth eaſe their charge more then they are aware; for a child will learne better of his father then of any other. And therefore we reade of no ſchoolemaſter in the Scripture but the parents: for when Chriſt ſaith to the Iewes, *If ye be the ſonnes of Abraham, ye will doe the workes of your father Abraham:* he ſheweth that ſonnes vſe to walke in their fathers ſteps, whether they be good or bad.

Pro.22.6.
How children ſhould bee brought vp.
1.King.3.6.
Luk.11.2.
Except of Kings ſons.
Ioh.8.38.

It is a marueilous delight to the father and mother, when people ſay that their children are like them; but if they be like them in godlineſſe, it is as great delight to others as to their parents: or elſe we ſay, that they are ſo like, that they are the worſe for it. Well doth *Dauid* call children *arrowes*; for if they be well bred, they ſhoot at their parents enemies; and if they be euill bred, they ſhoot at their parents. Therefore many parents want a ſtaffe to ſtay them in their age, becauſe they prepared none before; like old *Eli*, which was corrected himſelfe, for not correcting his ſonnes. Are not children called the fruit of their parents? Therefore as a good tree is knowne by bringing foorth good fruit; ſo parents ſhould ſhew their godlineſſe in the education

Pſal.127.4.
1.Sam.2.29.
Pſal.132.11.
Matth.12.33.

cation of their children, which are their fruit. For this cause the Iewes were wont to name their children so when they were borne, that euer after, if they did but thinke vpon their names, they would put them in mind of that religiō which they should professe; for they did signifie something that they should learne.

1. *Sam.* 1. 20.
1. *Sam.* 13. 14.

Three examples of good parents.

An admonition to such as call their children at all aduentures, sometimes by the names of dogs, euen as they proouse after. In 3. King. 22. we haue *Dauid* instructing his sonnes. In Genesis 39. *Iacob* correcting his sonnes: and in *Iob* 1. *Iob* praying for his sons. These three put together, instructing, correcting, and praying, make good children, and happy parents.

Luk. 18. 17.

Once Christ tooke a child, and set him in the midst of his disciples and said, *He which will receiue the Kingdome of heauen, must receiue it as a little child*: shewing that our children should bee so innocent, so humble, and so void of euill, that they may be taken for examples of the children of God. Therfore in Psal. 127. vers. 4. children are called *the heritage of the Lord*: to shew, that they should be trained, as though they were not mens children, but Gods, that they may haue Gods heritage after. Thus if you doe, your seruants shall bee Gods seruants, and your children shall be Gods children, and your house shall bee Gods house, like a little Church, when others are like a den of theeues.

Col. 4. 15.
Phil. 1. 8.

The name of step-mothers expounded, and their duty.

Now I speake to one which is a mother so soone as she is maried: therefore peraduenture you looke that I should shew the duty of step-mothers. Their name doth shew them their duty too; for a step-mother doth signifie a sted-mother; that is, one mother dieth, and another commeth in her stead: therefore that your loue may settle to those little ones as it ought, you must remember that ye are their sted-mother, that is, in stead of their mother; and therefore to loue them and tender them, and cherish them as their mother did. Shee must not looke vpon them like *Reboboam*, who told his people that he would be worse vnto them then his predecessor; for then they will turne from her, as his subiects did from him: but she must come to them, as *Dauid* came to the people after *Sauls* death, and said, *Though your master Saul be dead, yet I will raigne ouer you*: so she must say to them, Though your mother be dead, yet I will be as a mother: so the children will loue her as much as their father. Fur-

1. *Sam.* 2. 7.
Jer. 22. 2.
Deut. 14. 17.

ther,

Deut. 24. 17. & 26. 12.

Mat. 7. 2.

Disorcement the playbeke of marriage.

Conclusion.

Mat. 18. 19.

Mat. 19. 8.

Why Christ would have no disorcement but for fornication.

Mat. 5. 32.

Mat. 10. 9.

1. Cor. 7. 10.

Note.

eth

Levit.20.10.

Marke 2.27.

Conclusion.

1.Cor.7.32.

Gen.41.4.
1.Cor.7.34.

If

If [illegible] catch this flower before the rest of the garden, and peraduenture the sent thereof will bring thee backe to smell the rest. As the corps of *Azael* made the passengers to stand, so I placed this sentence in the doore of thy passage, to make thee stand and consider what thou doest before thou marriest. For this is the scope and operation of it, to call thy minde to a solemne meditation, and warne him to liue in marriage as in a vocation, which is like to make him more fit then he was at the comming of *Iehoram* that, if he vse not *Iobs* preparation, to be [illegible] all his life.

1. *Sam.* 1. 23.

2. *Chron.* 21. 6.

Iob 9. 28.

The Word and the Sacraments are the [illegible]

The allurements of beauty, the trouble about riches, the charges of children, the losses by seruants, the vnquietnesse of neighbours, cry vnto him that he is entred into the holy vocation of all others, and therefore they which haue but nine yeeres prentiship to make their good Masters or Dames, haue nineteene yeeres before marriage to learne to bee good husbands and wiues: as though it were a trade of nothing but mysteries, and had need of double time aboue all the rest.

Therefore so often as you thinke vpon this saying, thinke whether you be examples of it, and it will admonish you, and chide you, and lead you a straight path, like the Angel which led the seruant of [illegible]

Gen. 24. 40.

Thus haue I shalled the way to prepare you vnto marriage, as the [illegible]

2. *Chron.* 35. 6.

[illegible] one with And now the Lord Iesus, in whom you are [illegible] knit your hearts together, that you may loue one another like *Dauid* and *Ionathan*; and goe before you in this life, like the flame which went before the Gentiles, that ye may be like vnto the glory. To whom be all glory for euer. Amen.

1. *Sam.* 13. 1.

Mat. 3. 9.

FINIS.

A TREATISE OF THE LORDS SUPPER.

In two Sermons.

The first Sermon.

The Lord Iesus, in the night wherein he was betrayed, tooke bread, and when he had giuen thanks, he brake it, and said, Take, eate, this is my body which is broken for you: this doe in remembrance of me. After the same manner also he tooke the cup, when he had supped, saying, This cup is the new Testament in my blood: this doe ye, as often as ye drinke it, in remembrance of me. For as often as ye eate this bread, and drinke this cup, ye shew the Lords death till he come. 1. Cor. 11.

The two breasts of the Church.

HE Word and the Sacraments are the two breasts

Mat. 9. 22.

which these signes represent. Therefore as the

The diuision.

The Lords Supper, first I must come to the author of it, *the Lord Iesus*: then the time when it was instituted, *in the night that hee was betrayed*: then the manner how he did institute it, *hee tooke bread, and when he had giuen thanks, he brake it, and gaue vnto his Disciples, &c.* Then the end why he did institute it, *for a remembrance of his death.*

The Author.

Touching the Author, he which is signified by it, was the Au-

thor

thor of it, The Lord Iesus hath bid vs to supper; *I am not worthy* (saith *Iohn*) *to loose his shoos*: so we are not worthy to wait at his trencher, and yet he will haue vs to sit at his Table. To him belongeth the power to ordaine Sacraments in his Church, because he fulfilled the Sacraments of the Law. When Christ came, the Passeouer ceased, because he is our Passeouer; that is, the Lambe by whose blood we are saued. When Christ came, Circumcision ceased, because he is our Circumcision; that is, the purifier and clenser of our sinnes. *Iohn* 1.27. None but Christ may ordaine Sacraments. *Iohn* 1.27. *Reuel.* 7.14.

Now these two Sacraments are fulfilled, he hath appointed two other Sacraments for them. In stead of the Paschal Lambe, which the Iewes did eate, he hath giuen vs another Lambe to eate, which *Iohn* calleth *The Lambe of God*; that is, himselfe, vpon whom all do feed, whosoeuer do receiue the Sacrament with an assured faith that Christ died to possesse them of life. The breaking of the bread, doth signifie the wounding of the body: the powring out of the wine, doth signifie the shedding of his blood. The eating of the bread, and drinking of the wine, doth signifie, that his flesh and blood, doe nourish in vs life eternall, as the bread and wine doe nourish the life present. *Iohn* 1.29.

In stead of Circumcision, which began at *Abraham*, he hath ordained Baptisme, which began at *Iohn*, a more liuely representation of the true Circumcision of the heart, because it representeth vnto vs the blood of Christ, which washeth our soules, as the water in Baptisme washeth our bodies. *Gen.* 17.10. Who was therefore called Iohn the Baptist. *Matth.* 3.10.

Touching the time; *In the night* (saith *Paul:*) therfore this Sacrament is called the *Lords Supper*, because it was instituted at night when they vsed to sup. But what night? *Euen that night* (saith *Paul*) *when he was betrayed*. That night which he should haue cursed, as *Iob* did the day of his birth, if he had suffered against his will; that night when he should haue thought to destroy men, as men conspired to destroy him; that night (saith *Paul*) this Sacrament of grace, and peace, and life began: *Euen that night when we betrayed him*. Many nights did hee spend in watching and praying for vs; and is there a night now for vs to betray him? That was a darke night, when men went about to put out the Sunne which brought them light. Who can but wonder, to see how Christ, and they for whom Christ came, *Reuel.* 1.5. *Reuel.* 22.14. The time. *Verse* 23. *Iohn* 33.

were occupied at one time; when they deuised mischiefe against him, and sought all meanes to destroy him, then hee consulted how to saue them, and instituted the same night this blessed Sacrament, to conuey all his graces and blessings vnto them, *Euen that night when they betrayed him.* The reason why this action was deferred vntill night, is, because that was the time appointed by the Law to eate the Passeouer, which was like a predecessor of this Sacrament. The reason why he deferred it vntill his last night, was, because the Passeouer could not be ended before the fulnesse of time, and the true Paschall Lambe were come to be slaine in stead of the other. Therfore how fitly did Christ end the Passeouer, which was a signe of his suffring, so presently before his suffering? And beside how sweetly did hee confirme his Disciples faith, when as they should see that, the next day performed before their eyes, which ouernight both in the Passeouer, and in the Sacrament, was so liuely resembled vnto them?

Why this Sacrament was instituted at night.

Why it was deferred till his last night.

If any man from this do gather, that we ought to eate the Lords Supper at night, as Christ did; he must vnderstand that we haue not the same cause to doe so which Christ had, because of the Passeouer. And therefore the Church which hath discretion of times and places, hath altered both the time and the place, vsing the Temples in stead of the chamber, and the morning in stead of the euening: for indifferent things are ruled by order and decencie.

Why we receiue not the Lords Supper at night.

Vers. 23. 24. Touching the manner, *Hee tooke bread, and when he had giuen thanks, he brake it, and gaue it vnto them.* Hee would not eate it, nor break it, before he had giuen thanks to God. What need he which was God, giue thankes to God, but to shew vs what we should doe when we eate our selues? *In all things giue thankes* (saith *Paul:*) whereby wee declare that all things come from God: but the wicked beleeue easier that God doth take, then that he doth giue; and therefore they neuer pray heartily vnto him for any thing, nor feelingly thanke him for it. For which the Lord complaineth, saying: *I haue loued you, yet ye say, Wherein hast thou loued vs?* shewing that we are worse then the Oxe, which knoweth his feeder. And if that wee acknowledge all things from God, yet we doe like *Lot* (Is it not a little one, saith he, when hee craued to goe vnto *Zoar?* as though it were not much

1. *Thes.* 5. 18.

Note.

Mal. 1. 2. *Esa.* 1. 5.

Gen. 19. 20.

much which he asked) so mince and extenuate the gifts of God, before we receiue them, and after; like them which haue a grace for dinner, and none for breakfast, as though they had their dinners from God, and breakfasts of their owne.

Our example did not so; although it was but bread which he receiued, yet he was more thankful for bread, then many which bury the fowles, and fishes, and beasts in their belly: for if account of all were kept; for one that praieth, *Giue vs this day our daily bread*, a hundred take their bread and meate, and sleep too, which neuer pray for it. *Luke* 11.31.

After he had giuen thankes, he brake it, and gaue vnto them, and said, Take, eate: for when he had giuen thanks to God, then it was sanctified, and blessed, and lawfull to eate: so when thou seruest God, then it is lawfull for thee to vse Gods blessings, then thou maiest eate and drinke as Christ did, but not before: for these things were created to serue them which serue God; if thou doest not serue him for them, thou incrochest vpon Gods blessings, and stealest his creatures, which are no more thine, then thou are his: for the good God created all things for good men, as the diuels possessions are reserued for euill men. Note.

Therefore as Christ would not breake the bread, before hee had giuen thankes to the founder; so know, that there is some thing to be done, before thou receiue any benefit of God: and presume not to vse his creatures with more libertie then his Sonne did, which did not eate without giuing thanks, nor rise againe without singing a Psalme.

It followeth, *This is my body.* Here is the fruit of his thankes before; he prayed that the bread & wine might be blessed, and they were blessed. As *Isaacs* blessing shewed it selfe vpon *Iacob* whom he blessed, so Christ his blessing appeared straight vpon these mysteries: for it could not be said before, *This is my body*, because it was meere bread: but now it may be called his body, because his blessing hath infused that vertue into it, that it doth not only represent his body, but conuey his body and himselfe vnto vs. The efficacie of this blessing is in this Sacrament euer since, sanctifying it vnto vs as well as it did to the Apostles, euen as Christs prayer staied *Peters* faith after Christ was dead. *Mat.* 26.30. *Gen.* 27. *Luke* 22.32.

Now yee haue heard the meaning of these words, *He tooke*

bread, and bleſſed it, and brake it, and gaue it: you ſhall ſee with what a myſticall reſemblance they vnite Chriſt and vs. Firſt, as Chriſt in the Supper tooke bread to feede vs: ſo in his birth he tooke our fleſh to ſaue vs. Secondly, as Chriſt when he had taken the bread, bleſſed the bread to make it a ſpirituall foode: ſo Chriſt, when he had taken our fleſh, poured foorth moſt rich and pretious graces into it, to make it foode of life vnto vs. Thirdly, as Chriſt when he had bleſſed the bread, brake the bread: ſo Chriſt when he had filled his body with moſt pretious graces, brake it vp like a rich treaſure-houſe; his hands by the nailes, his backe by the ſtripes, his head by the thornes, his ſide by the ſpeare, that out of euery hole, a riuer of grace and goodnes might iſſue & flow foorth vnto vs. Laſtly, as Chriſt gaue the bread when he had broken it: ſo Chriſt (by a liuely faith) communicateth his body after he hath crucified it. Hereby wee are taught, that when wee ſee the Miniſter take the bread to feede vs, wee may conceiue that Chriſt (being God from euerlaſting) tooke our fleſh to ſaue vs. When we ſee the Miniſter bleſſe the bread to a holy vſe, wee muſt conceiue that Chriſt (by vniting the Godhead vnto it) ſanctified his fleſh for our redemption. When we ſee the Miniſter breake the bread to ſuſtaine our bodies, we muſt conceiue, that Chriſt in his death, brake his body to refreſh our ſoules. When we ſee the Miniſter giue the bread to our hand, wee muſt conceiue, that Chriſt as truly offereth himſelfe to our faith, to be receiued of vs.

Heb. 2. 16.

Iohn 17. 19.

1. *Pet.* 2. 24.

Ephes. 3. 17.

Becauſe vpon theſe words, the Papiſts ground their Tranſubſtantiation, that is, that the bread is changed into Chriſts fleſh, and the wine is turned into Chriſts blood, whereby we eate the ſame body which died vpon the Croſſe, and drinke the ſame blood which iſſued out of his ſide: That you may ſee the blindnes of this Popiſh dreame, I would haue you but marke euery word of the Scripture, how they make againſt Tranſubſtantiation, that yee may ſee them ſlaine like *Goliah* with their owne ſword. Euen as God made *Caiphas* ſpeake againſt himſelfe, ſo the Scriptures which heretikes alleadge do make againſt themſelues, like the Baalites which wounded their owne fleſh. I may liken their allegations to Satans; when he tempted Chriſt in the Wilderneſſe, he alleaged but one ſentence of Scripture for himſelfe,

2. *Sam.* 17. 15.
Iohn 18. 11.
2. *King.* 11. 22.
Heretikes alleage ſcripture like the Diuell.
Mat. 4. 4.
Pſal. 91. 11.

himselfe, and that Psalme out of which he borrowed it, made so plaine against him, that he was faine to picke heere a word, and there a word, and leaue out that which went before, and skip in the middest, and omit that which came after, or else he had marred his cause. The Scripture is so holy, and pure, and true, that no word nor syllable thereof can make for the deuill, or for sinners, or for heretikes: yet as the diuell alleaged Scripture, though it made not for him, but against him; so doe the Libertines & Epicures, and Heretikes, as though they had learned at his schoole.

Now, there is no sentence of the Scripture, which the wiser Papists alleage boldly for their Transubstantiation, but this, that Christ said, *This is my body*: by which they may prooue as well, that Christ is a doore, because he saith, *I am the doore*: or a vine, because he saith, *I am a vine*: for his sayings are like. Figuratiue speeches must not be construed literally; but this is Heretikes fashion. If you marke, you shall see throughout, that all the testimonies which the Papists alleage for their heresies, are either tropes, or figures, or allegories, or parables, or allusions, or darke speeches; which when they presume to expound allegorically, or literally, without conference of any other Scriptures, then they wander and stray from the marke, or else it is impossible that the truth should maintaine errour; that is, that the Scripture should speake for heresie, if it were not wrested and peruerted: therefore we see that *Eue* neuer erred, vntill she corrupted the Text.

Matth.26.26. *Ioh.10.7.9.* *Ioh.15.1.*

Note.

Gen.3.3.

Now wee will enter the lists with our aduersaries, and see whether these words doe prooue that the bread and wine are turned into Christs body. *Paul* saith, *Iesus tooke bread*: well then, yet it is bread: when he had taken it, then he blessed it; what did he blesse? the bread which he tooke; well then, yet it is bread: when he had blessed it, then he brake it; what did hee breake? the bread which he blessed; well then, yet it is bread: when he had broken it, then he gaue it; what did he giue? the bread which he brake; well then, yet it is bread: when he had giuen it, they did eate it; what did they eate? the bread which he gaue them; well then, yet it is bread: when they did eate it, then he said, *This is my body*; what did hee call his body? the bread which they did eate; well then, yet it is bread. If it bee

Arguments against Popish Transubstantiation.

I

bread all this while, when he did take it, and blesse it, and brake
Matth. 22. 34. it, and gaue it, and they did eate it, when is it turned into his body? here they stand like the Sadduces, as mute as fishes.

2 Now that ye may see, that not we onely say it is bread and wine after the consecration; in the 27. verse, Christ himselfe doth call it bread and wine after he had giuen it, as hee did before. And in *Marke* he saith, *I will drinke no more of the fruit of*
Mark. 14. 25. *the vine.* Here Christ saith, that it was the fruit of the vine which he dranke; but his blood is not the fruit of vines, but wine: therefore wine was his drinke, and not blood.

3 Besides, if you would heare *Paul* expound Christ, he sheweth that all our fathers had the same substance of Christ in their Sa-
1. Cor. 10. 4. craments, that we haue in ours; for he saith, *They all did eate the same spirituall meat, & all drank the same spirituall drinke.* Straight he saith, *that this meat, and this drinke was Christ.* Marke that he
Vers. 3, 4. saith not only *they did eate the same meate* that we eate; but he
Vers. 4. saith, *that the meate was Christ:* and not onely so, but to shew that Christ is not a corporall meate, as the Papists say; he saith, he is a spirituall meate, as we say: therefore you see that we doe not eate him corporally, no more then our fathers; but that as they did eate him spiritually, so do we: for spirituall meate must be eaten spiritually, as corporall meate is eaten corporally.

4 Againe, for the figures to be turned into the thing signified by them, is vtterly against the nature of a Sacrament, & makes it no Sacrament, because there is no signe: for euery Sacrament doth consist of a signe, and a thing signified; the signe is euer an earthly thing, and that which is signified is an heauenly thing. This shall appeare in all examples: As, in Paradise there was a very Tree for the signe, and Christ the thing signified by it: in Circumcision there was a cutting off of the skin, & the cutting
Gen. 2. 9. off of sinne: in the Passeouer there was a Lambe, and Christ;
Gen. 17. 11. in the Sabbath there was a day of rest, and eternall rest: in the
Exod. 12. 3. sacrifices there was an offering of some beasts, and the offering
Exod. 23. 11. of Christ: in the Sanctuarie there was the holy place, and hea-
Heb. 9. 1. uen: in the Propitiatory there was the golden couering, and
Exod. 30. Exod. 25. 24. Christ our couer: in the wildernesse there was a rocke yeelding
Exod. 17. 16. water, and Christ yeelding his blood: in the Apparition there
Mat. 3. 16. was a Doue, and the holy Ghost: in the Manna there was bread,

and

and Christ: in Baptisme there is very water which washeth vs, and Christs blood washing vs: so in the Supper of Christ, there is very bread and wine for the signe, and the body and blood of Christ for the thing signified, or else this Sacrament is against the nature of all other Sacraments. *Iohn* 6.45. *Iohn* 1.33. 1.*Cor.* 11.19.

Againe, there must be a proportion betweene the Passeouer and the Lords Supper, because this was figured by the other. 5 *Exod.*12.

Now the Iewes had in their Passeouer, Bread, and Wine, and a Lambe: so our Sauiour Christ instituting his last Supper, left Bread, and Wine, and a Lamb: the which name is giuen to himselfe, because he came like a Lambe, and died like a Lambe. *Mat.*26.26. *Iohn* 19.

Againe, if Christs very body were offered in the Sacrament, then it were not a Sacrament, but a sacrifice; which two differ as much as giuing and taking: for in a sacrifice we giue, and in a Sacrament we receiue: and therefore we say our sacrifice, and Christs Sacrament.

Again, euery sacrifice was offered vpon the Altar. Now mark the wisdome of the holy Ghost; lest we should take this for a sacrifice, he neuer names Altar when he speakes of it, but, *The Table of the Lord.* Therefore it is no doubt but the diuell hath kept the name of Altar, that we might thinke it a sacrifice. 6 *Exod.*27.

Againe, if the bread were Christs flesh, and the wine his blood; as these two are separate one from the other, so Christs flesh should be separate from his blood: but his body is not diuided, for then it were a dead body. 7

Again, that which remaineth, doth nourish the body, and relish in the mouth as it did before: which could not be, but that it is the same food which it was before. 8

Againe, I would aske whose are this whitenes, and hardnes, and roundnesse, and coldnesse? None of them say, that it is the whitenesse, and hardnes, and roundnesse, and coldnes of Christs body: therefore it must needs be the whitenes, and hardnes, and roundnesse, and coldnesse of the bread, or else qualities should stand without substances, which is, as if one should tell you of a house without a foundation. 9

Againe, as Christ dwelleth in vs, so he is eaten of vs: but he dwelleth in vs onely by faith, Ephes. 3.17. Therfore he is eaten onely by faith. 10

11 Againe, none can be saued without the communion of the body of Christ: but if all should communicate with it corporally, then neither infants, nor any of our Fathers, the Patriarks, or the Prophets should be saued, because they receiue it not so.

12 Againe, Christ saith not, *This wine*, but *This cup*: and therefore by their conclusion, not onely the wine should bee turned into blood, but the cup too.

13 Againe, *Paul* saith, *They which receiue vnworthily, receiue their owne damnation.* But if it were the flesh of Christ, they should rather receiue saluation then damnation, because Christ saith, *He that eateth my flesh, and drinketh my blood, hath life euerlasting*, Iohn 6.54.

14 Againe, if they would heare an Angell from heauen: when Christs body was glorified, an Angell said to the woman, *He is risen, and is not here*, Mat. 28. as if he should say, His body is but in one place at once; or else he might haue beene there though he was risen.

15 Againe, why doe they say in receiuing this Sacrament, euer since the Primitiue Church, *Lift vp your hearts*, if they haue all in their mouthes?

To end this controuersie, here we may say, as the Disciples *Iohn 6.68.* said to Christ, *Whither shall we goe from thee?* I meane, we neede not goe to any other expositor of Christ, then Christ himselfe. Therfore marke what he saith: At first, when Christ said, that he *Iohn 6.60.* was the bread of life, and that all which would liue, must eate him, they murmured vntill he expounded his words: and how *Iohn 6.35.* did he expound his words? thus, *He that commeth vnto me, hath eaten, and he that beleeueth in me, hath drunke.* After, when he instituted this Sacrament in like words, they murmured not; which they would as before, if he had not resolu'd them before, that to eate his body, and to drinke his blood, was nothing but to come to him, and beleeue in him.

After he had said so, they murmured not, because they did see some reason in it. As it is plainely said, *This is my body*; so it *Iohn 6.63.* is plainly said, *These words are spirit*: that is, they must be vnderstood spiritually, and not literally.

But if it be flesh indeed, why doe they not satisfie the simple people how they may eate this flesh in Lent, when they forbid them.

them to eate any flesh? they must needs eate it doubtfully; and he which doubteth, saith *Iames*, receiueth nothing: therfore he which eateth the Masse, receiueth nothing.

I did not alleage the Fathers in my sermon: but if any suspend his assent, till they bring in their verdict, let him heare them make confession of their beliefe.

Augustine saith, The Lord doubted not to say, *This is my body*; when he gaue onely a signe, or a Sacrament of his body. Aug. vpon the 3. Psalme.

Tertullian saith, *This is my body*: that is, a signe of his body. Tertul. against Marcion the 4. booke.

Ambrose saith, The bread and wine remaine still the same thing that they were. Ambro. 4. booke, 4. chapter of Sacrame. 18.

Theodoret saith, After the consecration, the mysticall signes doe not cast off their owne nature, but abide still in their first substance and forme. Theod. dialogue 1.

Origen saith, The bread that is sanctified with the Word of God, as touching the materiall substance thereof, goeth into the bellie, and forth againe like other meates. Orig. on Mat. 15.

Irenæus saith, That it hath two things in it; one earthly, and the other heauenly. Iren. lib. 4. cap. 34. against Valentius.

Cyril saith, Our Sacraments auouch not the eating of a man. *Ad ob. Theo. Anathematis.*

Cyprian saith, The Lord called bread made of many graines, his body; and called wine made of many grapes, his blood. Cyp. Epist. lib. 1.

Athanasius saith, Christ made mention of his ascension into heauen, that hee might withdraw his Disciples from corporall and fleshly eating. In that Gospel, Whosoeuer speaketh a word, &c.

Chrysostome saith, God giueth vs things spiritual, vnder things visible and naturall. And againe, being sanctified, it is deliuered from the name of bread, and is exalted to the name of the Lords body, although the nature of bread still remaine. Hom. 60. to the people of Antioch. To Cæsarius the Monke. Against Eutyches the Hereticke.

And because they beleeue that the Pope cannot erre, Pope *Gelasius* setteth to his hand, and saith with the rest, Neither the substance of the bread, or nature of the wine, cease, to be more then they were before.

Tell vs, Papists, doe these Fathers speake as plaine as wee? Canst thou auouch Transubstantiation more flatly then they deny it? how had this heresie beene chased, if the diuell had hatched it in their time?

Thus the Scriptures on the one side, and the Fathers on the other

Vpon the Canon. lect. 40.

other side, did so trouble three Arch-papists, *Biel*, *Tonstal*, and *Fisher*, that *Gabriel Biel* saith, How the body of Christ is in the Sacrament, is not found in the Canon of the Bible.

1. Booke of the Sacraments. pag. 46.

Tonstal saith, It had been better to leaue euery man to his owne coniecture, as they were before the Councel of Laterane, then to bring in such a question.

Against the captiuitie of Babylon, made by M. Luther.

Fisher saith, No man can proue by the words of the Gospell, that any Priest in these dayes doth consecrate the very body and blood of Christ.

Luke 19. 22.

Here is fulfilled, *Out of thine owne mouth I will condemne thee.* But we will carry the matter so, because a Iudge must haue two eares, therefore now let them speake.

The papists allegations for the reall presence.

Because they cannot tel how the bread and wine should bee turned into flesh and blood, and yet appeare bread and wine still, they say it is a miracle: but how doe they proue it? if they contend it is a miracle, they must shew vs a signe: for euery miracle may be seene, like all the miracles of *Moses*, and Christ, and the Apostles: and therefore a miracle is called a signe, because it may be seene like a signe, & the word signifieth a wonder. And the Iewes crauing a miracle, said, *Shew vs a miracle*: as though they were taught to iudge of miracles by sight. All which doth shew, that a miracle may be seene, but here no miracle is seene.

Exod. 4. 8. & 21

Exod. 9.

Againe, a miracle (especially in the time of the Gospell) is an extraordinary thing, but they make this an ordinary thing: for if the bread and wine bee turned into flesh and blood, then miracles are as common as Sacraments, and so because they haue Masse euery day, they should worke miracles euery day.

Lastly, this seemeth strange, that *Augustine* (whom they so much honor) gathered all the miracles which are written in the Scripture, and yet amongst all, speakes not of this: therefore then it was counted no miracle: but *Paul* speakes of lying miracles, and this is one of them.

1. *Thes.* 2. 9.

Obiect.

If they say that Christ can turne bread and wine into his body, and therefore he doth: First, they must proue that he will, for they can doe many things themselues which they doe not, because they will not: therefore it is an old answer, that from *Can* to *Will*, no argument followeth. The Leper did not say vnto Christ, If thou canst, thou wilt: but, *If thou wilt, thou canst.*

Answere.

Mark 1. 40.

But

But the queſtion which they thinke cannot be anſwered, like their inuincible Nauies, is this: If the bread bee not his body, why doth he call it his body? Reſolue this knot, and all is cleere. Marke then, and we will looſe it as well as we can. He ſaith, *This is my body*: as he ſaith after, *which is broken for you*. Why? his body was not broken before he ſuffred, how did he ſay then, *which is broken*, before it was broken? There is no ſenſe of it but this, the bread was broken, & ſignified that his body ſhould be broken. Obiection. Anſwere.

Now, as the breaking of the bread did ſignifie the breaking of his body; ſo the bread muſt needs ſignifie his body: but as his body was not broken indeed when the bread was broken; ſo the bread could not bee his body indeed: for then his body ſhould haue beene broken when the bread was broken: Yet let them obiect what they can.

If (ſay they) the bread and wine bee not changed into his body and blood, why doth he ſpeake ſo darkely? he might haue ſpoken plainer. Obiection.

I anſwere, Though this ſeeme darke to Papiſts, yet it was not dark to the Apoſtles, they vnderſtood his meaning wel enough, and all the reſt, for 1215. yeeres after Chriſt, before Tranſubſtantiation was ſpoken of. If the Apoſtles had not vnderſtood his meaning, they would not ſtick to aske him, as their maner was: vntill they were acquainted with Chriſts phraſe, whenſoeuer they doubted vpon any of his ſpeeches, they were wont to come vnto him, and ſay, *Maſter, what is thy meaning?* but they were vſed to ſuch phraſes: for it was Chriſts manner to teach by ſimilitudes, ſhewing one thing by another, which is the plaineſt manner of teaching, and moſt vſed in holy Scripture, eſpecially in the types and ſhaddowes of this Sacrament. For example, Chriſt calleth the Lambe the Paſſeouer, in place whereof this Sacrament ſucceeded, & therefore preſently after they had eaten the Paſſeouer, Chriſt inſtituted this Sacrament to be vſed for it. Chriſt (I ſay) called the Lambe the Paſſeouer, and yet the Paſſeouer was this; an Angel paſſed ouer the houſes of the Iſraelites, and ſtruck the Egyptians: this was not a Lamb; and yet becauſe a Lamb was a ſigne of this Paſſeouer, as the bread and wine is of Chriſts body; therefore Chriſt called the Lambe the Paſſeouer, as he called the bread and wine his body. Anſwere. *Luk.* 1.9. *Mat.* 26.17. *Exod.* 12.27.

Againe,

Gen.17.13. Again, Circumcision is called the *Couenant*, and yet Circumcision was nothing but the cutting away of a skin: but the Couenant is, *In a Abrahams seed all Nations shall be blessed: I will be their God, and they shall be my people: I will defend and saue them, and they shall serue and worship me.* This is not Circumcision, and yet as though Circumcision were the couenant it selfe, it is called the Couenant, because it signifieth the Couenant: so bread and wine are called Christs body, because they signifie Christs body.

Gen.12.3.

Tit.3.5. Againe, Baptisme is called Regeneration, and yet Baptisme is a dipping of our bodies in water: but Regeneration is the renuing of the mind to the Image wherein it was created. This is not Baptisme, and yet as though Baptisme were Regeneration it selfe, it is called Regeneration, because it signifieth Regeneration: so the bread and wine are called Christs body, because they signifie Christs body.

1.Cor.6.11.

Luk.22.20. Againe, the Cup is called the new Testament, and yet the Cup is but a piece of metall filled with wine: but the new Testament is, *He which beleeueth in the Sonne, shall be saued.* This is not a Cup; and yet as though the Cup were the new Testament it selfe, it is called the new Testament, because it signifieth the new Testament: so the bread and wine are called Christs body, because they signifie Christs body.

Ioh.3.36.

They which knew that the Lamb is not the Passeouer, though Christ called it the Passeouer; that Circumcision is not the Couenant, though God called it the Couenant; that Baptisme is not Regeneration, though it bee called Regeneration; that the Cup is not the new Testament, though Christ called it the new Testament; could they not as well vnderstand, that the bread and wine were not Christs body, though Christ called them his body? As they vnderstood these speeches, so they vnderstood this speech: therefore they which say, that the bread and wine are Christs body, because Christ saith, *This is my body*: may as well say, that the Lambe is the Passeouer, because Christ calleth it the Passeouer; that Baptisme is Regeneration, because *Paul* calleth it Regeneration; that the Cup is the new Testament, because Christ calleth it the new Testament.

Matth.26.26.

If euery Sacrament was called by the thing which it signified, and yet neuer any Sacrament was taken for the thing it selfe:

ſelfe: what reaſon haue they to take this Sacrament for the thing it ſelfe, more then all the reſt? It is the conſent of all Writers, that a Sacrament is a ſigne, therefore not the thing ſignified: no more then the buſh at the doore, is the wine in the cellar. If I call the Prince a Phœnix, the Vniuerſity a fountaine, the Court a Pecacocke, the City a Sea, the Countrey an Hermite: why can the Papiſts vnderſtand me, and not vnderſtand Chriſt?

What a darke, and ſtrange, and intricate, and incredible ſpeech had this been for them to vnderſtand groſly, and literally? Would they thinke that they did eate Chriſts body, when his body ſtood before them, and he had told them before, that his body was like their body? Nay, this would haue required moe words, and made them come againe, with *Maſter, what is thy meaning?* For they were not ſo inſtructed yet before the reſurrection, to beleeue euery thing without queſtioning, if it were contrary to ſence and reaſon: but as they asked, who had giuen him any meate, when he ſaid that he had meate, and they could ſee none: ſo they would haue asked, what meate is this which we ſee not? How can euery one of vs eate of his body, and yet he hath but one body, & that body is whole when we eate it? Loe he ſtandeth before vs and ſaith, that his body is like vnto ours, and yet he takes bread and breakes it, and giues it vnto vs to eate, and when we eate it he ſaith, *This is my body*, and yet his body ſtandeth before vs ſtill. If his body be like ours (as he ſaith) how can it be eaten, and be there? for ours cannot. Thus they would haue queſtioned, if they had not beene vſed to ſuch phraſes: but as they could vnderſtand him, when he called himſelfe a ſtone, a rocke, a doore, a window, and a vine: ſo they picke out his meaning when he had ſaid that bread was his body: for he told them before, that he was *the bread of eternall life*.

Luke 9.8.

Iohn 4.33.

Luke 24.39.

Now the bread of eternall life is not eaten with teeth; for the body cannot eate ſpiritually, no more then the ſoule can eate corporally: and therefore heo is ſuch a bread as is eaten with faith, and ſo himſelfe ſaith in the Goſpell of *Iohn*. Marke this eating by faith, and all the ſtrife is ended. Fleſh and blood indeede neede not faith to chew them, for the teeth can chew them well enough. Therefore if the bread and wine were the body of Chriſt, then we need not faith to eate it, but all thoſe which

Iohn 6.35.

which haue teeth, might eate Christs body, yea the Mice might eate it as well as men, for they eate the same bread that we doe, as well after it is consecrated as before.

If this be not enough to batter the ruines of this vpstart Heresie, I will come to Interrogatories, and see whether they haue learned it by rote, or by reason.

If they ground their Transubstantiation vpon these words of Christ, *This is my body*, which hee spake to his Disciples; I aske thē, whether they receiue that body which was mortall, or that body which is glorified? because one of these bodies they must needs receiue, either his mortall body, or his glorified body. If they say that it is his mortall body; the mortall body will not profit them, for you see that mortall food is but for this mortall life: neither hath Christ a mortall body now to communicate vnto them, because it is changed to an immortall body; therefore they cannot receiue the mortall body, because Christ hath not a mortall body to giue vnto them: if they say that they receiue his glorified body, then they must flie from this Text: for at that time Christ had not any glorified body.

Mat.26.26.

Neither Christs mortal body not immortall in the Sacrament.

When this Sacrament was instituted, and Christ said, *This is my body*, his body was not glorified, because the Sacrament was instituted before his death, and his body was glorified after his resurrection: therfore if they receiue the same body which the Apostles receiued, as they say they doe, they cannot receiue a glorified body, because then Christ had not a glorified body to communicate vnto them.

Thus the rockes and sands are on both sides them, they receiue a body neither mortall, nor immortall: if Christ hath any such body, iudge you. Here they stand like a foole, which cannot tell on his tale. *Nebuchadnezzar* dreamed a dreame, and knew not what it meant.

Dan.4.25.

Beside, I aske them to whom Christ spake when he said, *This is my body*? *Mark* saith, he spake it to thē, that is, to his disciples: well then, if these words, *This is my body*, were not spoken to the signes, but to the persons: not to the bread and wine, but to the receiuers, as the words which follow, *Doe this in remembrance of mee*: if these words were not spoken to the bread and wine, then it is plaine that they do not change the nature of the bread

Marke 14.24. Christ spake not to the bread & wine, but to his Disciples.

and

and wine. If the nature of them be not altred, then the ſubſtance remaineth, and then wee receiue no other ſubſtance with them, becauſe two ſubſtances cannot be in one place.

What then, is there nothing in the Sacrament but bread and wine, like an hungry nunſcion? Nay, we ſay not that the Sacrament is nothing but a bare ſigne, or that you receiue no more then you ſee; for Chriſt ſaith, that it is his body; and *Paul* ſaith, that it is the communion of Chriſts body and blood. Therefore there is more in ſacramentall bread, then in common bread; though the nature bee not changed, yet the vſe is changed: it doth not onely nouriſh the body as it did before, but alſo it bringeth a bread with it which nouriſheth the ſoule: for as ſure as we receiue bread, ſo ſure we receiue Chriſt; not only the benefits of Chriſt, but Chriſt: although not in a popiſh manner, yet we are ſo ioyned and vnited vnto him, euen as though wee were but one body with him. More in the Lords Supper then bread and wine. 1. *Cor.* 10. 16.

As the ſpouſe doth not marry with the lands and goods, but with the man himſelfe; and being partaker of him, is made partaker of them; ſo the faithfull doe not only marry with Chriſts benefits, but with Chriſt himſelfe; and being partakers of him, they are made partakers of his benefits: for Chriſt may not in any wiſe be diuided from his benefits, no more then the Sunne from his light. A ſimilitude.

It is ſaid, *The Father gaue vs his Son*, and ſo the Sonne giueth vs himſelfe. For as the bread is a ſigne of his body, ſo the giuing of the bread is a ſigne of the giuing of his body. Thus he lieth before vs like a Pellican, which letteth her yong ones ſucke her blood: ſo that we may ſay, The Lord inuited vs to ſupper, and he himſelfe was our meate. *Rom.* 8. 32.

But if you aske how this is? I muſt anſwere; It is a myſtery: but if I could tell it, it were no myſtery. Yet, as it is ſaid, when three men walked in the midſt of the furnace, *One like the Sonne of God walked amongſt them*: ſo, when the faithfull receiue the bread and wine, one like the Sonne of God ſeemeth to come vnto them, which fils them with peace, and ioy, and grace, that they maruell what it was which they receiued beſides bread and wine. *Dan.* 3. 25.

For example, thou makeſt a bargaine with thy neighbour for houſe, or land, and receiueſt in earneſt a piece of gold. That A ſimilitude.

which

which thou receiuest is but a piece of gold; but now it is a signe of thy bargaine; and if thou keepe not touch with him, haply it will clasp thee for all that thou art worth: so, that which thou receiuest is bread, but this bread is a signe of another matter, which passeth bread.

Another similitude.

Againe, thou hast an obligation in thy hand, and I aske thee, What hast thou there? and thou sayest, I haue here an hundred pounds: Why (say I) there is nothing but paper, inke, and waxe: Oh but by this (saiest thou) I will recouer an hundred pounds, and that is as good. So beloued, this is as good, that vnder these signes you receiue the vertue of Christs body & blood by faith, as if you did eate his body, and drinke his blood indeed, which were horrible to thinke, that any should deuoure their God, thinking thereby to worship him: neuer any heretike, nor Idolater conceiued so grosly of their God, before the Papist. We reade of a people which did eate men, but neuer of any people which did eate their God.

All the Apostles say, that it was needfull that Christ should take our flesh: but no Apostle saith, that it is needfull that we should take Christs flesh; for all the blessings of Christ are apprehended by faith: and nothing fit to apprehend him whom we see not, but faith: and therefore one of their owne * pillars said, *Beleeue, and thou hast eaten.* Faith doth more in Religion then the mouth; or else we might say with the woman, *Blessed are the breasts which gaue thee sucke*, and so none should be blessed but *Mary*; but *Mary* was not blessed because Christ was in her body, but because Christ was in her heart. And lest this should seeme incredible vnto you, because *Mary* is called blessed among women; when Christ heard the woman say, *Blessed are the breasts which gaue thee sucke*; he replied vnto her, *Blessed are they which heare the word of God, and keepe it: these are my brethren, and sisters, and mother*, saith Christ; as though the rest were no kin to him in heauen, though they were kin in earth. That if Christ were in thy body, and thou shouldest say as this woman, *Blessed is the body that hath borne thee*; nay would Christ say, *Blessed is the heare that hath marde*. If *Mary* were no whit better for hauing Christ in her armes, nor for hauing him in her body, how much better art thou for hauing him in thy belly,

* So they account *Augustine.*

Luke 11.27.

Luke 8.21.

Note.

where

Iohn 16.7.

Pro. 31.29.

No naturall or corporall presence or vnion.

A way to know whether Christs body be in the Sacrament.

Iohn 20.27.

Why Christ calleth the bread his body.

died of contempt and treason to his owne person: so he which

[illegible] Christ, but

[illegible] as if

[illegible] Christ himselfe. This is the reason why

Christ calleth the figures of his body, his body; to make vs take

this Sacrament reverently, because we are vpon occasion of it as

the [illegible]

verse. 24. It followeth, [illegible] that these holy & figures

shall be a remembrance alway: do this, saith he, you breake the bread,

you shall remember the wounding of my body: and when you

drinke the [illegible] you shall remember [illegible] my blood.

If we do take [illegible] which was bro-

ken for the bread, it is not [illegible] we see there,

because remembrance is not of things present, but of things

absent: we remember not, but we see that which is before vs.

This maketh for the Papists in [illegible] Christ is not

sacrificed now, when we doe but remember [illegible] this is

not Christs sacrifice, but a remembrance of it. For if it were

sacrificed before, and now it is offered, [illegible] should

be in vaine. This was done once for [illegible] vpon the Crosse,

because he was [illegible] Sacrament, [illegible] is called a

Sacrament.

If Christ in the Sacrament were offered indeede, then it

should be called a sacrifice, as his owne offering was: but be-

cause it is but a remembrance of his sacrifice, [illegible] cal-

led a Sacrament. This is not a sacrifice of Christ, [illegible] sacrifice

of our selues. Let vs therefore [illegible] Christ,

Christ himselfe calleth it a remembrance of his sacrifice, Do

this in remembrance of me.

Heare what he saith. As Christ hath done, so must we do: so we

minister [illegible] you receiue [illegible] Paul saith, I haue of

the Lord [illegible] Christ [illegible] which was betrayed,

and [illegible] which is [illegible] for you: this doe in remembrance of me.

not [illegible] and which is [illegible] by [illegible]

heauen, and [illegible] how can [illegible]

vpon God [illegible] which made them? They can no more [illegible]

wine

Mat. 24. 23.

2. King. 2. 17.

Ioh. 20. 17.

Iudg. 7. 22.

A monster of his age.

Eight absurdities which follow Transubstantiation.

Pope *Innocentius*, as the Papists do, that the bread and wine are changed into Christs body: First, it will follow that Christs bo-
1 dy is not ascended vp to heauen, because it remaineth vpon
*Act.*19.11. earth; and so one of the Articles of our faith shall be falsified,
*Rom.*8.34. which saith, *He is ascended into heauen*: or if he be ascended, and descended againe, another article will be falsified, which saith,
*Act.*3.21. *That he sitteth at the right hand of his Father*: that is, as *Peter* saith, he abideth in heauen. Secondly, it will follow, that Christ
2 hath not a true body, but a fantasticall body, because it may be in many places at one time: for if his body be in the Sacrament, he must needs haue so many bodies as there be Sacraments; nay, he must haue so many bodies as there bee bits in euery Sacra-
3 ment. Thirdly, it will follow, that his body is diuided from his soule, and consequently is a dead body, because the bread is on-
4 ly changed into his body, and not into his soule. Fourthly, it will follow, that the wicked, and prophane, and reprobate may receiue Christ as well as the godly, because they haue a mouth to eate as well as the best. Fifthly, it will follow, that Christs sacri-
5 fice once for al, was not sufficient, because we must sacrifice him
*Heb.*9.28. & 10.12. againe, and breake his body, and sheed his blood, as the Iewes
6 crucified him vpon the crosse. Sixtly, it will follow, that the bread being turned into the body of our Redeemer, hath a part in our redemption as well as Christ. Seuenthly, it will follow,
7 that Christ did eate his owne body: for all the Fathers say, that
8 he did eate the same bread which he gaue to his Disciples. Lastly, it will follow, that a Masking Priest shall bee the creator of his Creator, because he makes him, which made him. All these absurdities are hatched of Transubstantiation.

Thus when men deuise Articles of their own, while they strike vpon the anuill, the sparkes fly in their face; and they are like the man which began to build, and could not finish it. When I see the Papist in so many absurdities for entertaining one error, me thinks he seemeth like a Collier which is grimed with his
*Act.*5.29. owne coles. Therefore as in manners we should thinke of *Peters* saying, *whether is it meet to obey God or men?* so in doctrines we should thinke, whether it be meet to beleeue God or men.

Conclusion. Thus you haue heard the Author of this Sacrament, *The Lord Iesus*; the time when it was instituted, *in the night that he was betrayed*;

trayed: the manner how it was instituted, *after thankesgiuing*: the end why it was instituted, *for a remembrance of his death*; and the discouery of transubstantiatiō, one of the last heresies which Babylon hatched. Now they which haue bin patrons of it before, should doe like the father and mother of an Idolater; that is, lay the first hand vpon him to shorten his life. Thus I end. Thinke what account ye shall giue of that ye haue heard. Deut. 13.6. & 9.

The end of the first Sermon.

A TREATISE OF THE LORDS SVPPER.

The Second Sermon.

1. Cor. 11. 25, 26, 27, 28.

25 *After the same manner also he tooke the Cup when hee had supped, saying, This Cup is the new Testament in my blood; this doe as oft as ye drinke it, in remembrance of me.*

26 *For as often as ye shall eate this bread, and drinke this Cup, ye shew the Lords death till he come.*

27 *Wherefore whosoeuer shall eate this bread, and drinke the Cup of the Lord vnworthily, shall be guilty of the body and blood of the Lord.*

28 *Let a man therefore examine himselfe, and so let him eate of this bread, and drinke of this Cup.*

HEre I am to speak of the seeond seruice (as it were) at the Lords Table, and of that preparation, which is like the Wedding Garment, that euery man must bring to his banquet. These words are diuerslie repeated of the Euangelists. Heere it is said, *This Cup is the new Testament in my blood.* In *Mat-thew* and in *Marke* it is said, *This Cup is my blood of the new Testament.* This is the first mention which Christ makes of a Testament, as though now his promises deserued the name of a Testament, because the seale is set vnto them, which before this Sacrament were not sealed, but like a bare writing without a signet. This word Testament, doth imply a promise, and there-

Mat. 26.28. Marke 16.24.

fore teacheth vs, that the Sacrament doth confirme, and strengthen and nourish our faith, because it sealeth the promise which we should beleeue.

Here is to be noted, that Christ doth not only speake of a Testament, but he calleth it a *new Testament*; which words neuer met together before: as though the Law were for the old man to mortifie him, and the Gospell for the new man to comfort him againe: or, as if the old Testament had so washt her face, & changed her apparell at Christs comming, that one would not thinke it the same, but a new Testament, because euen now she was shadowed with a thousand Ceremonies, and now they are gone from her like a mist at the Sunne rising. As Christ calleth
Iohn 13.34. Loue, *A new commandement*, because he renewed it like a law worne out of memory; so he calleth the promise of saluation, *a new Testament*: because as it was renewed to *Shem*, and after renued to *Abraham*, and after renued to *Dauid*; so now hee renued it againe, which should be alway new and fresh vnto vs. Euery Testament is confirmed with blood. The old Testament
Heb.9.18. was confirmed by the blood of Goates, and Bullockes, and Rammes; but the new Testament is confirmed by the blood of
Matth.26. Christ: *My blood* (saith Christ) *is the blood of the new Testament*:
Luk.22.20. nay, *This Cup* (saith Christ) *is the new Testament*. You may see then, that they may gather as wel of Christs words, that the cup is the new Testament, as that the wine is his blood: for Christ saith, *This cup is the new Testament*, as well as he saith, *This wine is my blood*, or *this bread is my body*. Beside, when Christ speaks of a new Testament, he implieth that the old Testament is fulfilled; the sacrifices and ceremonies of the Law, did signifie
Heb.8.13. Christ before he came, therefore they are fulfilled in his comming. No more Sacrifices, no more Ceremonies, for the truth is
Against ceremonies. come. Sacrifices and Ceremonies are honourably buried with the Priesthood of *Aaron*, let them rest: it is not lawfull to violate the sepulchers of the dead, & take their bodies out of earth,
1.Sam.28.14. as the Witch would raise *Samuel* out of his graue. Therefore they which retaine Ceremonies, which should be abrogated, reliques of Iudaisme, or reliques of Papisme, may bee said to violate the sepulchres of the dead, and disturbe the deceased, like the witch which presumed to raise *Samuel* out of his graue.

This

This Testament is called a Testament in blood, because the Testament and Will of a man is confirmed when the man is dead: so Christ confirmed his Testament by his death. *Moses* saith, that life is in the blood: so the blood of Christ is the life of this Testament. If Christs blood had not been shed, this Testament made vnto vs had been vnprofitable, as the Testament of a father is vnto his sonne, if the father should not die but liue: Therefore the Apostle saith, Without shedding of blood there is no remission of sinnes. Therefore the Testament or couenant of the remission of our sinnes, is called the Testament in blood: the blood of Christ is the seale of the Testament, which we haue to shew vnto God for the remission of our sinnes, and the two Sacraments are a seale of that bloud, to witnesse that it was shed. *Luke.17.11.* *Heb.9.22.*

Againe, this is a matter regarded in Testaments and Wils: to the Testament of him that is dead, no man addeth or detracteth; but as the Testator made it, so it standeth without alteration. So should this Testament of Christ, and this Sacrament of Christ; no man should alter it now he is dead: for he which addeth or detracteth, hath a curse in Gods Booke. *Deut.4.2.* *Reu.22.18.*

Therefore Christ, when he instituted this Sacrament, commanded, *Doe this*; that is, doe as I doe; lest they should swarue one whit from his owne manner: yet how many gawdes haue the Papists added to it? that he which had heard Christ say, *Doe this in remembrance of me*, and should see how they handle the matter in their Masse, could see nothing to remember Christ by, but a vaile to hide Christ from him. Therefore this commandement was repeated againe, when he gaue the Wine, *Doe this, &c.*

As he commanded them to eate the Bread in remembrance of him; so hee commanded them to drinke the Wine in remembrance of him: nay he speakes more precisely of the Wine then the Bread; for he saith of the wine, *Drinke you all of this*, which he saith not of the bread. Surely Christ did foresee, that some proud Heretikes would doe otherwise after him, euen as it is come to passe: for the Papists doe break this commandement of Christ, as flatly as *Saul* brake the commandement of *Samuel*. *Samuel* commanded him to kill the fat and the leane; *Saul* kil- The popish receiuing vnder one kind confuted. *Matth.26.27.*

1.Sam.15.9. led the leane, but not the fat; so Christ commandeth to receiue bread and wine: they teach to receiue bread, but not wine. Christ saith, *Drinke yon all of this*: they say, Drink not all of this: Christ gaue the bread and wine to all: they giue the bread to all, and the wine to some; their Priests receiue all, but the people must content themselues with halfe: the Priest eates and drinks, but the people must not drinke for spilling on their clothes. Is this the Church which cannot erre? Do they thinke to hemme Christ in their Masse, and shut his ordinance out of their Masse?

Mat.27.25. The souldiers diuided Christs coate, but these diuide his body, and separate the bread and wine which Christ hath ioyned.

Col.2.22. *Paul* speaketh of Heretikes which taught, *Touch not, taste not, handle not*: so these say, Touch not, taste not, handle not: when they should say, Touch, and taste, and handle. Of all Heresies either old or new, there is none so iniurious to the common people, as the pasture of Popish shauelings: for they may not reade the Scriptures; they may not come to Councels; they may not examine that which is taught them; they may not bee buried without a Mortuarie; they may not drinke at the communion: as though their Priests were their Lords.

How the Popish priests doe iniurie the people.

1
2
3
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5

Therefore we may say as a heathen did, *There is no charity in the Papists Sacraments*; because like *Ananias*, the Priests keepe back that which they should distribute, & mangle the Sacrifice,

Acts.5.2.

1.Sam.2.13. as though *Eli* his sons had left his hooke to the massing Friers.

Thus that yee may know who succeedeth the Pharises, they

Marke 7.13. haue fulfilled that which the Pharises did, that is, *By their owne commandements, they haue made the Commandement of God of no effect*. For whereas the purpose of Christ was to tie our faith wholly to himselfe, that we should not seek for any thing without him, knowing that the maintenance of this life hath neede both of meat and drink; to teach vs that sufficiency is in himselfe; by bread and wine he sheweth, that he is in stead both of meate and drink, that is, in stead of all: which signification is taken away, where the wine is not giuen as well as the bread.

Iudg.19.30. Therefore as it is said of a horrible and odious crime, *Consider the matter, and giue sentence*: so I wish all to consider this inquisition, and giue sentence of it. Can there be any clearer contradiction to the word, or bolder check to Christ, then when he saith,

Drinke

Drinke ye all of this, to say, Drink not all of this? It is euen as when God said, *Ye shall die*, the deuill said, *Ye shall not die*. Shall wee goe now to a Councell, or a Father, or a Doctor, to inquire, whether this doctrine be like Christs doctrine? I doe verily thinke, that none here is so simple, but that he seeth, that if any thing can bee contrary to Christs speech, this is contrary to it. But this is onely their deduction from the Sacrament. *Gen.2.17.*

Now you shall heare their additions to the Sacrament. Look vpon their vestures, and their gestures, and their Altars, and their Pixe, and their incense, and their beckes, and their nods, and their turnings, all this is more then Christ did: and therefore the Prophet may say again, *Who hath required this of you?* Did Christ command you to doe more then hee did, and not doe as hee did? Therefore let them that haue eyes to see, bee thankefull for their light, when they heare how blind they were whom God gaue ouer to be seduced. *Esay 1.12.*

The fruit of this Sacrament is noted in these words, *which is broken for you, which is shed for you*: that is (as *Marlorat* interprets) *shed for the remission of sins*. As all was made for vs, so all which Christ spake, he spake for vs; and all which Christ did, he did for vs; and all which Christ suffered, he suffered for vs, that the sins of men might bee forgiuen: and yet so few apprehend this benefit, that the way to heauen is called *A narrow way*, as though all these paines did redeeme but a small number, and certaine order of men. All are not saued by Christs death, but all which are saued, are saued by Christs death: his death is sufficient to saue all, as the Sunne is sufficient to lighten all: but if any man winke, the Sun will not giue him light, so if any man contemne, & will not receiue Christ, he will not thrust him into heauen, but euery man shal haue that which he chuseth (as *Dauid* saith) *Blessing to him that loueth blessing, and cursing to him that loueth cursing*. There wants not a hand to giue, but a hand to take, *I would* (saith Christ) *but you would not*. Stretch forth thy hand, and here is Christs hand, which takes Gods hand and mans hand, and ioynes them together, and then the remission of sins is sealed. This is the Will and Testament of Christ. *Verse 24.* *Mat.26.28.* *Gen.1.* *2.Cor.4.15.* *Mat.7.13.* *Psal.109.17.* *Mat.23.*

He had no goods, nor land, nor money to giue by his Testament. A rich man when he dieth, bestoweth the money which he

hath

hath gathered and forgiue himany debts which are owing him: how Christ hath nothing to giue, nor any thing to forgiue. The Lord of all had least of all, and he might say like his seruant *Peter*, *Gold and siluer haue I none*, no not a graue to bury his body in: but the graue that *Ioseph* made for himselfe, serued to burie Christ. His father was a Carpenter, but neuer made any house for himselfe: his mother lay in a Stable for want of a Chamber: his Disciple was faine to borrow twenty pence for him of a fish. Therefore when one offred, *Master, I will follow thee*, thinking to gaine by his seruice, like retainers to Noblemen; he replied vnto him, *The Foxes haue holes, and the Fowles haue nests, but the Son of man hath not a house to hide his head*: shewing, that the beasts and fowles were richer then he: therefore when he had nothing to giue, he gaue himselfe, and when hee had no debters to forgiue, he forgaue his enemies. What then? this is a poore and weak Testament, which gaue nothing. Oh the goodliest Testament that euer was made, for it bringeth to vs the remission of sins! Is it such a matter to forgiue sins? Yea, the greatest benefit in all the world; nay, a greater benefit then all the world: for thus it stood: Thou hadst committed high treason against the Queenes person; thou art detected, apprehended, accused, conuicted, and condemned vpon it, to be hanged, drawne and quartered, and thy quarters to be set vp for a spectacle, like a carkasse which thou hast seene hanging vpon a gibbet, and the Crowes picking vpon it. What a horrour and shaking to thy mind, to thinke of that day, when all those torments and shame and feare shall surprise thee at once, which would make thee quake and tremble; if thou shouldest see but another so dismembred before thy face? Thou hast no comfort now but this, When I haue suffred, I shall be free, before to morrow at this time all my paine will be past, though my shame continue, and my children be beggers. What grace, what fauour, what mercy were to pardon thee all this, and saue thy life, and set thee at liberty, as though thou hadst neuer offended? So I and thou, and euery one here had committed treason against the King of Kings, and stood condemned for it: not to suffer, and then be free, like them which breake the lawes of men: but to suffer and suffer, and euer to suffer all that the diuels would heape vpon vs.

Then

Acts 3.6.
Marke 15.46.
Matth. 13.55.
Luke 2.16.
Mat. 17.27.
Luke 9.57.
Luke 23.34.

A similitude of mans estate.

Then came the mercy of God for Christ which shed his blood, like an vmpier betweene God and vs, and said, as *Esay* said to *Hezechiah*, *Thou shalt not die but liue: Loose him, and let him goe*, for he is mine: so we were staid like the widowes son, when hee was carried to his graue. This is the benefit of Christs death, and this Sacrament is the remembrance of it: and therefore whensoeuer we receiue it, this addition commeth with it, *Which is shed for the remission of sins*; our fault was so hainous and grieuous, that no ransome could counteruaile it, vnlesse God himselfe had suffered for vs.

His words are not so, but the effect of his words. 2. *King.* 20. 5.

Luke. 7. 15. *Mat.* 26. 28.

Being in this extremity, neither man nor Angell offered his life for vs, but the Prince himselfe which should haue crucified vs, came to be crucified of vs, for vs, that we might fay with stedfast faith, *I beleeue the remission of sins*; not the satisfaction of sins, but the remission of sins. Marke this distinction against popish merits of workes or penance. Christ hath satisfied, and not we; we are remitted, and not Christ: therefore we say in our confession, *I beleeue the remission of sins*; which I may call the mercifull Article, because it is the quintessence, & sweetnes of the twelue. Therefore who but Antichrist durst depraue it? If there be a satisfaction for our sins by our workes, or by our pilgrimages, or by our Masses, or by our penance, let Christ neuer be called a forgiuer, but an exchanger, like the Pope which selleth his pardons.

The mercifull Article.

Wretched creatures, which wil not receiue the Lord when he comes to the doore! Christ saith, *Take for nothing*; & they say no, we will not take, but buy. Vile, base, miserable men disdaine to take the grace of God without satisfaction, but they wil cope with the Lord, and giue him so many pilgrimages, fast so many daies, heare so many Masses, and pay so many workes for it, vntill they haue done as much good as they haue done euill. Our sins are infinit, for God is infinit: but our works are finite in number and measure: how can they answere then to that which exceedeth number and measure? Therefore, bee content with *Iosephs* brethren, to take your money againe: and say that you haue come for nothing; that is, you are saued for nothing: or else when you say, *I beleeue the remission of sinnes*, your lie vnto God, because you doe not beleeue the remission of sinnes, but satisfaction for sinnes, like the Papists.

Reuel. 21. 6.

Gen. 42. 25.

It

Vers. 26. It followeth, *As often as ye shall eate this bread, and drinke this cup, ye shall shew the Lords death till he come.* Heere are three invincible arguments against Popish Transubstantiation, like the three witnesses, vnder which every word doth stand.

Three arguments against Transubstantiation in one verse.

First, we are said to eate bread; then it is not flesh, but bread. Secondly, we are said to shew the Lords death; then it is but a shew or representation of his death. Thirdly, it is said, vntill he come; if he be to come, then he is not come: if he be come, how can we say, vntill he come? The effect of this verse was shewed in these words, *Doe this in remembrance of me.* For to say, *Doe this in remembrance of me*, and to say, *So oft as you doe this, you shew my death*, is much at one. So that if you call this Sacrament a shew of Christs death, as it is called here, then it is not Christ; or if you call it a remembrance of Christ, as it is called there, yet it is not Christ, but a shew or remembrance of Christ: but this is such a shew and remembrance, that the next verse saith, *Whosoever receiueth it vnworthily, is guilty of the body and blood of Christ.*

Dan. 17. 6.

Vers. 27.

What it is to receiue vnworthily.

Will ye know who receiueth vnworthily? In the nine and twentieth verse, *Paul* saith, *he discerneth not the Lords body*, that is, which putteth no difference betweene this bread and other, but eateth like a child, the meate which he knoweth not: and after, the bread seemeth stones to him, and the wine poyson, because his conscience telleth him, I have receiued vnworthily, before I could say like *Dauid*, *My heart is prepared. My sheep* (saith Christ) *know my voyce*: as they discerne Christs words, so they discerne Christs body; and therefore so often as they come to the Lords Table, they seeme to come into the Lords presence, there they greet, and kisse, & imbrace one another with affections, which none can know, but they that feele; like *Iohn*, which leaped in the wombe, so soone as Christ came neere him.

Psal. 108. 1. Psal. 57. 7. Ioh. 10. 27.

Luk. 1. 41.

How receiuers may be guilty of Christs death. Mat. 14. 44. Mat. 25. 15. Mark. 15. 25.

Will ye know besides, what it is to bee guilty of the body and blood of Christ? euen as *Iudas* was guilty for betraying him, and *Pilate* for delivering him, and the Iewes for crucifying him: so they are guilty which receiue this Sacrament vnworthily, as *Pilate*, and *Caiaphas*, and *Iudas* were. If they be guilty of Christs death, they are guilty of their owne death too; as if they had committed two murthers: and therefore *Paul* saith af-

ter

ter, that many of the Corinthians died, onely for the vnworthy receiuing of this Sacrament. As the Word is the sauour of death to them which receiue it vnworthily: so the Sacrament is the sauour of death to the which receiue it vnworthily: it neuer goeth into their mouth, but they are traitors *ipso facto*, and may fall to hell. This day haue I taken possession of thee, because I am guilty of Christs blood. Therefore it followeth immediately, *Let a man examine himselfe before he eate of this bread, or drinke of this wine:* as if he should say, If he which receiueth this Sacrament vnworthily, be guilty of Christs death, like *Iudas* which hanged himselfe; if these signes be receiued to saluation or damnation, like the Word: the next lesson is to examine your selues before you receiue, lest you receiue like the sonne of perdition, which swallowed the bread and the Diuell together. Therefore, *Let a man examine himselfe, and so let him eate*: that is, let him examine first, and receiue after: for if we should receiue the bread of the earth reuerently, how should we receiue the Bread of heauen? When *Iehonadab* came to *Iehu* his chariot, he said, *Is thy heart vpright as my heart is toward thee?* So when we come to the Lords table, he would haue our hearts vpright to him, as his heart is to vs: for who trusteth his enemies & mockers? The golden Ring sitteth highest at our table, but the wedding garment sitteth highest at this Table. It is safer eating with vnwashed hands then with an vnwashed heart. The Iewes were taught to chuse the Lambe of the Passeouer on the tenth day of the first moneth, in which moneth they came out of Egypt; and on the fourteenth day after, they were taught to eate him: so they had foure dayes respit, betweene the chusing and the killing, to prepare and sanctifie themselues for the Passeouer, which was a signe of the Lords Supper. This admonished them, that the matter (now to bee performed) was very waighty, and therefore they were deeply to consider it: for now was the action and summe of all saluation in handling. If they did prepare themselues so, before they did receiue the figure of this Sacrament, how should we be prepared before we receiue the Sacrament it self? Therefore as *Iosiah* commanded the Leuites to prepare the people: so *Paul* exhorteth the people to prepare themselues, that is, to examine whether they haue faith and

1. *Cor.* 11. 30.

2. *Cor.* 2. 16.

How we should be prepared before the Lords table.

John 13. 17.

1. *Sam.* 9. 13.

2. *King.* 10. 15.

James 2. 2.

Exo. 12. 3. & 6.

1. *Chron.* 35.

loue,

loue, and repentance before they come to this feast. By this all may see; first, that *Paul* would haue euery layman skilfull in the Scripture, that he be able to examine himselfe by it: for this admonition is not to them which minister the Sacrament, but to al which receiue the Sacrament. And the rule by which we must examine our selues, is the law which we should obey: therfore if the rule be vnknown, the examination must be vndone. Our doctrine must be examined by the doctrine of the Prophets and Apostles; our prayers must be examined by the six petitions of Christs prayer; our beliefe must be examined by the twelue articles of faith; our life must be examined by the ten commandements of the law. Now he which hath his Touch-stone, may try gold from copper; but he which hath it not, takes one for the other: therefore before *Pauls Examine*, you had neede to learne Christs *Search*: *Search the Scriptures*, and they will lighten you to search your selues. This is the doctrine with which I wil end, and the necessary point for which I chose this Text, to teach you (if I could) that Christian Art, how to examine your selues.

All are bound to know the Scripture.

Acts 17.11. Note.

Exod. 20.1. &c.

2. *Cor.* 13.5. *John* 5.39.

Let a man examine himselfe before he eate. Here is first an examination: secondly, an examination of our selues: thirdly, an examination before wee come to the Sacrament. Touching the first; here *Paul* saith, *Examine your selues*: but in 2. Cor. 13. he doubleth his charge, *Proue your selues*: and againe at next word, *Examine your selues*: as if he should say, this work must be done when it is done, because it is neuer throughly done; and therefore wee must double our examination, as *Paul* doubleth his counsell. If a man suspect his enemy, he will try him with a question, if that will not search him, he will put forth another, if that be spied, he will moue another; like one which putteth diuers keyes into a locke, vntill it open; so he which examineth, must try and try, proue and proue, search and search: for the angell of darkenesse is like an Angell of light, and we haue no way to discouer him, but that of *Iohn*: *Try the spirits*. God examineth with trials; the diuell examineth with tentations, the world examineth with persecutions: wee which are thus examined, had need to examine too. If any man skill not what *Examining* meaneth, the very word *Examine* is so pregnant, that it prompteth vs how wee should examine: for it signifieth to put our

Verse. 28. The diuision.

2. *Cor.* 11.14. 1. *John* 4.1.

selues

ſelues vnto the Touch-ſtone, as if we would try gold from copper. Therefore one ſaith, that examination is the eye of the ſoule, whereby ſhe ſeeth her ſelfe, and her ſafetie, and her danger, and her way which ſhe walketh, and her pace which ſhee holdeth, and the end to which ſhe tendeth: ſhe lookes into her glaſſe, and ſpieth euery ſpot in her face, how all her graces are ſtained; then ſhe takes the water of life, and waſheth her blots away. After, ſhe lookes againe, and beholdeth all her gifts; her faith, feare, loue, patience, meekeneſſe, and marketh how euery one do flourish or wither. If they fade & decay, that ſhe feeleth a conſumption; then ſhe takes preſeruatiues and reſtoratiues of prayer, and counſell, and repentance, before the ſickneſſe grow. Thus euery day ſhe letteth downe a bucket into her heart, to ſee what water it bringeth vp, leſt ſhe ſhould corrupt within, and periſh ſuddenly. A deſcription of true examination.

To heare, and reade, and pray, and faſt, and communicate, is a worke of many: but to examine thoſe workes, is the faſhion of few: and therefore *Ieremy* complaineth, *No man ſaith, What haue I done?* as if hee ſhould ſay, No man examineth himſelfe. And therefore in all the Scripture it is ſaid but of one, *That hee feared all his workes:* as though he durſt not thinke, nor ſpeake, nor doe any thing, before he had examined what it was, from whence it came, and whither it went: ſo the more precious treaſure is deeper hid in the ground. *Ier.* 3.5. *Iob* 9.28. *Matth.* 13.14.

The ſecond point is, *To examine our ſelues. Paul* ſaith, *Try all things:* much more ſhould we trie our ſelues. The good ſower doth ſow his own ground, but the bad ſower doth ſow another mans ground, as the diuell did. The diſciples of Chriſt ſaid, *Maſter, is it I?* not, Maſter, is it hee? The diſciples of *Iohn* asked, *Maſter, what ſhall we doe?* not, Maſter, what ſhall they doe? We muſt obey ſome, and heare others, and admoniſh others, & loue all; but examine our ſelues. That which we apply vnto others, the Apoſtle applieth vnto our ſelues: for whē we ſpeak of an examiner, we intend one which examineth others; when we ſpeak of an accuſer, we intend one which accuſeth others; when we ſpeake of a Iudge, we meane one that iudgeth others: but the Scripture crieth, *Examine thy ſelfe, accuſe thy ſelfe, iudge thy ſelfe*; that is, Be not curious to ſearch a moate in thy brothers eye, *1. Theſ.* 5.21. *Matth.* 13.25. *Matth.* 26.12. *Luke* 3.10. *1. Cor.* 11.28,32.

Mat.7.3. eye, but pull out the beame which is in thine owne eye. This doth shew, that they which sit in Gods chaire to iudge others, commonly haue greater faults themselues, then they whom they vse to iudge: and therfore Christ called their fault a beam, & the others a mote. This made *Dauid* say, *Examine thy heart:*

Psal.4.4. *thy heart* is thine owne heart, therefore thou must examine whether *thou* pray, whether *thou* watch, whether *thou* fast; and

Luke 18.11. not whether *he* pray, whether *he* watch, whether *he* fast, as the Phariſe examined the Publican: left thou haue *Peters* cheeke:

Iob.21.22. when hee examined what *Iohn* ſhould doe, Chriſt ſaid, *What is that vnto thee? Follow thou me.* Thou art a priuate man, and haſt a priuate examination, therefore let thy queſtion be, *What haue I done?* and make thy Anatomie of thy ſelfe.

See beloued, we may not beleeue our ſelues, before we haue examined our ſelues, for we are falſe-hearted: and the nobleſt cozener that deceiueth moſt, for one time that he deceiueth others, twoe times hee deceiueth himſelfe. Becauſe the fleſh is a

2.Kin.5.25,26. wily ſeruant and will lie like *Gehezi* to his maſter, and face him that is hath not ſinned, when it commeth from ſin: therefore as *Eliſha* examined his ſeruant, ſo the ſoule muſt examine her ſeruants; that is, man muſt be iealous of himſelfe, and take himſelfe for a lier, for a flatterer, for a diſſembler, vntill hee be thorowly acquainted with himſelfe; for no man is ſo often beguiled as by himſelfe, by truſting his double heart, and taking his owne word without further triall. If *Paul* had bid vs examine others,

Luke 22.13. we would haue ſifted them like Satan. *Satan hath deſired to ſift thee,* (ſaith Chriſt to *Peter*,) ſo, wee haue a deſire to ſift others:

Iohn 21.21. Euen as *Peter* which was ſifted of Satan, longed to ſift *Iohn*, and aſked what he ſhould doe, before hee hearkened to his owne charge. Therefore the helpe of examination is a needfull precept: although we were as ſound as *Peter*. They which are ſuſpected of a crime, doe not examine themſelues, but are examined of others, leſt they ſhould bee partiall: but a Chriſtian muſt examine himſelfe of his crime, and be his owne iudge, his owne accuſer, and his owne condemner: for no man knoweth

1.Cor.11.32. the ſpirit of man, but the ſpirit which is in man, which will con-

1.Cor.2.11. demne him if hee be guiltie, and tell him all that he hath done,

Rom.2.15. and with what minde hee did it, and what hee deſerueth for it.

1.Iohn 3.21.

This

This is the point to examine ourselues, at the first time, when Conscience first wakes, and calleth vs to account, and iudgeth and condemneth vs, if we shall not be condemned of God.

These holy men haue kept their diligent watches, and made their hearts the fore-men of the Iurie, and examined themselues at the entrance of their seuerall duties, stood at the doores of their soules, to examine euery thought before it went in: and at the doore of their lippes, to examine euery word before it went out, whereby they escaped diuerse finnes, which we commit, as through two doores vnobserued. So should we do, to iudge of our secret and close thoughts, and affections, to giue no entrance into vs to them, whether they be Christian or Infidell, a seruant or a husband, a superior or inferior, not vnlawfull, but vnholy, that they are not sanctified, that they are a Christian, that they are a beleeuer, that they are a Gospeller, because they are not as they should be, for euery man is partiall to himselfe

Therefore if we haue not wrought Iudas sinne, to betray God, whom shall I beleeue before my selfe? As *Salomon* saith, *Who can vnderstand* Prou.25.3.
secret thinges of the King, so vnsearchable, who can know the 1.Cor.2.11.
secret of any man, but the spirit of man which is in him? that is, man feeleth the blindnesse of man, as well as himselfe, and yet himselfe, although he haue lyued with it euer since he was borne, doth not know his owne heart, while he examine it narrowly, no more then he knoweth his inward bones, his veynes, or his sinewes, or his ioynts, or where they lie, or what they doe, or what euery one in his body, or where they lie, or what they doe, or what euery one in his body doth signifie that there they doe.

This seemeth strange, that a man should not know his owne heart, yes it is true, that he doth of all things not know his owne heart, though he hath daily vse of it, to know his inwards by. For Christ saith to his Disciples, *You know not of what spirit you are*, Luk 9.55
when you would haue fire to come from heauen to consume the Samaritans.

There is a zeale without knowledge, and there is knowledge without zeale, there is a blind zeale, and there is

Iudg.16.6.

Luk.8.18.
Eccle.5.17.

Luk.1.76.
The second examination.

was

was the first comming of Christ, so must we imitate the forenamed manner of the Sacrament, like the Harbingers which goe before to prepare the roome. For if *Iob* commanded his sonnes to sanctifie themselues before they did come to his sacrifice, how should we sanctifie our selues before we come to Christs Sacrament, wherein we are commanded to doe as the Lord himselfe did which instituted it? Iesus Christ, knowing full well in Christ *Luk.* 22. 12. did institute this Sacrament, was not only the chamber wherein the Apostles receiued this Sacrament vnprepared? If *Iudas* chamber, his inner chamber had been prepared so too, but had receiued this Sacrament with as much comfort as the other disciples did, but because his heart was not prepared, therefore he was the first which was condemned for the vnworthy receiuing of this Sacrament.

Eue did not thinke that death had been in an apple, so you *Gen.* 3. 6. would not thinke that death should be in bread, but as a couple hath sworne it, before the doore it falls, which shall either saue or harme for this cause hath the Lord commanded in his holie that which is come, which shall either saue or destroy: therefore he which commeth to this spirituall feast, must examine whether he haue a spirituall mouth, as well as a carnall mouth, or else he shall receiue no more than he seeth, and that which hee seeth not shall destroy him.

No man (saith Christ) *putteth new wine into old vessels, for the* *Mark.* 2. 22. *vessels breake, and the wine leaks.* This wine is new wine, therefore put it into new vessels, holy vessels, sanctified vessels, or else it will leake forth, and breake the vessell, and then shalt haue no more taste of it, then while the vessells of breast is in thy mouth. When Christ commeth to our house, shall wee not looke whether our chamber be trimmed, as the chamber was trimmed against his comming to the Passeouer? But how shall wee trim it?

When a man takes an office, hee examines his substance: when he takes a trade, hee examineth his skill: when hee goeth to fight, he examineth his strength: but these wants are no wants when he goeth to the Sacrament. Wilt thou know now vpon what articles thou must enquire of thy chiefe? harke, how thou shouldst examine thy selfe? thy some prayer may *1. Thes.* 5. 16.

Iob. 9. 28. bee at all times; so Iacob examined his flocke at all times. Thus Iob examined himself every day, every houre, because he feared still there was some sinne committed in [illegible]

1. Cor. 11. 29. But chiefly it is to be examined before the Sacrament, because it is the bread which is received to saluation or damnation; Therefore it is the first, and chiefest which soeuer commeth with-
Matth. 22. 11. out this wedding garment, shall be cast into vtter darkenesse, because it is [illegible]

Therefore hauing premised this exhortation to the necessitie of this first lesson in Christianity, and lest I should trouble you with many things, I haue studied since my entrance into my doctrine, to lay downe three examinations which you should vse euery day, and a speciall examination for the receiuing of the Sacrament, which leadeth immediately to the Sacraments, as a ghest is handed to the Table. In the first examination, I will shew thee a rule how thou shalt try others spirits, and how thou shalt try thine owne.

Three examinations.

The first examination of the triall of spirits.

1 Of others spirits.

2. King. 22. 11. 1 These shall be strange spirits by the manner of speaking, plainely, or darkely, boldly, or fearefully, therefore we reade that the Oracles of the Deuill had a double meaning, and that the false prophets neuer spake boldly, but where their patrons were ready in flesh to [illegible]

2 By the particulars of things, for euery heresie is contrary to some article of our beleefe, as euery [illegible]

3 By the euent of their speeches; for they take no effect, as it is said in the 18 Chapter of Deuteronomy, and therefore they are called false prophets, [illegible]

Deut. 18. 22. *Matth. 7. 15.*

4 By their fruits; for none of the false prophets were good men.

Matth. 7. 16.

5 By their successe; for if they be not of God, they will come to nought. As the Arrians, and Anabaptists, and Pelagians are vanished, as if they had neuer beene: so time shall weare out euery doctrine that is not truth. This is thy rule to try others spirits.

1 Thou shalt try thine owne spirit by the motions that it hath to good or euill. For as a good stomacke turneth all that it eates into a good nutriment, and a bad stomacke turneth all that it eates into raw humours: so likewise a good mind conuerteth

The examination of our owne spirits.

all

all that it heareth, and all that it seeth, and all that it feeleth, vnto some profit: but a bad minde maketh a tentation of euery thing: therefore it is said, *To the cleane all things are cleane*, and *to the vncleane nothing is cleane* that is, they defile themselues with euery thing. *Rom.* 14. 14. *Tit.* 1. 15.

Secondly, by the first cause or preparation which thou hadst vnto it; for whatsoeuer it be, thy thoughts will be where thou louest: to verifie that saying, *Where a mans treasure is, there will be his heart*: for likely the beginning is a picture of the end, and the act is like the thought which set it a worke. 2 *Mark.* 6. 21.

Thirdly, by the maner of the consolation in it, whether it bee of knowledge, or ignorance, whether it be constant, or mutable, calme, or boysterous, simple, or mixt: for as a cleere fountaine yeeldeth cleere streames, so a pure heart hath pure ioyes. 3

Fourthly, whether it bring to Christ, or take any thing from him to thy selfe; like all the parts of Popery, which mangle his honor either to Angels, or to Saints, or to Pope, or to Images. If it abide all these questions; and draw thee not from any good, then thou maist say, It is from God: water the seede, O Lord, which thou hast sowne. This is the fruit of thy first examination. In the second, by making thee discerne whether another bee a Christian, I will teach thee to know whether thy selfe bee a Christian; which that thou maist reach to, obserue this direction, and thou shalt see of what side thou art. 4

It must needes bee, that they which walke to contrary ends, should go diuers wayes: therefore there be moe differences betweene the children of God, and the children of the world, then there be betweene men and beasts. The second examination vpon the differences betweene the wicked and the godly.

1 First, they are distinguished in *will*: for the wicked striue to bring Gods will to their will, like *Balaam*, which when he had an answere, staid for another: but the faithfull labour to bring their will to Gods will; like Christ, which said, *Not as I will, but as thou wilt*. *Num.* 22. 19. *Mat.* 26. 36.

2 They are distinguished in *Faith*: *All men haue not faith*, (saith *Paul*) *but the iust liue by faith*: as if he should say, The iust beleeue, and the vniust beleeue not. The iust beleeue, and apply that they beleeue, to themselues: the wicked may beleeue like the deuils, but their faith is like the gadding Hen, which 2 *Thes.* 3. 2. *Rom.* 1. 17. *Jam.* 2. 19.

carrieth her egges to other, and neuer layeth at home: so they beleeue that other shall be saued, but not themselues.

3 They are distinguished in *Hope*; for because the wicked hope not for any mends of God, therfore they neuer defer their reward; but if they do any good, they are trumpets of it themselues, for feare it should not be blazed enough: and therefore Christ said, that the Pharises had their reward already, because they were boasters of their works: and if they do not good, but euill, yet they would be magnified as much for euill, as other are for good. But the faithfull are likened to handmaids which wait their reward; *Their left hand seeth not when their right hand doth well*, and they are afraid to take honour of men, for losing their honor with God, like *Iohn Baptist*, which made his vertues meaner then they were, and debased himselfe, when he might haue got a name aboue his Lord.

Mat. 6.2.

2. Tim. 3 2.

Psal. 123.2.
Mat. 6.3.
Joh. 1.21.

4 They are distinguished in *Obedience*: therfore Christ teacheth vs to iudge men by their fruit, as an vnfallible rule: for the euill tree will bring forth euill fruit, & the good tree good fruit; and neither can change his property, although the euill fruit is sometimes beautifull, and the good fruit sometime blasted. All slip, but in the wicked one sinne teacheth another; and in the faithfull, one sinne preuenteth another.

Mat. 7.17.

5 They are distinguished in *Repentance*: for the wicked doe but weep for their sinnes past, but the godly purpose to sinne no more: so *Pharaoh*, *Saul*, and *Iudas* said, *I haue sinned*: but *Shadrach*, *Meshech*, and *Abednego* said, *We will not sinne*: therfore the heart of the godly is called *a contrite heart*; but the heart of the wicked is called *a heart that cannot repent*. Beside, as Christ cast out a legion of deuils at once, To the godly would be purged of all their sinnes together; but the wicked neuer consent to leaue all, but as *Naaman* said, *Let the Lord spare me in this*; so euer he excepteth one sin, which is his beloued sin; like *Herod*, which reformed many things, and yet would not leaue his brothers wife.

Exod. 10.16.
1. Sam. 15.30.
Mat. 27.3.
Dan. 3.18.
Psal. 51.17.
Rom. 2.5.
Luk. 8.30.
2. King. 5.18.
Mat. 14.3.

6 They are distinguished in *Charity*: for ye shall neuer see the wicked loue their enemies: and therefore when the Pharises could not loue their enemies, they taught that men might hate their enemies: and Christ speaking of the Publicans and sinners:

Mat. 5.43.
Luk. 6.32.

ners, exhorteth his Disciples not to loue like them, because they loued none but their friends.

7 They are distinguished in *Prayer:* for the wicked cannot pray; therefore *Dauid* saith, *they call not vpon the Lord*: as if they had not the *Spirit of prayer*: & therefore Christ calleth their prayer *babbling*; for they thinke not of God when they speake vnto him. *Psal.*14.4. *Zach.*12.13. *Rom.*8.16. *Matth.*6.7.

8 They are distinguisht in *Patience*: no hypocrite can beare the Crosse, but saith like *Cain, it is heauier then I can suffer*: but *Paul* and *Silas* sung in prison: for a faithfull man would haue something to humble him, and reioyceth to beare his Masters markes, because the wounds of a louer are sweet. *Gen.*4.13. *Acts*16.25. *Gal.*6,17.

9 They are distinguished in the *vse of aduersitie*: for this is a proper and peculiar marke of Gods children, to profit by affliction: and therefore wee reade not in all the punishments of the wicked, that one of them said like *Dauid, it is good for mee that I haue beene afflicted.* *Psal.*119.71.

10 They are distinguished in *Humilitie*: for the wicked are not humbled before the crosse, like *Pharaoh*, that neuer sorrowed, but when he suffered: but the Apostles learned humilitie of their Master, before their persecution came. *Exod.*8.8,15. *Mat.*11.29.

11 They are distinguished in their *iudgement of the word:* for to the wicked it seemeth the hardest, and simplest, and vnpleasantest book that is; and therfore *Paul* saith, *that it is foolishnesse vnto them*: but to the godly it seemeth the wisest, and eloquentest, and sweetest, and easiest booke of all others: as though God did suddenly bring the vnderstanding of it to them, as *Iacob* said of his venison: according to that, *Hee that will doe his will, shall know his doctrine.* *1.Cor.*1.11. *Gen.*27.20. *Iohn*7.17.

12 They are distinguished in their *Iudgement of God*: the wicked are perswaded now and then of Gods mercy, for the present time while they feele it, as the Iewes praised him alwais when he did as they would haue him; but they cannot perswade themselues, that God will bee mercifull to them still, like *Iob*, which said, *Though the Lord kill me, yet will I trust in him:* therfore the hope of the righteous is called *hope in death*. Beside, if the wicked loue God, it is but for his benefits, as *Saul* loued him for his kingdome. And this is alwaies to bee noted, that *Exod.*15.20. *Iob.*13.15. *Prou.*14.32. *Prou*23.18. *1.Sam.*10.6.

in the wicked, the feare of Hell is greater then is their hope of Heauen: but in the faithfull, the hope of Heauen is greater then their feare of Hell.

13 They are distinguished in their *Delights*: for the sport of the vngodly is folly, like *Belshazzars*: and therefore when they are sick or troubled, they neuer run to the Word for comfort; as though Gods promise pertained not to them: but to feasts, or tables, or tales, or musicke, as *Saul* did to the Harpe. But all the delights of the godly, are like *Dauids* dance about the Arke: they are neuer merrie, but when they are doing well; nor at peace, but when their prayers haue ouercome God, like *Iacob*.

Dan. 5.4.

1. Sam. 16.23.
2. Sam. 6.14.

Gen. 51.28.

14 They are distinguished in their *opinions of death*: for the faithfull long to be dissolued; and although they might liue euer in continuall prosperity, yet they would not stay so long out of heauen: but the wicked would neuer bee dissolued, because death comes alwaies vnto them like a Iaylor, to hale vnto prison; as *Achab* said to *Michaiah*, *That he neuer prophecied good to him*. Hereby a man shall know whether he haue faith: for if he do beleeue the promises, he will be glad to receiue them.

Phil. 1.23.
Luke 2.29.

1. Kings. 22.8.

15 They are distinguished in their *sense of sinne*. Wicked men feele the lothsomnes of their vices: but none but the faithfull feele the defects of their righteousnesse. The naturall man neuer complaineth of his good workes, but vaunteth of them: but a godly man findeth fault with his prayers, and his almes, and his watches; like *Isaiah*, that said, His righteousnes was like a menstruous cloth. As Christ met the tempter in the wildernesse, a place of prayer, and fasting, and meditation: so a godly man meeteth the tempter in his prayer, and in his fasts, and in his meditations; that is, he findes some let, or spot, or want in all his deuotions. Therfore vnlesse thy righteousnes mislike thee as well as thy prophanenes, know that yet thou art no further then the wicked.

Esay. 64.6.
Psal. 16.2.
Mat. 4.12.

16 They are distinguished in their *Ends*: for the children of God propose the glory of God, and leuel all their thoughts and speeches, and actions, as if they were messengers sent to carry him presents of honour.

Thus did *Dauid* when he said, *All that is within me praise the Lord*. As though himselfe had rather be without praise, then his

Psal. 103.1.

Master:

Master: but the children of the world set vp their own glory for their marke, like *Nebuchadnezzar*, which said, *For the honour of my maiesty*, Dan. 4. 27. Therefore they speake, and looke, and walke, as if they did say so their tongue, and eyes, and feet, and apparell, as *Saul* said to *Samuel*, *Honour me before this people.* *Dan.* 4. 27. 1. *Sam.* 15. 13.

17 Lastly, they are distinguished in *Perseuerance*: for the zeale of the wicked lasteth not, and therfore God saith, *They are soone turned out of the way*: but the zeale of the faithfull was represented by the fire of the Temple, which neuer went out. By these differences thou maist see how much thou dost differ from the wicked, or whether thou be of their band. *Exod.* 2. 38. *Leuit.* 6. 12.

Then come to the third examination: as the diuell tempteth thee, to see what thou wilt doe for him, so thou must tempt thy selfe, and get of thy soule what it would doe for God, and what it would suffer for him, which hath suffered death for it. Therefore here wee will set downe certaine interrogatories, whereof thou shalt examine it. The third examination. *Mat.* 4. 9.

1 First, whether thou haue the heart of *Ioshua*, to worship God as boldly as thou dost, though all the world did renounce him, and euery one did mocke thee as they did *Noah*, while hee built the Arke? *Iosh.* 24. 15.

2 Whether thou wouldest not deny Christ, as *Peter* did, if thou wert in *Peters* straits, and nothing to succour thee, but policie? *Mat.* 26. 70.

3 Whether thou wouldest not steale, if thou didst se a bootie as fit as *Achan*, which thou mightest catch vp, and no man spie thee? *Iosh.* 7. 8, 1.

4 Whether thou wouldest refuse a bribe, like *Elisha*, if thou didst meete with one which were as willing and able to giue it as *Naaman*? 2. *King.* 5. 16.

5 Whether thou wouldest not deceiue, if thou were in such an office as the false Steward, whose Master referred all vnto him, and knew not when he kept any thing backe? *Luke.* 16. 6. Although this is a parable, yet it carrieth the signification of a History.

6 Whether thou wouldest not fulfill thy lust, as *Dauid* did, if thou hadst his opportunitie and allurement, and mightest do it without danger of the Law, like a King, as *Dauid* might?

7 Whether thou wouldest not tell a lye, as *Abimelech* did, if it stood vpon thy life, which made him twice dissemble that 2. *Sam.* 11. 4.

his

his wife was his sister, lest he should die for her beautie?

Gen.12.3. Gen.20.2. Math.4.9. 8 Finally, if it should be said vnto thee, as the diuell said to Christ, *All these will I giue thee, if thou wilt fall downe and worship me*: that is no more, but if thou wilt sinne, whether thou wouldest yeeld or no?

Psal.66.18. 1.Kings 18.26. If thou haue sinned thus and thus before, I will not say therefore, the Lord will not heare thee. But *Dauid* saith, *If I regard wickednes in my heart, the Lord will not heare me*: that is, if for any cause a man purpose and carry a mind to sin when hee is tempted, the Lord is so far from helping him, that he will stand like *Baal*, as though hee did not heare him: for he hath a traitors mind as deep as any, which thinks for a Dukedome I would betray my Prince, though hee neuer play the traytor in his life. Thus you haue heard how to try spirits, and how to discerne a Christian from an hypocrite, and how to oppose your hearts, that ye may be sure to iudge rightly what ye are.

The fourth examination. Heb.6.1. Now we come to that examination, which is the Epitome or abridgement of all these, for memorie is short, and all are not of one strength, but some run, and some goe, and some creepe, and all doe well, so long as they striue to perfection. The matters whereof principally the mind should bee examined before the Sacrament, are these.

The receiuers articles. 1 First, whether thou hast faith, not only to beleeue that Christ died, but that he died for thee: for as the Scripture calleth him Redeemer, so *Iob* calleth him his Redeemer.

Esay.59.20. Iob 19.25. Mat.5.44. 2 The second article is, whether thou be in charity; not whether thou loue them which loue thee, but whether thou loue them that hate thee: for Christ commandeth vs *To loue our enemies*.

Mat.12.36. 3 The third article is, whether thou repent, not for thy open and grosse sinnes, but for thy secret sinnes, and petty sinnes, because Christ saith, *that we must giue account of euery idle word*.

Reuel.22.11. 4 The fourth article is, whether thou resolue, not to sinne againe for any cause, but to amend thy euill life, not when age commeth, or for a spurt, but to begin now, and last till death: for Christ is *Alpha* and *Omega*, both the beginning, and the end, as well in our liuing, as in our being, which hath made no promise to them which begin, but to them which perseuere.

Reuel.2.12.

5 The last article is, whether thou canst find in thy heart to die for Christ, as Christ died for thee: we are bid not only to follow him, but to beare his Crosse: and therefore we are called seruants, to shew how we should obey; and we are called souldiers, to shew how we should suffer. *Luk.12.38.* *2.Tim.3.4.*

These are the receiuers articles, whereof his conscience must be examined before he receiue this Sacrament: happy is he which can say, *All these haue I kept*: for the Dore was not so welcome to *Noah*, as this man is to Christ. But if thou find not these affections within, but a nest of vices, leaue thine offering at the Altar, and returne to thine examination againe, for thou art not a fit guest to sup with the Lord, vntill thou haue on this *wedding garment*. *Mat.19.20.* *Gen.8.11.* *Mat.5.24.* *Mat.22.11.*

How is it then, that some regard their other garments more then this? *Paul* saith, *Examine your selues*; and they examine their apparell: if they haue new clothes in the country, then they are ready to receiue. I haue knowne many kept from the Sacrament a whole yeere together by their masters, for nothing but for want of a new sute to set them foorth with their fellowes. The preparation of Country folke before they receiue.

Others respect whether it be a faire day, that they may walke after seruice, making that day vpon which they receiue, like a scholers thursday, which he loues better then all the dayes in the weeke, only because it is his play-day. Thus like the Iewes, *they sit downe to eate, and rise vp to play*: that as Christ calleth the Pharises prayer *Babbling*, Mat. 6.7, so their receiuing may be called dallying.

When they haue the Sacrament in their belly, they think that all is well, as *Micah*, when he had a Leuite in his house, thought that God loued him: but as the Leuite did not profit him, because he receiued nothing but the Leuite; so the bread & wine do them no good, because they receiue nothing but bread and wine for want of faith. Maruell not then if you haue not felt that comfort after the Sacrament, which you looked for; for it is comfortable to none but to them which prepare their hearts, and examine themselues before, because it is not the mouth, but the heart which receiueth comfort. *Iudg.17.7.*

Now it may be that the most which are here, haue brought a mouth

mouth & not a heart, these goe away from the Sacrament to despight Christ, as *Iudas* went from the Sacrament to betray him.

Ioh.13.30.

The other goe away like one which had receiued a cheerfull countenance of the Prince, all his thoughts are ioy, & the countenance of the Prince is still in his eye. As he which hath eaten sweete meate, hath a sweet breath: so they which haue eaten Christ, all their sayings and doings are sweete, like a perfume to men, and incense to God: their peace of conscience, and ioy of heart, and desire to doe good, will tell them whether they haue receiued bare signes, or the things signified.

How a man shall know whether he haue receiued well.

Euery one which receiueth this Sacrament, shall feele himselfe better after it, like the Apostles: or else he shall finde himselfe worse after it, like *Iudas*. Hereby ye shall know whether ye haue receiued like the Apostles, or like *Iudas*. Thus we haue ended the doctrine of the Lords Supper. Now if you cannot remember all that I haue said, yet remember the text: that is, Examine your selues before you receiue this Sacrament hereafter.

FINIS.

THE EXAMINATION OF VSVRIE, IN TWO SERMONS.

To The Reader.

HEere thou hast the Sermons which haue beene often desired, because of the matter fit for the Citie. One saith, that he would neuer speake to Vsurers, and Bribe-mongers, but when they be vpon their death-beds: for he which liueth by sinne, resolueth to sinne that he may liue: but when he goeth to hanging, Iudas himselfe will say, I haue sinned. *Mat.27.4.* *If I speake not to Vsurers vpon their death-bed, yet I speake to Vsurers which shall lie on their death-bed. Three things doe giue me hope: One is, that all hearts are in the hands of God, to call them at what houre he list; and therefore a Saul may become an Apostle.* *Act.9.11.*

The next is, that the third crow doth waken more then the former; and therefore after the crowing of other, this crow may happily be heard.

The

The laſt is, that there is no ſin, but ſome men haue been reclaimed from it, and ſo may Vſurers from their ſinne.

Therefore goe my booke, like Dauid *againſt* Goliah, *and fight the Lords battels againſt Vſurers. The Lord giue that ſucceſſe to his doctrine in theſe leaues, that it may conſume Vſurers, as* Ioſhuah *drowe out the Cananites before him. If I could take but this one weed out of the Londoners garden, I were anſwered for my health and my ſtrength ſpent amongſt them. Reade with thy beſt minde, and thou ſhalt profit more.* 1.Sam.17.52. Ioſh.24.

Thine, *H. S.*

THE EXAMINATION OF VSVRIE.

The First Sermon.

Pſalm. 15, verſ. 1, and 5.

1. *Lord, who ſhall dwell in thy Tabernacle? Who ſhall reſt in thine holy Mountaine?*
5. *He that giueth not his money to Vſury.*

THeſe two verſes muſt now bee conſidered together, becauſe one is the queſtion, and the other is the anſwere: *Dauid* demands who ſhall come to heauen? and God tels him that Vſurers ſhall not come thither: as if he ſhould ſay, They go to hell. Therefore as *Paul* taught *Timothy* to warne them which are rich, as though they had more need to bee warned then other: ſo this ſentence ſeemeth to be penned for the warning of the rich, becauſe it ſtrikes vpon the rich mans vice. Verſ.1. 1.Tim.6.17.

I haue ſpoken of Bribery, and Simony, and now I muſt ſpeake of their ſiſter Vſury. Many times haue I thought to ſpeak of this Theame, but the arguments which are alleaged for it, haue made me doubtful what to ſay in it, becauſe it hath gone as it were vnder protection. At laſt, you ſee it falleth into my text, and therefore now I cannot bawke it any longer. Therfore if any heere haue fauoured this occupation before, let him now

ſubmit

submit his thoughts to Gods thoughts: for I will alleage nothing against it, but that which is built vpon the Rocke.

Vsury is the sin which God will try now whether you loue better then his Word: that is, whether you will leaue it if he forbid it. For if he flatly forbid it, and yet you will fully retaine it, then you loue Vsury better the Gods Word. Therfore one saith well, that our Vsurers are heretickes, because after many admonitions, yet they maintaine their error, and persist in it obstinately, as Papists doe in popery. For this cause I am glad that I haue an occasion to grapple with this sin, where it hath made so many spoyles, and where it hath so many patrones; for it is said, that there be more of this profession in this City, then there be in all the Land beside. There be certaine sinnes which are like an vnreasonable enemy, which will not be reconciled, to death: and this is one of those euerlasting sinnes, which liue and dye with a man. For when he hath resigned his pride, and his enuie, and his lust, yet Vsury remaineth with him, and hee saith as *Naaman* said; *Let the Lord be mercifull to me in this*, let mee haue a dispensation for this: as though this were a necessary sinne, and he could not liue without it. There bee three sinnes which are accounted no sinnes, and yet they doe more hurt then all their fellowes; and those are Bribery, Non-residency, and Vsury: these three (because they are gainfull) are turned from sins to occupations.

Vsurers heretickes.

2. King. 5. 18.

Three sinnes counted no sinnes.

How many of this City for all they are Vsurers, yet would be counted honest men, and would faine haue Vsury esteemed as a trade? whereas if it were not so gainfull, it would be counted as great a sinne as any other, and so is it accounted of all but them which liue by it. This is the nature of pleasure and profit, to make sinnes seeme no sinnes, if we gaine any thing by them: but the more gainfull a sinne is, the more dangerous it is; and the more gainfull Vsury is, the more dangerous it is. I wil speake the more of it, because happily you shall not heare of this matter againe.

The contents of this Treatise.

First, I will define what Vsury is: secondly, I will shew you what Vsury doth signifie: thirdly, I will shew the vnlawfulnes of it: fourthly, I will shew the kindes of it: fifthly, I will shew the arguments which are alleaged for it: sixthly, I will shew the

punishment

punishment of it: Seuenthly, I will shew you what opinion we should hold of them, which doe not lend vpon Vsury, but borrow vpon Vsury: Lastly, I will shew you what they should doe which haue got their riches by Vsury.

Touching the first, Vsury is that gaine which is gotten by lending for the vse of the thing which a man lendeth, couenanting before with the borrower, to receiue more then was borrowed: and therefore one cals the Vsurer a legall theefe, because before he steale, he tels the party how much he will steale, as though he stole by the law. This word *more*, comes in like a sixth finger, which makes a monster, because it is more then should bee. Another defining Vsury, calleth it the contrary to charitie; for *Paul* saith, *Loue seeketh not her owne*: but Vsury seeketh anothers that is not her owne: therefore Vsury is far from loue: but *God is loue*, saith *Iohn*, therefore Vsurie is farre from God too. 1. *Ioh.* 4. 8.

The definition of Vsurie.

Vsurers steale by law.

Now all the Commandements of God are fulfilled by loue, which Christ noteth, when he draweth al the Commandements to one Commandement, which is, *Loue God aboue all things, and thy Neighbour as thy selfe*: as if he should say, hee which loueth God, will keepe all the Commandements which respect God: and hee which loueth his neighbour, will respect all the Commandements which respect his neighbour: therefore to maintaine loue, God forbiddeth all things which hinder this loue, and amongst the rest heere hee forbiddeth Vsury as one of her deadliest enemies. For a man cannot loue and be an Vsurer, because Vsury is a kinde of cruelty, and a kinde of extortion, and a kinde of persecution; and therefore the want of loue doth make Vsurers: for if there were loue, there would bee no Vsury, no deceit, no extortion, no slandering, no reuenging, no oppression: but wee should liue in peace and ioy, and contentment like the Angels: whereby you see that all our sinnes are against our selues: for if there were no deceit, then wee should not be deceiued: if there were no slander, then wee should not bee slandered; if there were no enuie, then wee should not be enuied; if there were no extortion, then wee should not be iniured; if there were no Vsury, then we should not be oppressed. Therefore Gods Law had been better for vs then our owne Math. 22. 37.

law:

law: for if his law did ſtand, then we ſhould not be deceiued, nor ſlandered, nor enuied, nor iniured, nor oppreſſed. God hath commanded euery man to lend freely: and who would not borrow freely? Therefore they which brought in Vſury, brought in a law againſt themſelues.

Luk.6.35.

The firſt Vſurers which we reade of, were the Iewes, which were forbidden to be Vſurers: yet for want of faith and loue, *Ezekiel* and *Nehemiah* do ſhew, how the Iewes, euen the Iewes which receiued this law from God himſelfe, did ſwarue from it as they did from the reſt. Firſt, they did lend vpon Vſury to ſtrangers, after, they began to lend vpon Vſury to their brethren: & now there be no ſuch Vſurers vpon earth, as the Iewes which were forbidden to bee vſurers: whereby you may ſee how the malice of man hath turned malice into cruelty. For whereas lending was commanded for the benefit of men, Vſury hath turned it to the vndoing of men: for they take, when they ſeeme to giue; they hurt, when they ſeeme to helpe; they damage, when they ſeeme to aduantage: therefore it is well noted, that Vſury hath her name of biting: and ſhee may well ſignifie biting; for many haue not onely been bitten by it, but deuoured by it, that is, conſumed all that they haue. Therefore as the Apoſtle ſaith, *If you bite one another, take heed yee bee not deuoured one of another*: ſo I may ſay, If you bee Vſurers one to another, take heed you be not deuoured one of another, for Vſurers are biters.

Ezek.18.12. Nehem.2.5.

Deut.15.10.

Gal.5.15.

As the name of the diuell doth declare what an enemy he is; ſo the name of Vſury doth declare what an enemy ſhe is. That you may know Vſury for a biter, her name doth ſignifie biting. If there were one biting Vſury, and another healing Vſury, then Vſury ſhould haue two names, one of biting, and another of healing: but all Vſury ſignifieth biting, to ſhew that all Vſury is vnlawfull.

Because it ſignifieth an aduerſary: *Neſhec.*

Now you haue heard what Vſury is, and of what it is deriued, you ſhall heare the vnlawfulneſſe of it.

I

The vnlawfulneſſe of Vſury.

Firſt, it is againſt the law of charity, becauſe charity biddeth vs to giue euery man his owne, and to require no more then our owne: but Vſury requireth more then our owne, and giues not to other their owne. Charity reioyceth to communicate her

her goods to other, and Vſury reioyceth to gather other mens goods to her ſelfe.

Secondly, it is againſt the law of Nations: for euery Nation hath ſome law againſt Vſury, and ſome reſtraint againſt Vſurers, as you ſhall heare when we ſpeake of the punishment. 2

Thirdly, as it is againſt the law of Nations, ſo it is againſt the law of Nature; that is, the naturall compaſſion which ſhould be among men. You ſee a riuer when it goeth by an empty place, it will not paſſe vntill it hath filled that empty place, and then it goeth forward to another empty place, and filleth it, and ſo to another empty place, and filleth it, alwayes filling the places which are empty: ſo ſhould wee, the rich ſhould fill the poore, the ful ſhould fil the hungry; they which abound, ſhould fill them which want; for the rich are but Gods Almners, and their riches are committed to them of God, to diſtribute and do good, as God doth himſelfe. As the water is charitable after a ſort, ſo is the aire: for it goeth into empty places too, and filleth them as the water doth. Nature cannot abide that any place ſhould be empty; and therefore the ayre, though it bee a light body, and ſo naturally aſcendeth vpward, yet rather then any place in the earth ſhould be empty, the ayre will deſcend (as it were) from his throne, and goe into caues, into dens, and into dungeons, to fill them. If the rich were ſo good to their empty brethren, as the ayre & water are to other empty things; as there is no empty place in the world, ſo there ſhould bee no empty perſon in the world: that is, the rich in Iſrael would fill the poore in Iſrael. But the rich make the poore to fill them: for Vſurers feed vpon the poore, euen as great fiſhes deuoure the ſmall. Therefore he which ſaid, *Let there not be a begger in Iſrael*, ſaid too, Let there not be an Vſurer in Iſrael; for if there bee Vſurers in Iſrael, there will bee beggers in Iſrael; for Vſurers make beggers, euen as Lawyers make quarrellers. 3 A ſimilitude. *Deut.* 15.4.

Fourthly, it is againſt the Law of God. Firſt, it is forbidden in Exod. 22. where it is ſaid, *If thou lend money vnto my people*, that is, *to the poore with thee, thou ſhalt not oppreſſe them with Vſury*: here is Vſury called oppreſſion; therefore if oppreſſion be a ſin, Vſury is a ſin too. Secondly, it is forbidden in Leu. 25. 26. where it is ſaid, *Thou ſhalt not giue thy money to Vſury, nor lend thy victuals* 4

ctuals for increase. Here you may see, that men may be Vsurers of victuals, and other things, as well as of money. Thirdly, it is forbidden in Deut. 23. where it is said, *Thou shalt not lend vnto thy brother vpon Vsury.* And lest you should say that he meaneth but one kind of Vsury, he sheweth, that hee meaneth all kindes of Vsury: for after, in the 19. verse he saith, *As Vsury of money, Vsury of victuals, Vsury of corne, or Vsury of any thing that is giuen to Vsury:* because some are no Vsurers of money, but some are Vsurers of victuals, some are Vsurers of cloth, some are Vsurers of corne, some are Vsurers of wine, some are Vsurers of oile, and some of one thing, and some of another, and none would be counted Vsurers, but they which lend money vnto Vsury: therefore God forbiddeth so precisely Vsury of any thing, shewing that all Vsury is vnlawfull.

It is a miserable occupation to liue by sinne: and a great comfort to a man when he looketh vpon his gold and siluer, and his heart telleth him, All this is well gotten; and when he lieth vpon his death-bed, and must leaue all to his children, he can say vnto them, I leaue you mine owne: but the Vsurer cannot say, I leaue you mine owne, but I leaue you other mens: therefore the Vsurer can neuer die in peace; because if he die before he make restitution, he dyeth in his sinne.

Ioh. 11. 34. When Christ raised *Lazarus* from death, after hee had laine foure dayes in the graue, he wept so ouer his Sepulchre, that the standers about said one to another, *See how he loued him!* As it may be said of Christ, See how he loueth vs! So it should be said of vs, See how they loue one another! For Christ said to his disciples, *Ioh.* 13. 24. *Loue one another, as I haue loued you:* but it may be said of the Vsurer, See how he hateth other, and loueth himselfe! For when he saith, that he lendeth for compassion, he meaneth for compassion of himselfe, that he may gaine by his pity. The Vsurer loueth the borrower, as the Iuy loueth the Oke: the Iuy loueth the Oke, to grow vp by it; so the Vsurer loueth the borrower, to grow rich by him. The Iuy claspeth the Oke like a louer, but it claspeth out al the iuyce & sap, that the Oke cannot thriue after: so the Vsurer lendeth like a friend, but hee couenanteth like an enemy; for he claspeth the borrower with such bands, that euer after he diminisheth as fast as the Vsurer increaseth.

A simile.

Christ

Christ expounding the Commandement which forbiddeth to steale, saith, *Lend freely*, shewing that Vsury, because she lendeth not freely, is a kinde of theft, and the Vsurers a kinde of theeues, for else this exposition were not right. Therefore *Zacheus*, as though he had stolne other mens goods, when he began to repent, hee restored them againe foure-fold. Euen as theeues are inioyned to restore foure-fold for that which they haue stolne: so *Zacheus* restored foure-fold, as though he had stolne. It seemeth that *Zacheus* was no great theefe, because hee restored foure-fold for all that he had gotten wrongfully: for he got but the fourth part of his goods wrongfully at the most, or else hee could not haue restored foure-fold againe. But now, if some should restore foure-fold for all that they haue gotten wrongfully, they should restore more then they haue, because all which Vsurers get, they get wrongfully: for their occupation is a sin; and therefore one saith, Because they cannot restore foure-fold here, they shall suffer an hundred-fold hereafter.

Vnderstand that his Sermon vpon the Mount, is an exposition of the Commandements, or else the Text will not seeme to imply this. *Luk.* 19.8. In some kind of theft. *Exod.* 22.

Amaziah is forbidden to strengthen himselfe with the armies of Israel, onely because Israel had offended God. If *Amaziah* might not ioyne the armies of Israel with his armies to strengthen him, darest thou ioyne the goods of the poore with thy goods to enrich thee? When God set *Adam* his worke, he said; *In the sweat of thy browes thou shalt liue*: not in the sweat of his browes, but in the sweat of thy browes: but the Vsurer liueth in the sweat of his browes, and her browes: that is, by the paines, and cares, and labours of another, for hee taketh no paines himselfe, but onely expecteth the time when his interest will come in, like the belly which doth no worke, and yet eateth all the meate. *2. Chron.* 25. *Genes.* 3.19.

When God had finished his Creation, he said vnto man, and vnto beasts, and vnto fishes, *Increase and multiply*: but he neuer said vnto money, Increase and multiply, because it is a dead thing, which hath no seed; and therefore is not fit to ingender. Therefore he which saith to his money, Increase and multiply, begetteth a monstrous birth like *Anah*, which deuised a creature which God had not created before. Christ saith to his disciples: *If you loue but them which loue you, what are you better* *Gen.* 1.28. *Gen.* 36.42. *Math.* 5.46.

then the Publicans? for they loue their brethren: So I may say, if you will lend to none, but to them which will pay you Vsury for it, what are you better then the Iewes? for the Iewes would lend for Vsury; and if you be no better then the Iewes, then you shall speed no better then they. For as Christ said, *Except your righteousnesse doe exceede the righteousnesse of the Pharisees, your reward shall not exceede the reward of the Pharises:* so except your charity doe exceed the charity of the Iewes, your reward shall not exceed the reward of the Iewes. All this doth shew, that the Vsurer is like *Esau*, of whom God said, *Esau haue I hated.* Now in the 112. Psalme, you shall see who is like *Iacob*, of whom God saith, *Iacob haue I loued:* for there *Dauid* saith, *A good man is mercifull and lendeth:* and straight vpon it he setteth this crowne, *He shall neuer be moued, but be had in perpetuall remembrance:* as if he should say, This is the good mans Vsury, this is his increase, euen a good name, and euerlasting ioy. Againe, in the 23. of Exodus it is said, *Lend vnto him which wanteth, without Vsury, that the Lord may blesse thee:* as if he should say, Let the Lord pay the increase, feare not to be losers by doing good, for God hath giuen his word to requite it himselfe. As he saith to them which were afraid to pay Tithes, and offer Sacrifice: *Try me, if I will not powre downe a blessing vpon you:* So he seemeth to say vnto them which are afraid to lend, Try me, if I will not powre downe a blessing vpon you. Whom will you trust, if you do not trust your Creator, your Father, your Redeemer, your Preseruer, and your Sauiour?

Mat. 5. 29.

Mal. 1. 13.

Psal. 112. 5.

Mal. 3. 10.

Deut. 15. 10.

The kinds of Vsury.

Now you haue heard the vnlawfulnesse of Vsury, you shall heare how many kinds there be of it. As other Crafts are called Mysteries, so I may [illegible] it, The mystery of Vsury; for they haue deuised mo sorts [illegible] sury, then there be trickes at Cards: I cannot reckon halfe, [illegible] am afraid to shew you all, lest I should teach you to be V[illegible]rs, while I dissuade you from Vsury. Yet I will bring forth some; and the same reasons which are alleaged against these, shall condemne all the rest.

1 Some will not take Vsury, but they will haue the vse of your Pasture, or your Land, or your Orchard, or your Teame, or your Kine, vntill you pay the money againe, which in that time will grow to a greater gaine to the Vsurer, and a great losse to the borrower,

borrower, then if he had paid more money then other Vſurers are wont to take.

Some will not take Vſury, but they will take plate, and veſſel, and tapiſtry, and bedding, and other houſehold-ſtuffe, to vſe and weare vntill their money come home; which will loſe more in wearing, then the intereſt of the money would come to. This Vſury is forbidden in the 2. of *Amos*, where God complaineth, ſaying, *They lye downe vpon the clothes which are laid to pledge:* ſhewing, that wee ſhould not lie downe vpon ſuch clothes; that is, we ſhould not vſe or weare the thing which is laid to pledge. 2

Some will take no Vſury, but they will take a pawne, which is better then the money which they lend, and then they will couenant, that if he bring not the money againe by ſuch a day, he forfeiteth his pawne: which day the Vſurer knoweth that the poore man is not able to keepe, and ſo hee keepeth the pawne for his money, which is worth twice his money. This Vſury is forbidden in Leuit. 25. where it is ſaid, *Thou ſhalt not take Vſury or vantage.* As if he ſhould ſay, Thou ſhalt not take the forfeiture: for then thou takeſt vantage, when thou takeſt more then thou lendeſt. 3

Some will not take Vſury, but they will buy ſomething at a ſmall price, and then couenant with the borrower, that he buy the ſame againe of the ſame price at ſuch a day: which day the Vſurer knoweth that the borrower is not able to keepe, and ſo he getteth for a little, that which the other might haue ſold for much more. This Vſury is condemned in the firſt Chapter to the Theſſalonians, the fourth verſe, where it is ſaid, *Let no man defraud or circumuent his brethren in any thing.* 4

Some wil not take Vſury, but they will lend out their money to occupiers, vpon condition to be partakers in their gaines, but not in their loſſes: So one takes all the paines, and abideth all the venture, and the other that takes no paines, reapeth halfe the profit. This Vſury is forbidden in 2. Theſ. 2. 10. where it is ſaid, *He which will not worke, let him not eate.* 5

Some will not take Vſury, but if he be a labourer, or a Maſon, or a Carpenter which borroweth of him, he will couenant with him for ſo many dayes worke, he ſhall labour with him ſo many 6

dayes, or ſo many weekes, for no money, but the loue of money. This Vſury is condemned in Luk. 10. 7. where it is ſaid, *The labourer is worthy of his hire.*

7 Some will not take Vſury: but if you haue not preſent mony to pay for their wares, they will ſet a high price of them, for the forbearing of the time, and ſo they do not only ſell their wares, but they ſell time too: that is, they doe not only ſell their owne, but they ſell Gods owne. Therefore one ſaith of theſe, When he ſelleth the day, hee ſelleth the light; and when hee ſelleth the night, he ſelleth reſt: therefore when he would haue the light of heauen, and the reſt of Paradiſe, it ſhall be ſaid vnto him, that he hath ſold both already. For he ſold light when hee ſold the day, and he ſold reſt when he ſold the night: and therefore now he can haue neither light nor reſt. Hereafter let not the Londoners ſay that they giue time, but that they ſell time.

8 There be other Vſurers, which will not lend themſelues, but giue leaue to their wiues, and they play like huckſters; that is, euery moneth a penny for a ſhilling, which is one hundred for another in the yeere.

9 But that I was informed of them ſince this Sermon was preached, I had left out our capitall Vſurers, which will not lend any money, becauſe they dare not require ſo much gaine as they would haue; but if you would borrow an hundred pound, they will giue you wares worth threeſcore pound, and you ſhall anſwere them an hundred pound for it. Theſe are the Vſurers generall, which lurke about the City like Rats, and Weſels, and Fulmers: of whom may be ſaid the ſame which is ſaid of the diuels: *They ſeeke whom they may deuoure.*

1. *Pet.* 5. 8, 10.

Vſurers coſins.

There be other coſins to Vſurers, which are not counted Vſurers: ſuch as take money for that which they ſhould giue freely; ſuch as take as much for a counterfeit, as for the beſt; ſuch as take a fee of a client, and doe him no pleaſure: ſuch as take money for Maſſes, and Dirges, and Trentals, and Pardons, and ſuch like drugs, which doe no more good then fire out of the chimney. This is a kind of Vſury, and deceit beſides, which one day they will caſt away, as *Iudas* did his thirty pence.

Obiections made by Vſurers.

Now you haue heard the kinds of Vſury, you ſhall heare the arguments which are deuiſed for Vſury.

Sinne

Sinne is neuer compleat vntill it be excuſed: this is the vantage which the Diuell getteth by euery ſin, whenſoeuer he can faſten any tentation vpon vs, we giue him a ſinne for it, and an excuſe to boot, as *Adam* our father did. Firſt, he ſinned, and then he excuſed: ſo firſt we ſinne, and then we excuſe: firſt an Vſurer, and then an excuſer: therefore euery Vſurer will defend Vſury with his tongue, though he condemne it with his conſcience. If the Image-makers of Epheſus had not liued by Images, they would haue ſpoken for Images no more then the reſt: for none ſtood for Images but the Image-makers: ſo if the Vſurers did not liue by Vſury, they would ſpeake for Vſury no more then the reſt: for none ſtand for vſury, but Vſurers.

Geneſ. 1.

Act. 19. 15.

It is an eaſie matter (if a man be diſpoſed) to ſpeake ſomething for euery vice: and ſome defend the Stewes, ſome defend Non-reſidencie, ſome defend ſwearing By my faith, ſome defend bowling vpon the Sabbath, and ſome defend Vſury: but, *Will you pleade for Baal?* (ſaith *Ioaſh*;) that is, will you plead for ſinne, which will plead againſt you? A ſin is ſin when it is defended; nay a ſinne is two ſinnes when it is defended: for, *Hee that breaketh one of the leaſt Commandements* (ſaith Chriſt) *and teacheth others to doe ſo, is the leaſt in the Kingdome of heauen.* A Squire of low degree, is a Squire of no degree: ſo the leaſt in the Kingdome of heauen, is none of the Kingdome of heauen. Who then is the leaſt in the Kingdom of heauen? Not he which breaketh the leaſt of the Commandements, but he which teacheth others to doe ſo: that is, he which by defending, and excuſing, and minſing, and extenuating his ſinne, incourageth others to ſinne too.

Iudg. 6. 13.

Matth. 5. 10.

To defend Vſury, they diſtinguiſh vpon it, as they diſtinguiſh of lying. As they ſay, there is a pernicious lye, and an officious lie, and a merry lie, and a godly lie: ſo they ſay, there is the Merchants vſury, and the ſtrangers vſury, and the widowes vſurie, and the Orphanes vſurie, and the poore mans vſurie, and the biting vſury, and the charitable vſurie, and the neceſſary vſurie. As God ſaid, *Ye ſhall die*; and the woman ſaid, *Peraduenture ye ſhall dye*; and the Serpent ſaid, *Ye ſhall not dye*: ſo there be three opinions of vſury: Some ſay like God, *Thou ſhalt dye*; they thinke that vſury is vtterly vnlawfull, becauſe God hath vtterly for-

Geneſ. 2.

Three opinions of Vſury.

forbidden it: some say like to the woman, *Peraduenture thou shalt dye*; they doubt whether vsury be vtterly vnlawfull or no, because it is so much tolerated: some say like the Serpent, *Thou shalt not dye*; they thinke that Vsury is lawfull, because it is gainfull, as *Saul* thought that the Idolaters beasts should not be killed, because they were fat. But as he was commanded to kill the fat beasts, as well as the leane beasts: euen so wee are commanded to kill fat sinnes, as well as leane sinnes, gainefull sinnes, as well as prodigall sinnes.

Gen. 3.

1. Sam. 15. 9.

1 Obiections for Vsury.

They which pleade for Vsury, obiect these arguments: First, they say, God doth allow some kind of Vsury: for in Deu. 23. it is said, *Of a stranger thou maist take Vsury*. I perceiue no Scripture speaketh for Vsurers: *Of a stranger* (saith God) *thou maist take Vsury*: but thou takest Vsury of thy brother; therefore this condemneth thee, because thou vsest thy brother like a stranger. Here *stranger* doth signifie the Iewes enemies, whom they were commanded to destroy: therefore marke how much this maketh against Vsury, which they obiect for Vsury. God doth not license the Iewes to take Vsury of any but their enemies, whom they might kill. They might not be Vsurers vnto any, but to them of whom they might bee destroyers, whom they might slay, of them onely they might take Vsury: shewing, that Vsury is a kind of punishment; and such a kind of punishment, as if we are to kill a man, it were a very fit punishment for him: and therefore the Iewes might take Vsury of none but them whom they might kill. I hope Vsurers will alleage this Scripture no more.

2 Secondly, they say they lend for compassion, and so make Vsury a worke of charity. This were charity, Not to bee partakers in our gaines, but to be partakers in our losses: but Vsurers wil bee partakers in our gaines, but not in our losses; nay, though we lose, yet they will gaine. Is this charity? It is Vsurers charity.

3 Thirdly, they say, If he gaine, and I gaine too, is not this well? may he not consider my friendship, and be thankfull? Yes, hee may be thankfull: but no man is bound to bee thankfull, but when he hath receiued a good turne, then he is tryed whether he will be thankfull or no; and if he requite thy courtesie, then

he

he is thankfull: but if thou binde him to requite it, then thou art couetous.

Fourthly, they say, Vsury is necessary for Orphanes, and Widowes, and strangers, which haue no other way to get their liuing, and therefore some Vsury must be tolerated. If Vsury be necessary for vs, how did the Iewes without it? Did God think it good for the state of their Common-weale to be without Vsurers: and is it good for the state of our Common-weale to haue Vsurers? This is wisedome against God. 4

Fifthly, they say, If I may not gaine by the money which I lend, I will lend no more, but keepe my money to my selfe. Nay, that is as bad to keepe thy money from them which neede, as to lend thy money for Vsury: For Christ saith, *From him which borroweth, turne not away thy face:* therefore thou art bound to lend. As he hath a curse in Prou. 11. which keepeth his corne, when he should sell it vnto them which hunger; so hee hath a curse in *Ezekiel* 18. which keepeth his money when hee should lend it vnto them which want. 5 *Math.* 5.41.

Sixthly, they say, Because Vsury comes of biting, the biting Vsury is onely forbidden, and none but the biting Vsury. Why then all Vsury is forbidden, for all Vsury commeth of biting; so the wise God hath giuen it a name to condemne it. 6

Lastly, they alleage the law of the Land for it, and say, The Queenes statute doth allow vs to take vpon Vsury tenne in the hundred. These are like the Iewes, which said, *We haue a law, and by our law he shall die:* when they could not say by Gods Law he shall die, then they say, *By our law he shall dye:* so when they cannot say by Gods Law we may take Vsury, they say by mans law we may take Vsury. This is the poorest defence of all the rest: for if Gods Law forbid thee, can any law of man excuse thee? As it would not serue *Adam* to say, *The woman bade me*, so it will not serue the Vsurer to say, the law doth license me: for though peraduenture our law doth tolerate more then should bee tolerated, yet I would haue you know, that our law doth not allow ten in the hundred, nor fiue in the hundred, nor one in the hundred, nor any Vsury at all: but there is a restraint in our law, that no Vsurer take aboue ten in the hundred; it doth not allow ten in the hundred, but punisheth that tyrant which exacteth 7 *Ioh.* 19.7. *Gen.* 3.

aboue

aboue ten in the hundred. It is much like that toleration which we reade of diuorces: For the hardneſſe of mens hearts, Chriſt
Mat.19.7. ſaith, that *Moſes* did ſuffer the man and wife to part aſunder: ſo for the hardneſſe of mens hearts, our *Moſes*, our Prince is faine to ſuffer as it were a kind of Vſury, becauſe otherwiſe no man would lend.

Theſe are the beſt excuſes which our Vſurers haue to plead for themſelues, againſt they come before the Tribunal ſeat of God: and if their reaſons will not ſtand before men, nor their owne conſcience, how will they ſtand before the Lord? and yet hee which ſpeaketh to theſe, maketh himſelfe a mocke. Chriſt preached many ſermons, and neuer was ſcorned at any; but when he
Luk.16.14. preached againſt couetouſnes, then it is ſaid, that he was mocked: ſhewing, that theſe kind of men are moſt incorrigible, and wedded to their ſin, till death make them part. Yet (for their
Ezek.2.5. greater condemnation) we are commanded to ſpeake to them which will not heare: of which number is euery reader of this Sermon, if he be an Vſurer after.

What the Vſurer is like. Now you long to heare what the Vſurer is like. To what ſhall I liken this generation? They are like a Butlers boxe; for as all the counters at laſt come to the Butler, ſo all the money at laſt commeth to the Vſurer: ten after ten, and ten after ten, and ten to ten, till at laſt he receiue not only ten for an hundred, but an hundred for ten: this is the only difference, that the Butler can receiue no more then hee deliuered, but the Vſurer receiueth more then he deliuereth. They are euen like a moath that eateth a hole in cloth, ſo Vſury eateth a hole in ſiluer. If you haue a piece of ſiluer which is as much as an hundred pounds, in one yeere Vſury will eate a hole in it as big as ten pounds: in two yeeres ſhe will eate a hole as bigge as twenty pounds: in three yeeres ſhee will eate a hole as big as thirty pounds. Nay, now they ſay, He is but a bad husband, which cannot eate a hole as big as fifty pounds in a yeere: that is, which cannot gaine halfe in halfe; how many holes haue theſe moathes eaten in poore mens garments? they are like Non-reſidents, that is, ſuch bad members, that no man ſpeaketh for but themſelues: as no man ſtandeth for Non-reſidencie, but he which is a Non-reſident, or he which would be a Non-reſident; ſo no man ſtandeth for Vſu-

rie,

rie, but he which is an Vsurer, or he which would be an Vsurer.

They are like *Iezabel*, which said, *Let me alone, I haue a way.* 1. King. 22. 7.
If there be no way to liue (saith the false Steward) I know what Luk. 16. 4.
to doe, I will deceiue: so if there be no way to liue (saith the Vsurer) I know what to doe, I will oppresse. If I cannot liue by buying, nor by selling, nor by flattering, nor by laboring, I will liue by oppression. But as one in his Comment speakes to the false Steward; Thou saist, I know what to doe: but dost thou know what thou shalt suffer? So I say to Vsurers, You say you know what to doe: but doe you know what ye shall suffer? Indeed he knoweth not what to doe, which knoweth not to doe well: and therfore Christ said of his persecutors, *That they knew* Luk. 23. 34.
not what they did. Here I wil end the first daies examinatiō. Now
I may conclude with *Paul, I haue not spoken, but the Lord:* and 2. Cor. 7. 10.
therfore as the Lord said vnto *Saul* that he persecuted him: so Act. 9. 22.
they which resist this doctrine, do contemne him, and not me.

The end of the first Sermon.

THE EXAMINATION OF VSVRIE.

The Second Sermon.

IT remaineth that we speake of the Vsurers punishment: then, what may be thought of them which do not take Vsury, but giue Vsury. Lastly, what they should doe, which haue got their riches by Vsury.

To begin with the punishment, not only Gods Law, but euē 1
the Canon law doth so condemne Vsury, that first it doth ex- The punishments of Vsurers.
communicate him from the Church, as though he had no communion with Saints.

Secondly, it doth detaine him from the Sacraments, as though 2
he had no communion with Christ.

Thirdly, it doth depriue him of his sepulchre, and will not 3
suffer him to be buried, as though he were not worthy to lie in the earth, but to lye in hell.

Lastly, it maketh his will to be no will, as though his goods 4
were

were not his owne: For nothing is ours, but that which we haue rightly got: and therefore we say, It is mine by right: as though it were not ours, vnlesse it be ours by right. This is the iudgement of mans law.

Now you shal heare the iudgement of Gods Law. An Vsurer doth receiue two incomes; one of the borrower, and another of the reuenger: of the borrower he lookes for gaine, but of the reuenger he lookes for punishment. Therefore all the Scripture prophecyeth euill vnto him, as *Micaiah* did to *Achab*. *Salomon* saith, *He which increaseth his riches by Vsury, gathereth for them which will be mercifull to the poore.* As if he should say, When he hath loden himselfe like a Cart, hee shall be vnloden like a Cart againe, and they shall inherit his money, for whom he did neuer gather it. For he which is vnmercifull to the poore, meaneth not to gather for them which will be mercifull to the poore. But *Salomon* saith; That they shall be his heires, which will be mercifull, as he was vnmercifull. Pro. 28. 8.

Now marke whether this Prophecie of *Salomon* bee true; I know not how many in this City do increase by Vsury: but this Prophecie seemeth to be verified of many: for it is noted, that the riches and lands of Aldermen and Merchants, and other in London, doe not last so long, nor endure so well, as the riches and lands of other in the Countrey; and that their children doe not proue so well as others, nor come to that place in the Common-weale, which for their wealth their parents looked that they should come to. I can giue no reason for it, but the reason of *Salomon*; *He which increaseth by Vsury, gathereth for them which will be mercifull to the poore*: that is, their riches shall goe from their heires to Gods heires, according to that, *The riches of the sinner is laid vp for the righteous*: that is, the righteous shall inioy that which the wicked gathereth. Pro. 31. 13.

All riches are vncertaine, but the riches which are euill gotten, are most vncertaine: they may be called moueable goods, for they are very moueable, like the clouds which neuer rest till they fal as they climed. God saith, that he will smite the Vsurer with his fist, not with the palme of his hand, but with his fist, which giueth a greater blow. As his hands were shut against the poore, so Gods hands shall be shut against him, that his punishment Ezek. 22. 13.

niſhment may be like his ſinne. But if you will heare their finall ſentence, *Dauid* ſaith here, *That they ſhall not dwell in Gods Temple, nor reſt in his holy Mountaine.* Then wee will ſeeke no more puniſhments; for this puniſhment is all puniſhments. If they ſhall not come to heauen, whoſe then ſhal thoſe riches be? Nay, whoſe then ſhall the honour be when that day commeth? If he ſhall not reſt in heauen, then he ſhall reſt in hell, where no reſt is. Then, ſaith one, the Vſurer ſhall cry vnto his children, Curſed bee you my children, becauſe you were the cauſe of theſe torments, for leſt you ſhould be poore, I was an Vſurer, and robbed others, to leaue riches vnto you. To whom the children ſhall reply againe: nay, Curſed be you father, for you were the cauſe of our torments, for if you had not left vs other mens goods, we had not kept other mens goods. Thus when they are curſed of God, they ſhall curſe one another: curſe the Lord for condemning them, curſe their ſinnes for accuſing them, curſe their parents for begetting them, and curſe themſelues, becauſe they cannot helpe themſelues. As they which are bleſſed do nothing but bleſſe, ſo they which are accurſed, doe nothing but curſe. Note.

This is the ſecond Vſury, which the Vſurer ſhall receiue of God, after hee hath receiued Vſury of men: then the name of Vſury ſhall be fulfilled: as it ſignifieth biting; ſo when it hath bitten other, it ſhall bite the Vſurer too, and neuer reſt biting; then they ſhall wiſh that they could reſtore againe as *Zacheus* did, and ſhall not reſtore, becauſe their money is gone. Therefore if Chriſt be come to your hearts, as hee came to *Zacheus* houſe, reſtore now as *Zacheus* did, and eſcape this iudgement. This is the end of the Vſurer and his money: if they ſtay together till death, yet at laſt there ſhall be a diuiſion. The diuell ſhal take his ſoule, the earth ſhall take his body, the ſtrangers ſhall take his goods, and the mourners ſhall reioyce vnder their blackes, and ſay, Wickedneſſe is come to the graue. Therefore if thou wouldeſt not be counted an Vſurer, then refraine to be an Vſurer now: for they which are Vſurers now, ſhall bee counted Vſurers then. Thus you haue heard the Vſurers payment. *Luk.* 10. Note.

Now if you will know whether it be vnlawfull to giue Vſury, as it is vnlawfull to take Vſury, I will that you could reſolue your ſelues, that I might not ſpeake of it: for I haue heard ſome Preachers Whether it be lawfull to giue Vſury.

Preachers say, that there be some truths which they would bee loth to preach: and so there be some truths which I would bee loth to preach, because many heare by halues, and some for malice or ignorance will take things otherwise then they are spoken; yet because I haue promised, I will speake something of it.

Well then, may wee neither take Vsury, nor giue Vsury? I know that *Ieremy* saith, *I haue not lent vpon Vsury to others, neither haue others lent vpon Vsury to me:* as though both were vnlawfull, not onely to take Vsury, but to giue Vsury. But thereby *Ieremy* doth signifie that he was no meddler in the world, whereby they should enuie him like other men, and therefore hee cleereth himselfe chiefly from Vsury, because Vsurers were most enuied. And to shew that he was not an Vsurer, hee saith, that he was not a borrower, which is more lawfull then to bee an Vsurer: like a man which saith, I doe neither hate him, nor know him. Why, it was lawfull to know him: but to proue that he did not hate him, he saith that he doth not know him.

Ier. 15. 10.
1. Obiect.
Answere.

So *Ieremy*, to proue that he had not lent vpon Vsury, doth say, that he neuer borrowed vpon Vsury, which many will doe that will not lend. The best Expositors giue this sense of it. I know besides, that Christ did cast forth the buyers out of the Temple, as well as the sellers. But that was not for buying, but for buying in the Temple, where they should not buy, but pray: or else it was as lawfull to buy any thing, as it is lawfull to vse it.

2. Obiect.
Answere.

I know besides, that it is a common saying, If there were no buyers, there would be no sellers: if there were no bribe-giuers, there would be no bribe-takers. But in this case it may bee rather said, If there were no takers, there would be no giuers: for the giuer doth not make the receiuer to take, but the receiuer doth make the giuer to giue, because hee will not lend, vnlesse the other will giue him for the loane: therefore, as we say, The receiuer makes the theefe: so I may say, The receiuer of Vsury makes the giuer of Vsury.

3. Obiect.

Answere.

Therefore I would bee loth to compare them which are constrained to borrow vpon vsury, vnto them which did buy in the Temple, and were not constrained more then they which sold in the Temple. Much lesse may I compare them which giue Vsury, vnto them which take Vsury: for there is as great odds

betweene

betweene them, as there is betweene giuing and taking, or betweene couetousnes and necessity: for one is couetousnesse, and the other is necessity. He which lendeth for Vsury, lendeth for couetousnesse, but he which borroweth vpon vsury, borroweth for necessity.

Now, for necessity God hath allowed many things: as, for necessity it was lawfull for *Adams* sons to marry with *Adams* daughters, because there were no other women: for necessity it was lawfull for *Dauid* to eate the Shew-bread, because hee had no other food: for necessity it was lawfull to worke, and heale, and fight vpon the Sabbath, which was not lawfull but for necessity: therefore, for necessity, why may not a man pay more then he borrowed? seeing no Scripture doth forbid vs to pay more then we borrowed, but to require more then wee lend. Some doe thinke, that as God did vse the ambition of *Absalom*, and the malice of *Pharaoh*, & the trechery of *Iudas* vnto good; so men may vse the couetousnes of Vsurers vnto good; that is, to helpe at need, when a man is like to be vndone, and his children cast away, and his Lease forfaited, and many inconueniences beside like to ensue, which you know better then I, vnlesse he haue present money at some time to preuent a mischiefe. For example hereof, I may alleage how *Iacob* did vse the sin of *Laban*. *Laban* did euill in swearing by Idols, but *Iacob* did not euill in receiuing such an oth of him, though it was an vnlawfull oth: so though the Vsurer doe euill in taking Vsury, yet a man doth not euill in giuing Vsury. Beside, I may alleage the example of *Abraham* and *Abimelech*: *Abraham* made a couenant with *Abimelech*; to confirme this couenant, *Abraham* sware, and *Abimelech* sware: *Abraham* sware by the true God, but *Abimelech* sware by his false gods, & yet *Abraham* did receiue his oth and sinned not. So, if her Maiesty and the Turk should make a couenant, the Turk would not sweare as the Queene would sweare: for the Queene would sweare by the Lord, but the Turk would sweare by *Mahomet*. If it be lawfull then to receiue such an oth, though it be an vnlawfull oth, why may it not be lawfull for me to giue more then I borrowed, though it be vnlawfull for the Vsurer to take more then hee lent? Beside, a Prince may not lawfully pardon a murtherer, yet I think that no man will say in haste,

1. Sam. 21. 6.

Luk. 13. 10.

Gen. 31. 53.

Gen. 21. 31.

haſte, that he which hath committed murther, may not take a pardon. As this vnlawfull giuing doth not make the taking vnlawfull: ſo the other vnlawfull taking doth not make the giuing vnlawfull. Beſides, it is lawfull to ſuffer iniury, though it be vnlawfull to offer iniurie: it is lawfull to ſuffer iniury, as Chriſt paid tribute, which was iniury: but it is not lawfull to offer iniury, becauſe there are ſixe Commandements againſt it.

Mat. 17.17.

Now, to take Vſury, is (as it were) to offer iniury; but to giue Vſury, is (as it were) to ſuffer iniury; therfore, though I may not take more then I lent, yet I may giue more then I borrowed.

Moreouer, I may compare giuing of Vſury to ſwearing: if a man ſweare without a cauſe, he ſinneth; but if he ſweare as the Word teacheth him to ſweare, he ſinneth not: ſo, if a man borrow vpon Vſury, and borrow without cauſe, he ſinneth, becauſe he feedeth the vſurer; but elſe, as a man may ſweare in ſome caſe, ſo in ſome caſe a man may borrow vpon Vſury; that is, in caſe of neceſſity, when a man muſt needs borrow, and can borrow of none but Vſurers.

Laſtly, I may alleage, that Vſury and Vſurers are neuer read in the Scripture, but they ſignifie him that takes Vſury, not him which giues Vſury: and therefore the Scripture ſeemeth to forbid taking, but not giuing.

Many reaſons more are alleaged, which I cannot refute; and therefore I will not contradict them: yet I meane not to decide the queſtion, becauſe I will not be miſtaken. But if ſome ſhould come vnto me in that neceſſity and extremity which I can imagine, & aske; May I borrow money of theſe Vſurers to ſaue my life, or my credit, or my liuing, ſeeing no man will lend me freely? I would anſwer him as the Prophet anſwered *Naaman*; Neither do, nor do not, but *go in peace*: I will not forbid thee, nor I will not condemne thee; but if thy conſcience condemne thee not, I thinke thy ſinne one of the leaſt ſinnes: and as *Naaman* prayed, *Lord be mercifull vnto me in this*; ſo I thinke the Lord will be mercifull vnto thee in this. But if thy conſcience goe againſt it, then doe it not; for it is ſinne to thee, though it be free for another, becauſe whatſoeuer is not done of faith, is ſinne. I charge you in the feare of God, that you doe not miſtake that which is ſaid; for I know no learned Preacher, nor learned writer

1. King. 5.12.

Rom. 14.23.

ter of other minde. Yet leſt you ſhould miſtake the matter, as I diſtinguiſhed of lenders, ſo I will diſtinguiſh of borrowers.

If ſome may borrow vpon Vſury, it doth not follow that all may borrow vpon Vſury, becauſe all haue not the like cauſe; therefore doe not ſay that I teach you to borrow vpon Vſury: for I thinke that the moſt in this City which borrow vpon Vſurie, ſhould not borrow as they doe, becauſe they rather maintaine Vſury, then ſupply their neceſſity. Some I know borrow for meere neceſſity; if any may be allowed, thoſe are they: but there is a kind of borrowers in this City, which feed Vſurers, as the bellowes kindle the fire: ſo they haue no need to borrow, but becauſe they would be rich, and richer, and richeſt of all, therefore they will imploy all the money which they can borrow, thinking to get more by the vſe of it, then the Vſury of it doth come to. This maketh them ſell their wares ſo deare, becauſe they muſt not onely gaine the price, but the intereſt beſide, and more then the intereſt too, or elſe they gaine nothing. Theſe borrowers are in another predicament then thoſe which borrow for neceſſity: and therefore if they bee not old enough to anſwere for themſelues, I am too young to anſwere for them. There are other borrowers (as I haue heard) which for ſome ſecret cauſe would ſeeme barer and needier then they are, either becauſe they would not be charged deeply with Subſidies, or elſe becauſe they would compound with their creditors for a little; therefore they will haue alwayes ſomething for Vſury, that their creditors may thinke them bare of money, or that others may pity them in their charges. Theſe are like thoſe foxes which haue wealth enough to pay their debts, and yet lye in priſon becauſe they would defraud their creditors. I doubt not but there be more ſorts then I know: I cannot hunt euery corner, becauſe I want experience. But this is my concluſion, I would haue no man pay intereſt vnto Vſurers but for neceſſity, euen as a traueller giueth his purſe vnto a theefe, becauſe hee cannot chuſe. Thus you haue heard what I can ſay of them which take Vſury, and them which giue Vſury.

Diuers kinds of borrowers.

Note.

Now you would vnderſtand the laſt queſtion; if you haue been Vſurers already, what you ſhould doe with that money which you haue gained by Vſury. Surely euen as *Zacheus* did, reſtore

What Vſurers ſhould doe with their gaines.

1. Sam. 12. 3. Luk. 19. restore it againe. If you cannot say as *Samuel* said, *Whose goods haue I taken?* then you must say as *Zacheus* saith, *Whose goods haue I kept?* The best thing is, to doe no man wrong; but the next to that is, to make him amends. This God signifieth when

Iosh. 6. 18. he saith, *Put away the execrable thing from you*; that is, Let no vnlawfull thing stay in your hands, like the wedge of *Achan*, which he had got by sinne. The same law serueth for all which

Exod. 22. is got wrongfully, which was instituted against theeues, *Restore it againe*: the reason of this law is, because the sin is not remitted, vntill the debt be restored.

For as humility is the repentance of pride, and abstinence is the repentance of surfet, and almes is the repentance of couetousnesse, and forgiuenes is the repentance of malice: so restitution is the repentance of Vsury. As he which is not humble, doth not repent his pride; he which doth not abstaine, doth not repent his gluttony; he which doth not forgiue, doth not repent his malice; so he which doth not restore, doth not repent his Vsury: for how can he be said to repent for his Vsury, which liueth by Vsury still? therfore *Daniel* saith to *Nebuchadnezzar*,

Dan. 4. 24. *Break off thy sins by righteousnes*: shewing, that nothing but righteousnesse can breake vnrighteousnesse. As diseases are healed by the contrary, so pride is healed by humility, gluttony by abstinence, malice by forgiuenesse, couetousnesse by almes,

2. Cor. 7. 3. and Vsury by restoring. This *Paul* calleth, *The reuenge of a Christian*, when he takes reuenge vpon his sins, and punisheth his lusts, so that he maketh them doe contrary to that which they would do. Therfore you must restore that which you haue gotten by Vsury, or else you doe not repent of your Vsury.

As a Camell when he comes home, casteth off his burthen at the doore, that he may enter into his stable; so they which are laden with other mens goods, when they goe to heauen, must leaue their burthen where they had it, lest they be too grosse to get in at the narrow gate. But as the Disciples of Christ said,

Joh. 6. 60. *This is a hard speech*: so to them which haue got most that they haue by vnlawfull meanes, this is a hard speech, to bid them restore it againe: there be two great rubs in the way.

Two obiections. First, the losse which they shall sustaine, if they restore againe all which they haue got vniustly: Then the difficulty to restore

it.

it againe to the right parties. If you aske me as *Amaziah* asked the Prophet, *How shall we do for those hundred talents?* How shal I liue, when all is gone that I haue got wrongfully? I can say no more then the Prophet said to him, *The Lord is able to giue thee more then this.* *Zacheus* did not feare how hee should liue, but *Zacheus* did feare to offend: so thou shouldest not feare to restore other mens goods, but thou shouldest feare to keepe other mens goods: and as *Zacheus* liued when he had restored, so thou shalt liue when thou hast restored. He which saith, *Try me if I will not powre downe a blessing*, try him whether hee will not powre downe a blessing; for he hath promised to blesse the Lender, as well as the Sacrificer. He which is the Lord of all, can giue thee more wealth then thou needest: but if you cannot restore to the owner, nor to his heires, then giue it to the poore, for they are the next heires, and repent that thou hast kept it so long: but in no wise thou mayst keepe it vnto thy selfe, because it is none of thine.

2. Cor. 25. 9. Luk. 19. Mal. 3. 20. Deut. 15. 10.

When *Hezekiah* was like to die, *Esay* said vnto him, *Set thy things in order before thou dye.* That which he aduised him, hee aduiseth all, Set your things in order before you dye. What is this to set things in order, but to restore vnto euery one his owne? When thou bequeathest thy body to the earth, then thy body is set in order: when thou bequeathest thy soule to God, then thy soule is set in order: when thou bequeathest thy goods to the owners, then thy goods are set in order: therefore if thou dye with other mens goods in thy hand, then thou dyest before thou hast set things in order, and then thou dyest in thy sinnes, and then no promise in all the Scripture appertaineth vnto thee, because nothing is promised vnto sinners, but vnto penitent sinners.

Esa. 38. 6.

Therefore that you may not dye in your sinnes, it is necessary to make restitution before you dye, or else you dye in your sinne, and are crossed out of all the ioyes of Heauen. Wherefore as *Abner* said to *Ioab*; *Knowest thou not that it will be bitternesse in the latter end?* So remember whether this course will bee sweet or bitter in the end. If they bee condemned which giue not their owne goods to them which neede, like the rich Glutton; how can they bee saued which draw other

2. Sam. 2. 26.

mens goods from them, that haue more need of theirs?

Thus you haue heard the definition of Vsury, and the derivation of it, and the vnlawfulnesse of it, and the kinds of it, and the punishment of it, and the arguments which are alleaged for it, and what may be thought of them which do not take Vsury, but giue Vsury, and what they should doe which haue got their liuing by Vsury.

Now seeing you may not be Vsurers to men, let euery man hereafter be an Vsurer to God; which promiseth (If thou leaue father, or mother, or wife, or children, or house, or land for him) not ten in the hundred, but an hundred for ten; nay, an hundred for one, and in the world to come life euerlasting: that is, a thousand for one. That we may receiue this Vsury, let vs pray that the words which we haue heard out of this Psalme, may dwell with vs still we dwell in heauen.

Mat. 19. 26.

THE CHRISTIANS SACRIFICE.

To my late Auditors, the Congregation of Clements Danes, all the good will which I can wish.

BEloued in Christ Iesus, my first fruits, I haue nothing but this mite to leaue with you, which is the substance of all my Sermons: ye haue heard it already, and as the Apostle calls the Corinthians his Epistle, so ye should be my Sermon, that is, my Sermon should be printed in your hearts, as this is printed in paper. If you haue not giuen your hearts to him that sent for them, now thinke that God hath sent for them againe: and heare me writing, whom yee cannot heare speaking. Take not custome for Religion, shun occasion as well as sinne: seeke the vse of euery thing, desire not to haue your kingdome here. And so I leaue you all with Christ (whom I haue preached) to bring forth the fruit of that seed which is sowne: beseeching you for all the loue that you haue of heauen, that ye would not count any thing in this world worthy to keepe your hearts from God, but thinke of the day when yee shall giue account for euery lesson

1. Cor. 2. 3.

which

which ye haue heard, and to which hath called you in this prison, will glorifie you in his Palace: where ye shall see him to whom ye haue giuen your hearts, and inioy that blessing of blessings, which makes all the world to worship him. The Father of our Lord Iesus Christ, which hath begun to draw you to his Kingdome, neuer leaue you vntill you come vnto it. Amen.

Your late vnworthy seruant
for the Lords sake. H. S.

THE CHRISTIANS SACRIFICE.

Prou. 23. 26.

My sonne, giue me thy heart.

TO bind al the lessons together which ye haue learned since I came, this sentence came vnto my mind, *My sonne, giue me thy heart*: which is the summe of all that ye haue heard, and shewes in what chest you should lay vp these treasures; in your hart: & then giue that hart to God, & he will keep it safe. *Iob* 22. 22. *Luk.* 2. 19. *Psal.* 37. 32. *Dan.* 7. 28.

A supplication is come (as it were) from God to man, that man would send God his heart, penned by *Salomon*, vnder the name of Wisedome, and directed to her sonnes: Wisedome entreateth her sonnes that they would giue her their hearts: this Wisedome is God, we by adoption are his sonnes, and our hart is that which Christ cals spirit and truth, without hypocrisie: *Giue me that heart*, saith God. He which giues any thing to an other, considers before what he loues and giues that which hee thinkes will be accepted, that he may be loued for the gift: therfore *Dauid*, as though he were at a stand, and sorrowed that hee could not doe enough for God, breakes forth to himselfe, *What shall I giue vnto the Lord, for all that he hath giuen me?* The Lord hearing (as it were) these sighes of his seruants, which care and study what they may doe to please him, comes in their suspense, *Prou* 9. 1. *Rom.* 8. 15. *Gal.* 4. 24. *Iob.* 4. 14. *Psal.* 116. 12.

and like a friend which desires nothing but good will, answeres from heauen, *My sonne, giue me thy heart.* Vnder which suite hee meeteth them behide which are suters alwayes to him, and looke still to receiue like the Publicans, but neuer cast in their minde what they should giue: therefore their tribute is set downe by equall measure vnder the Kings seale, Euery man must *homage his heart.*

He which alwayes gaue, now craues, and he which craued alwayes, now giues: Christ stands at the doore like a poore man, and askes not bread, nor clothes, nor lodging, which we should giue to his members: but our heart, that is euen the continent of all and gouernour of mans house, which sits on the bench like a Iudge to giue the charge, and teacheth the tongue to speake, the hand to worke, the foote to walke, the eare to attend, the eye to obserue, the minde to chuse, and the flesh to obey. That we must present to God like a burnt sacrifice, wherein all, is offered together, a wise tongue, a diligent hand, a wary foote, a watchfull eye, an attentiue eare, an humble minde, an obedient flesh, put all together, and it is but the heart: *My sonne,* (saith God) *giue me thy heart.* Here thou art the giuer, I the petitioner: thy heart the gift which hee claimeth by the name of a sonne: should God be a suppliant vnto thee and meet but that our vnthankfulnesse condemnes vs, that for all the things which he hath giuen vnto vs, we neuer considered yet what we should giue vnto him before he asked. How is it time to put in his petition like a suter, and say, *Giue me thy heart.*

Leuit. 1. 9. & 13.

Marke what God hath chosen for himselfe, not that which any man should lose by. Like the demands of them which care for none but themselues: but that, which being giuen to God, moues vs to giue vnto euery man his due, as *Zacheus*, when hee gaue his heart to Christ, parted his goods to the poore, and restored to all, that which he had gotten by wrong.

Luk. 19. 1.

Once God required offrings and sacrifices, which men were vnwilling to giue, because it was a deare seruice of God: but now he saith, that the heart is more then all burnt offerings and sacrifices. *Iacob* loued *Ioseph* more then all his brethren: so God loueth the heart more then all her fellowes: this mite God will haue for all his benefits, which we may best afford him. Thy

Mal. 1. 13. & 3. 13.

Mark 12. 33.

Gen. 37.

almes

almes to the poore, thy counsell to the simple, thy inheritance to thy children, thy tribute to *Cæsar*, but thy heart to God: hee which is a Spirit, requires the spirit, and delights to dwell in the hearts of men. Here God plants himselfe as in a Castle, which is alwayes besieged with the world, the flesh, and the diuell. If the enemy get a thought, or a word, or a worke, yet he hath but razed the walls; but if he take the heart, then the fortresse is lost. For that time, all our thoughts, words and workes, are captiue vnto him: he bids them goe, and they goe; doe, and they do it. *Ioh* 4. 24.

That man is like *Esau*, which had an inheritance, which had a heart, but now he hath not possession of his owne: therefore giue God thy heart that he may keepe it; not a piece of thy heart, not a roome in thy heart, but thy heart. The heart diuided, dieth: God is not like the mother which would haue the child diuided: but like the naturall mother which said, Rather then it should be diuided, let her take all. Let the diuell haue all, if he which gaue it bee not worthy of it. God hath no copesmate, therefore he will haue no partage of stakes, but all or none; and therefore he which saith, Giue me thy heart, in the sixth of Deuteronomy, and the fifth verse, addeth *all thy heart, all thy soule, all thy strength*, thrice hee requireth all, least wee should keepe a thought behind: yet it is the same, that is, *a sound heart, a harmelesse heart, a faithfull heart*, which when we giue it vnto God; and then it is the *Spouse of Christ*, the *Temple of the holy Ghost*, and the *Image of God*, so changed, and formed, and refined, that God calls it *a new heart*. *Gen.* 25. 14. *Esa.* 47. 17. *Eccl.* 11. 9. 1. *Cor.* 2. 16. 1. *Cor.* 6. 19.

Some haue a *double heart*, as it is in the twelfth Psalme: but God acknowledgeth but one heart, saying, *Giue me thy heart*, not giue thy hearts; declaring that a single heart is pleasing vnto him, and that they which haue a double heart, *a heart and a heart*, haue neuer a good heart. *Psal.* 12. 2.

God doth not require the heart, as though hee required no more but the hart, like the Pope, which saith, Giue me thy hart, it sufficeth. To maintaine his Papists pendant and crouchant, which liue amongst Christians; he requireth nothing of such but their heart, that they may worship God with their lippes, but dissemble their Religion, and forsweare their opinion, and come to Sermons, and subscribe to our lawes, and seeme Protestants,

stants: as the diuell licenseth witches to seeme Christians, so they giue him their heart, he dispenseth with them to dissemble, and giue the rest as they list; but God requireth the heart, because we should not dissemble: for in the twelfth to the Romans, he commandeth the body too. *Offer up your bodies*; which we cannot do, vnlesse we giue the heart, and hand, and tongue, and eyes, and eares, and all: for the body is all but the heart is chiefe in request, because if there be any goodnesse, it lies in the heart, and because he which giues the heart, giues all: for out of the abundance of the heart the mouth speaketh, the hand worketh, the eye looketh, the eare heareth, the foot walketh to doe good or euill.

Rom. 12. 1.

Luk. 6. 45.

Therefore there is such strife for the heart, as there was for *Moses* body. Giue it me, saith the Lord: giue it me, saith the Tempter: giue it me, saith the Pope: giue it me, saith sinne: giue it me, saith pleasure, as though they could not haue it: now here is the choyce, whether thou wilt giue it to God, or to the diuell: Gods heart, or the diuels heart, which will thou be?

Thus doth man hang in a balance like a swing, vnder which hath many suters: some the riches, some honour, some for personage, some for friends, some for wit, some for wisdome, some for vertue, and aboue all, diuers of all: so the heart hath so many suters besides God, that sometimes she marryeth with one, sometimes with another, the world keepes her, the flesh keepes her, the diuell keepes her: which hauing more interest in her, then *Herod* to his lifter, but seeke her spoyle, like them that marry for riches are glad when one dyes, that another may come. These suters are like *Absalom*, which did not seeke the hearts of the people like *Dauid*, but stole them with flattery and lyes: but God would haue thee *giue thy heart*.

Mat. 14. 14.

2. Sam. 5. 6.

As a man considers what he doth when he giues: so God licenseth vs to consider of that which we do for him, whether he deserues it, whether we owe it, whether he can require it, lest it should come against our will. *Therefore giue me*, saith God: as though he would not straine vpon vs, or take from vs: but if thou wilt giue him thy heart, then his accents: it must come freely like a gift as his blessings come to vs; & then his demand is granted. Here is no respect of time, how long thou maist stay

it,

in: or how long he will keep [illegible] is the present time at
though he would [illegible] have taken, before
ye cast out of the Church [illegible] sake of him, while
weeding him but one thing [illegible] which he cannot con-
fider, who is [illegible] a calling for God, to
gather hearts [illegible] or drinking drinke
who shall [illegible] Lord, and this cal-
How many [illegible] if they have any thing to
give to their [illegible] glad if she
would take it, that they might but say, I have given a present to
the Queene! [illegible] looke to
[illegible] Yea
[illegible] little food
for their [illegible] and but
[illegible] Luk. 5. 11.
Disciples, which left all to follow him? rather he should
have their [illegible] then
[illegible] but because
[illegible] 1. Sam. 13. 14.
[illegible] an E-
[illegible] my hard? What
[illegible] my Lord;
[illegible] for thee,
[illegible] will marry
[illegible] give his heart be-
fore [illegible] heart from
him that made it, from [illegible] it, from him which
preserves it, from him that will glorifie it? or give it unto him
which will infect it, poyson it, confume it? Will a ſtrumpet
reach the cup to a stranger, when his owne calles for it? Or
will a man fill his coate if he have no need? What doeſt thou
reſerve for God, when thou haſt given him thy heart? Chriſt
hath promiſed to come and dwell with thee: where ſhall hee Reuel. 3. 20.
ſtay, where ſhall he dine, if the chamber be taken up, and the
heart let forth to another? Thou art but a ſervant, and yet thou
takeſt his houſe over his head, and placeſt in it whom thou wilt,
as if thou were Land-lord.

Canſt

Canst thou possesse [illegible] goods, but he will molest thee, and trouble thee, [illegible] the owne? and doest thou thinke to keepe that which is Gods, and hold it in peace? No, he will neuer suffer thee to rest [illegible] vpon thee day and night: 2. Sam. 3. 8. Exod. 8. 13. & 9. 28. Act. 16. 14. Exod. 8. & 9. & 10. as he vexed Pharaoh and the Egyptians after the people goe; so thou shalt bee disturbed with fearing and [illegible] one plague following another, vntill thou let thy heart goe, that it may serue God: for it is hee that would pull out thy heart, and take it from thee, [illegible] to keepe thy heart from him.

Therefore [illegible] answere, that thy heart is [illegible] Genes. 27. he shall haue it: [illegible] to Christ for it, for it is not thine owne, if thou hast giuen it to God already. [illegible] 2 King. 24. 8. and say it is [illegible] which would not [illegible] know whether [illegible] gone, all will follow [illegible] beasts arise from [illegible] from their beds, [illegible] members will follow [illegible] the tongue will praise him, the foote will follow him, the eare will [illegible] watch him, the hands will [illegible] heart, but euery one will [illegible] this Christ [illegible] Psal. 123. 2. Mat. 13. 26. cleane: therefore the Father did beate vpon his heart, as though he were angry with it, because it did not waken all the Rom. 8. 32. rest: shewing, that as the Father gaue vs all, when hee gaue his Sonne: so we giue him all, when we giue our hearts. This is the melody which Paul speaketh of, Ephes. 5. 19. *Make melody to the Lord in your hearts*: shewing, that there is a concord of all the members, when the heart is in tune, and that it sounds like a melody in the eares of God, and maketh vs reioyce while wee serue him. We haue example hereof in Christ, which said, it was Ioh. 4. 34. meate and drinke vnto him to doe his Fathers will: and in 2. Sam. 6. 14. 1. Chron. 29. 9. *David*, which danced to see the Arke: and in the Israelites, of whom

whom it is said, that they ceased when they offered from their hearts vnto the Lord.

Therefore *Salomon* praising out the heart for God, spake as though he would set out the pleasantest, and finest, and easiest way to serue him, without any grudging or toyle or restraint. To touch but the first iinket all the rest will follow: so for the heart a going, and it is like the poyze of a clocke, which turnes all the wheeles one way; such an oyle is vpon the heart, which makes all nimble and easie about it; therefore it is almost as ease to speake well, and doe well, as to thinke well. If the heart indite a good matter, no matter well, though the tongue be the pen of a ready writer, but if the heart be dull, all is like a left hand so vnapt and vntoward, that it cannot turn it, self to any good. *Psal.45.1.*

Therefore Gods suites haue so hard passage in mens counsels, iudgements, and purposes, because they do not giue him their hearts, which would be the first offering of all; if they would giue him their hearts before they sit downe to heare his cause, they could not deny him any thing that is for his honor, though it were against their profit: but as Christ saith, *Not my will, but thy will*; so they would say, Is it not our kingdome, but thy kingdome; it is not our Church, but thy Church: therefore not our will, but thy will; not our law, but thy law: not our discipline, but thy discipline reigne in it; and all that giue their hearts, subscribe to this: the rest say, Not thy will, but our will; not thy law, but our law; not thy discipline, but our discipline, because as the Apostle saith, *They seeke their owne glory, and not Christs*, Phil.2.21. This hath been the rub euer since Antichrist was first resisted. *Herod* could not see how he should be King, if Christ should raigne: therefore as the Image-makers cryed and stormed when Images should goe downe, alleaging that they liued by that craft: so, if you marke the kind of men they were which did preach and write, and labour so busily against Religion, it is they that were like to lose some of their dignities, or their commodities by it. *Matth.2.3.* *Act.19.25.*

The Scribes and Pharises resisted Christ more then the people, because he denounced woe to them, and misliked that they should be called Rabbi: how hard is it to follow Christ, when he saith, *Leaue all?* Nay, if hee bid vs leaue any thing for him, though *Joh.11.48.* *Matth.23.7.* *Mark.10.21.*

thought will be set upon our businesse (Psalm 26. 2.) The tongue will not praise, because the heart doth not: Many the eare doth not heare, because the heart doth not [illegible] not: Many not give, because the heart doth not [illegible] they will not give, because the heart doth not [illegible] they will say, as the Captaine that should give the onset. This is the first that he deserveth all, the Lord requireth that we should forget all.

Eccles. 1. 13. & 14.

Secondly, God requireth the heart, the mind, that all the things of this world are not worthy of it, nor a place of it, nor a thought, whilest it be to contemne them, to [illegible] thoughts of Vanity: for if the heart be the Temple of God, he which giveth it to any thing else, [illegible] and breaketh that Commandement, Thou shalt love God [illegible], Matth. 22. 37.

Psal. 4. 4. Iob 23. 2.

Thirdly, that all should accord so with the heart, that we should speake, as if our heart did speake; pray, as if our heart did pray; heare, as if our heart did heare; give, as if our heart did give; aske, as if our heart did aske; feele, as if our heart did feele, as the Apostle saith, Praying [illegible] Col. 3. 23. [illegible] we should doe nothing that we doe, should any way [illegible] because nothing is troublesome, but that which [illegible]

Fourthly, that we should serve God for himselfe, and not for our [illegible] which [illegible] heart, doth all for love: this Christ requires, when he [illegible] that Disciple that offered to follow him, saying: The foxes have holes, and the Fowles of the [illegible] but the Sonne of man hath not a place to hide his head. Following his Disciple, if he will follow him, hee must not looke for a place to hide his head: wee must leave all to follow Christ, as Peter did, and not seeke all by following him, as they that went after him for bread.

Matth. 8. 19.

Matth. 4. 20. Iob. 9. 26.

Fifthly, that we should not serve God by fits, as we vse to pray when the night comes, to heare when the Sabbath comes, to fast when Lent comes, to repent when death comes: but the service of the heart is a continuall service, like that in 1. Thes. 5. 16. Rejoyce evermore, pray continually, in all things give thanks. Who is this that rejoyceth, and prayeth, and thanketh continually? The tongue prayeth but sometime, the eare attendeth but sometime,

1. Thes. 5. 16.

time,

time, the hand giueth but sometime: but the heart prayeth, and praiseth, and worshippeth alwayes: a man may serue God alway with his heart and neuer be weary, because the heart cannot serue him, vnlesse it reioyce in his seruice: and therefore the Israelites praised God with musicke, which did not delight God, but shewed that they delighted in his seruice, as they did in musicke. But if the tongue, or the hand, or the eare, thinke to serue God without the heart, it is the irksomest occupation in the world, the houre of tediousnesse, like a long sicknes, he is tired before he begin, and thinketh himselfe in the stockes, vntill the Sermon be ended, and vntill his prayer bee done, that hee may be at liberty, and returne to his old byas againe. 1. *Cor.* 15. 16.

Lastly, this shewes how God mislikes our coldnesse in hearing, or praying, if we cannot say with the Virgin, in Luke the first chapter, and sixe and fortieth verse, *My heart doth magnifie the Lord.* All that comes short of this, is hypocrisie, and pleaseth God like the offering of *Cain.* As *Ioseph* charged his brethren that they should not come to him for corn, vnlesse they brought *Beniamin* vnto him, whom they left at home: so God will not haue vs to speake to him, nor come to him for any thing, vnlesse we bring our heart vnto him which wee leaue behinde. The tongue without the heart is a flattering tongue, the eye without the heart is a wicked eye, the eare without the heart is a vaine eare, the hand without the heart is a false hand. Doest thou thinke that God will accept a flattering tongue, a wicked eye, a vaine eare, a false hand: which reiecteth a sacrifice, if it be but leane, or bruised? No, saith *Paul*, in his first Epistle to the Corinthians, the 13. chap. and first verse, *If I giue all that I haue, and not loue*, that is, giue not my heart, *it anailes me nothing*: he saith not, that they which giue not their heart, giue nothing, but that they shall haue nothing for such offerings: he which brings but a mite and brings his heart, brings more then hee which offers a talent, and he shall goe away more iustified then he which said, *All these haue I kept from my youth vpward*: for God is not mocked, but knowes how much is behind, though *Ananias* seeme to bring all. He markes how I speake, and how you heare, and how we pray in this place; and if it come not from the heart, he repels it as fast as it goes vp, like the smoake *Luk* 1. 14. *Gen.* 4. 5. *Gen.* 42. 15. *Mark.* 15. 8. *Luk.* 22. 22, 23, 24. 1. *Cor.* 13. 1. *Mark.* 12. 42. *Math.* 19. 20. *Gal.* 6. 7. *Act.* 5. 3.

which

which climbes towards heauen, but neuer comes there. Man thinkes when he hath the gift, he hath the heart too: but God, when he hath the gift, calles for the heart still: the Phariſes prayer, the harlots vow, the traytors kiſſe, the ſacrifice of *Cain*, the faſt of *Iezabel*, the oblations of *Ananias*, the teares of *Eſau* are nothing to him, but ſtill he cries, Bring thy heart, or bring nothing: like a iealous husband, when he hath a wife, yet hee is iealous whether he hath her heart; ſo whatſoeuer thou doe, yet God is iealous ſtill, and reſpects not what thou doeſt, but whether thou doe it from thy heart, that is, of meere loue towards him. If *Pilate* had waſhed his heart when he waſhed his hands, hee had been cleaner then *Naaman* when he came out of Iordan; if the Sichemites had circumciſed their hearts, when they circumciſed their fleſh, they had ſaued their ſoules when they loſt their liues: if *Cain* had offered his heart when hee offered the fruits, his offering had been as acceptable as *Abels*. But as ſwines-fleſh was like ſheepes-fleſh, yet was not accepted, becauſe it came from an vncleane beaſt: ſo *Cains* offering, *Pilats* waſhing, the Sichemites circumciſion, the Phariſes prayer, and faſts, and almes, were as faire as the Apoſtles; yet they had no [illegible], but *Woe to you hypocrites*, becauſe they wanted the heart, which is like the fire that kindleth the Sacrifice. But will hee require our prayers, and faſts, and almes, as hee did theirs? Yea, ſaith Chriſt, *Except your righteouſneſſe exceed the Phariſes*, that is, except we giue our heart beſide our lips, and our teares, and our almes, which they gaue, *we ſhall not enter into the Kingdome of heauen*; becauſe our righteouſneſſe doth not exceed the righteouſneſſe of the Phariſes, but their righteouſneſſe very far exceedeth ours.

Pſal.73.1.

Mat.27.42. 2.King.5.13. Gen.34.22.

Gen.4.3. Luk.10.11.

Math.23. 1.King.18.25.

Math.5.20.

Chriſt doth not bid them *woe*, becauſe they were Phariſes as we are not, but becauſe they were hypocrites as wee are. God delights himſelfe in giuing, and therefore he loueth a cheereſull giuer: but he cannot giue cheerfully, which giues not his heart. Therefore as *Iudas* thought the oyle ſpent which was powred vpon Chriſt, & wiſhed the price of it in his purſe: ſo they grutch and grieue when they ſhould doe good, and thinke, Shall I giue it? Can I ſpare it? What wil it bring? So the good work dieth in the birth, like a bird which droupeth in the hand, while the head con-

Mica 7.18. 1 Cor.9.7.

Math.26.9.

consider whether he shall let her goe, or hold her still: as easie to wring *Hercules* club out of his fists, as to wring a penitent teare from their eyes, a faithfull prayer from their lips, or a good thought from their heart, which cannot affoord the heart it selfe: all is too much which they do, and they thinke God more beholding to them for blurting out a *Pater-noster*, or staying a Sermon, or fasting a Friday, then they to him for all his benefits: and when they haue done, what is their reward? *Woe bee vnto you*, like the Scribes and Pharises, because you giue not your hearts, but your mouthes: therefore we doe but vex our selues, and lose our labour, thinking to make God beleeue that wee pray, when in deed our lips doe but pray: whereby it comes to passe, as we serue him, so he serueth vs, our peace is not in deed, but in word; our ioy is not in heart, but in countenance, a false comfort, like our false worship; for he which giueth God his lips in stead of his heart, teacheth God to giue him stones in stead of bread; that is, a shadow of comfort, for comfort it selfe. *Math.* 23. 1. *Math.* 15. 8.

Now when we haue giuen God faire words, & long prayers, and solemne fasts, and mourning countenances, he puts in but a word more to fill vp the sacrifice, *Giue me thy heart*, and it sufficeth. It is like the last sute of *Abraham* when he said to God, *I will speake but this once*: so if thou wilt heare him in this, hee will aske no more: therefore now conclude, whether God shall haue thy heart or nothing: if thou consider what right hee hath to aske it, and what cause thou hast to giue it, thou canst not keepe it till I end my Sermon.

Of all the suters which come vnto you, it seemes there is none which hath any title to claime the heart but God, which challengeth it by the name of a sonne; as if he should say, Thou shalt giue it to thy father, which gaue it to thee; art thou my sonne? My sonnes giue me their hearts, and by this they know that I am their father, if I dwell in their hearts: for the heart is the temple of God; therefore if thou bee his sonne, thou wilt giue him thy heart, because thy Father desires it, thy Maker desires it, thy Redeemer desires it, thy Sauiour desires it, thy Lord and thy King, and thy Master desires it, which hath giuen his Sonne for a ransome, his Spirit for a pledge, his Word for a guide, the World for a walke, and reserues a Kingdome for thine. *Mal.* 1. 6. 1. *Cor.* 4. 16. *Rom.* 8. 32.

thine inheritance. Canst thou deny him any thing which hath giuen the heire for the seruant, his beloued for his enemy, the best for the worst? Canst thou deny him any thing, whose goodnesse created vs, whose fauour elected vs, whose mercy redeemed vs, whose wisedome conuerteth vs, whose grace preserued vs, whose glory shall glorifie vs? O, if thou knewest (as Christ said to the woman of Samaria, when she bucket to giue him water) if thou knewest who it is which saith vnto thee, *Giue me thy heare*, thou wouldest say vnto him as *Peter* did, when Christ would wash his feete, *Lord, not my feet onely, but my hands and my head*; not my heart only, but all my body, and my thoughts, and my words, and my workes, and my goods, and my life, take all that thou hast giuen. For why should we not giue him our hearts as well as our lips, vnlesse we meane to deceiue him with words for deeds? If *Abraham* gaue *Lot* leaue to chuse what part hee did like, shall wee not giue God leaue to chuse that which he liketh? If he did not loue thee, he would not require thy heart; for they which loue, require the heart. The Master requires labour, the Land-lord requires seruice, the Captaine requires fight: but he that requires the heart, requires it for loue, for the heart is loue. We will giue him little, if we will not giue him that which he askes for loue toward our selues: though he say, Giue it, yet indeed hee hath bought it, and that dearely, with the deerest blood that euer was shed. Hee gaue thee his heart before he desired thy hart, but an heart for a heart, a liuing heart for a heart which died: thou dost not lose thy life, as hee did for thee, but thou bestowest thy life to glorifie him: thou doest not part from thy heart when thou giuest it, but hee doth keepe it for thee, lest the Serpent should steale it from thee, as he stole Paradise from *Adam*, when it was in his owne custody. He can keepe it better then we, and he will keepe it if we commit it to him, and lay it in a bed of peace, and lap it with ioy, and none shall take it out of his hands. Therefore, if ye aske me why you should giue your hearts to God; I doe not answere like the Disciples which went for the Asse and Colt, *The Lord hath need*: but we haue need: for vnlesse wee giue our soules, how can he haue them? and vnlesse he haue them, how can he saue them? Therefore we haue neede. If euer the saying were

*Ioh.*4.10.

*Ioh.*13.9.

*Gen.*13.8, 9.

*Psal.*31.5.

1.*Pet.*1.18, 19.

*Gen.*3.1.

*Psal.*31.5,7.

*Ioh.*10. 26.

*Mat.*21.3.

true

true (*It is more blessed to giue then take:*) more blessed are they which doe giue their hearts to God, then they which take possession of the world. *Abigail* did not gaine so much by her gift to *Dauid*, as we for our gift to God: for she was married vnto *Dauid*, but we are married vnto Christ; of whom the Church doth sing in the 5. of Canticles, that *no welbeloued is like her Beloued*: what heart would not be loued of him, though it do not loue him? Who can assoyle this riddle? We would haue Christ our Bridegroome, and yet we will not be his Spouse: I would haue him take my heart, and yet I will not giue it. How should he keepe it, or saue it, or glorifie it, if I had it away, like the seruant that buried his Talent in the earth? So much as I keep from God, so much I keepe from heauen, and will not suffer him to glorifie it; as if I did wish one part to bee saued, and another damned. Hee which would haue his heart sanctified, and comforted, and enlightened, and will not giue it to God which should doe it, is like a woman which would haue her dough leauened, and layeth her dough in one place, and the leauen in another, where one cannot touch the other: then commeth the Tempter and takes them asunder, and seazeth vpon the heart, because he findes her alone. This is his seed-time, now he enters into it, and fils it with his poyson, till the Temple of God be the sinke of sin; and the heart, which should be the seat of holinesse, grace, and wisdome, a heart of pride, a heart of enuie, a heart of lust, more like a belly then a heart. How many things lodge in the heart, when God is not there? It is a world to thinke how the diuine soule, which descended from heauen to bring forth fruit, is become a fit soyle for euery weed: whereby we may see what hearts we haue, before we giue them to God.

Act. 20. 35.

1. *Sam.* 25. 43.

Math. 26. 24.

Therefore now aske your hearts, whose they are, and how they are moued with these words? how many here will giue to this collection? whose heart is gone vp vnto him since I began to speake? Here one, and there one runs vp the ladder, like the Angels that *Iacob* saw in his dreame, and sing with *Dauid*, *My heart is prepared, my heart is prepared*: and why not thou as wel as hee? Doth he not send for all alike? Wilt thou be the thorne, or the stone, or the high way, where the seed doth lose his fruit? Why haddest thou rather bee compelled then inuited,

Gen. 28. 13. *Psal.* 47. 47. *Mat.* 13. *Math.* 22.

since thou art called to a banquet? How many hearts mo might we draw to God, if all that be here would goe to him this day? But thus it stands, God hath sent vnto vs for our hearts, and we
Mat. 21.23. answere him as the Husbandman of the Vineyard, when he sent
1. *Sam.* 25.10. for fruits; or as *Nabal* answered *Dauid* when he sent for food, *Who is Dauid?* Or who is the Lord, that I should take my heart from pleasure and sinne, and giue it vnto him? Thus we demur vpon the cause when we should giue, whether we should giue or no; and aske the flesh, and our lusts, and our pleasures: and if the diuell will not giue his assent, then we returne an excuse, It is not mine to giue: or if thou canst get the diuels good will, I will not stand; or let sinne and pleasure haue it for a while, and when they haue done with it, then God shall haue it. Thus euery thing which should bee throwne out, hath a place in our heart; and he which should be receiued in, can haue no roome there, though he would open the doores of heauen, if we would
Psal. 24.4. open the doores of our hearts, that the King of Glory might come in.

What shall become of those hearts, when hee which craues them now, shall iudge them hereafter? Then shall they stand
Gen. 17.36. like *Esau*, and see them blessed like *Iacob* which gaue their hearts; and cry themselues, as he did to his father *Isaac*, Hast thou not reserued a blessing for vs? What a heauie heart will it be then, when it may not ioy any longer here, and the ioyes of
Matth. 25.11. heauen are shut against it? and he which desired it, will not haue it, because it comes like the foolish Virgins, when the doores of mercy are shut.

Thus ye haue heard what God requires for all that hee hath giuen you, and how all your seruices are lost vntill you bring it. What shall I wish you now before my departure? I wish you would giue all your hearts to God while I speake, that ye might haue a kingdome for them. Send for your hearts where they are wandring, one from the Banke, another from the Tauerne, another from the Shop, another from the Theaters; call them home, and giue them all to God, and see how he will welcome
Luk. 15.22. them, as the father imbraceth the sonne. If your hearts were with God, durst the diuell fetch them? durst those sinnes come
Gen. 34.1. at them? Euen as *Dina* was deflowred when she strayed from home:

home: ſo is the heart when it ſtrayeth from God. Therfore call thy members together, and let them faſt like a Queſt of twelue men, vntill they conſent vpon the law, before any moe Termes paſſe, to giue God his right; and let him take the heart which hee wooeth, which he would marry, which he would endow with all his goods, and make it the heire of the Crowne. When you pray, let your heart pray; when you heare, let your heart heare; when you giue, let your heart giue; whatſoeuer you do, ſet the heart to doe it: and if it bee not ſo perfect as it ſhould, or ought to bee, yet it ſhall bee accepted for the friend that giues it. *Prou.*3.1. *Dan.*10.22.

Now if you cannot command your hearts to turne vnto God, becauſe the diuell pleads cuſtome, and the fleſh will not agree to leaue her poſſeſſions, then remember what Chriſt ſaith, *When you giue almes, let not your left hand know what the right hand doth*: ſo the fleſh muſt not know what the Spirit doth. Thou muſt not make thy luſt of counſell: but as *Abraham*, when he was bid to offer his ſonne, roſe vp betime, and left his wife at home, and neuer made *Sara* priuie, leſt ſhee ſhould ſtop him, being more tender ouer her child (like women) then the father is: ſo thou muſt giue thy heart to God, before the fleſh heare of it: for if *Abigail* had conſulted with *Nabal*, whether ſhee ſhould haue ſupplied *Dauid* with victuals or no, when he ſent; the miſer would neuer haue conſented, which ſcolded ſo ſoone as he heard of it: therefore ſhe went alone, and gaue that which he asked, and neuer told her husband what ſhe would doe, leſt he ſhould hinder her, which ſought her welfare and his too: ſo we ſhould ſteale our hearts from the world, as the world ſtole them from vs, and tranſport them to God when the fleſh is aſleepe. *Math.*6.2. *Gen.*22.6. 1.*Sam.*25.18.

I haue but one day more to teach you all that you muſt learne of me: therfore I would hold you here vntill you aſſent to giue all your hearts to God. If ye giue them not now, where haue I caſt the ſeede, and how haue you heard all this yeere? If ye will giue them now, ye ſhall be adopted this day the ſonnes of God, and I ſhall leaue you in the boſome of Chriſt, which will giue you heauen for your harts. The Lord Ieſus grant that my words bee not the ſauour of death vnto any ſoule here, but that you 1.*Cor.*2.16.

may goe in strength thereof, through prosperity and aduersity,
Math.25.34. till you heare that comfort from heauen, *Come ye blessed, and receiue the inheritance prepared for you.*

THE TRVE TRIALL OF THE SPIRITS.

1. Thes.5.19,&c.

19 *Quench not the Spirit.*
20 *Despise not Prophecying.*
21 *Try all things, and keepe that which is good.*
22 *Abstaine from all appearance of euill.*

AT the last time, when I spake of these words, *In all things giue thanks*, and *Quench not the Spirit*; Touching the first, I shewed you, that it is an easier thing to obtaine of God, then to be thankfull to him: for no liue goue away speeders, the
Luk.17.17. haue gone away thankers. Then, how the wicked are beholding to God, as well as the iust: and therefore it is said, that the Sun
Math.5.45. doth shine vpon the iust and the vniust. Then how *Iacob* came not so barely to *Laban*, when hee brought nothing with him
Gen.19.13. but his staffe in his hand; as man commeth into this world without strength or stuffe to sustaine him: which made the A-
1.Cor.4.4. postle to aske, *What haue you which you haue not receiued?* Therefore, to teach man to be thankfull vnto his Maker, hee was not
Gen.2.8. made in Paradise, the place of ioy and happinesse: but being made out of Paradise, he was brought into Paradise, to shew how all his ioy and happines came from God, and not from nature, that he might know where to bestow his thanks. Therefore
Psal.147.1. *Dauid*, to perswade all men to thankfulnes, saith, *It is a good and pleasant thing to be thankefull.* If he had said no more but good, all which loue goodnes, were bound to be thankfull: but when he saith, not only good, but pleasant too, all which loue pleasure are bound to be thankfull: and therefore as *Peters* mother in law,
Mat.8. so soone as Christ healed her of a Feuer, rose vp immediatly to minister vnto him, so we, so soone as Christ hath done any thing for

for vs, should rise vp immediately to serue him. And as *Anna*, when she had receiued a sonne from God, did consecrate him to God againe: so whatsoeuer we receiue of God, we must giue it to God againe; that is, vse it to his glory, and make it one of our meanes to serue him: for all things which we receiue in this life, are giuen vnto vs, lest we should want any meanes to serue God. Then because the Apostle requireth *thanks* for all things, I shewed you, that he is not thankful before God, which thanks him onely for his benefits; but he is thankfull indeede, which thankes him for his chastisement. It may be, while the Lord giueth, many wil say, *Blessed be the name of the Lord.* But when the Lord taketh, who wil say, *Blessed be the name of the Lord?* When the Lord did take, *Iob* said, *Blessed be the name of the Lord.* There is one example then of *Pauls* doctrine, which *in all things gaue thanks.* The Prophet *Dauid* saith, *Thy staffe & thy rod haue comforted me:* there is another example of *Pauls* doctrine, which gaue thankes vnto God for his rod: for an obedient child doth not only kisse the hād which giueth, but the rod which beateth. 1. Sam. 1. Iob 1. Psal. 23. 4.

After speaking of those words, *Quench not the spirit*; I shewed you, that the spirit doth signifie the gifts and motions of the spirit. The spirit, in the third of *Matthew*, is likened to fire, and therefore *Paul* saith well, *Quench not the spirit*, because fire may be quenched. Math. 3.

Here I took occasiō to speak of zeale, which is the fire of the spirit; shewing you, that God is pleased with zeale, as men are pleased with loue: but as Christ did baptize with fire, so *Iohn* did baptize with water; and as the holy Ghost descended with fire, so he did descend with wind, that cooleth fire: shewing that our zeale should be a temperate zeale, as our Masters was. *Isaias* was commanded to cry, but not to rore: the Iewes might not gather too much Manna, no more, then they might gather too little. As there is a measure in knowledge, so there is a measure in zeale, that is, be zealous according to discretion, as *Paul* saith, *Be wise according to sobriety.* The Disciples were commended for their zeale, when they left all to follow Christ: but Christ reproued them for their zeale, whē they would pray for fire from heauen to consume the Samaritans. Therefore zeale and discretion vnited together, are like the two Lions which supported Of zeale. Math. 3. 11. Act. 2. Esa. 6. 8. Exod. 16. 18. Rom. 12. 3. Mark. 10. 28. Luke 9. 56.

1. King. 20. the Throne of *Salomon*; and he which hath them both, is like *Moyses* for his mildnes, and like *Phinees* for his feruency; therefore, as wine is tempered with water, so let discretion temper zeale. But I need not bring water to quench that fire that is out already: I would rather I could say of you, You are too zealous,

Act. 17. 22. as *Paul* told the Athenians, they were too superstitious. But our sicknes is not a hot sicknes, but a cold sicknes: the hot body is distempered, but the cold body is dead. Zeale was neuer infamous before our dayes; the Papists are commended if they be zealous; but the Protestant if he be zealous, is held in derision.

How the spirit is quenched. Then I shewed you how the spirit is quenched; as a man doth quench his reason with ouer-much wine: and therfore we say, When the wine is in, the wit is out; because before he seemes to haue reason, and now he seemes to haue none: so our zeale, and our faith, and our loue are quenched with sinne. Euery vaine thought, and euery idle word, and euery wicked deed, is like so many drops to quench the Spirit of God. Some quench it with the businesse of this world; some quench it with the lusts of the flesh; some quench it with the cares of the mind; some quench it with long delayes; that is, not plying the motion when it commeth, but crossing the good thought with bad thoughts, and doing a thing, when the spirit saith, Doe it not; as *Achab* went to battell after he was forbidden. Sometime a man shall feele himselfe stirred to a good worke, as though he were led to it by the hand; and againe, he shall be frighted from some euill thing, as though he were reproued in his eare: then, if he resist, he shall straight feele the spirit going out of him, and heare a voyce pronouncing him guilty, and he shall hardly recouer his

Ephes. 4. 30. peace againe. Therefore *Paul* saith, *Grieue not the spirit*; shewing, that the spirit is often grieued, before it be quenched; and that when a man begins to grieue, and checke, and persecute the spirit, lightly he neuer ceaseth vntill he haue quenched it; that is, vntill he seeme to haue no spirit at all, but walketh like a lumpe of flesh.

After *Quench not the spirit*, followeth, *Despise not prophecying*. In the end of this Epistle, *Paul* speaketh like a father which is come to the end of his life; who because he hath but a while to speak, heapeth his lessons together, which he would haue his sonnes

sonnes remember when he is gone: so *Paul*, as though he were set to giue good counsell, and had not leisure to speake that hee would, sendeth the Thessalonians a briefe of his minde, which their meditation should after amplifie and expound vnto them.

His first aduice is, *Quench not the spirit*: that is, when a good motion commeth, welcome it like a friend, and crosse it not with thy lusts. The second admonition teacheth how the first should be kept, *Despise not prophecying*, and the spirit will not quench, because prophecying doth kindle it. The third admonition teacheth how to make fruit of the second; Try the doctrines of them which prophesie, and thou shalt not beleeue error for truth, but hold the best. The fourth admonition is the summe of all, and it commeth last, because it is longest in learning, that is, *Abstaine from all appearance of euill*. This is the sum of all, for he which can abstaine not onely from euill, but from the appearance of euill, is so perfect as a man can be in this sinfull life: put all these together, and it is as if *Paul* should say, Quench not the spirit by despising of prophecying; neither despise prophecying, because all doe not prophesie alike: but rather when you heare some preach one way, and some another, when you see some follow him, and others follow him, doe you try the doctrines by the Scripture, as the men of Berœa did, and chuse that which is best, and soundest, and truest, hauing alway such an eye to the truth, that you abstaine from all appearance of error: so iealous the holy Ghost would haue vs of our faith, that we set no article vpon our Religion, but that which is an vndoubted truth; as *Moses* did nothing in the Tabernacle, but that which was shewed in his patterne. It seems that there were some amongst the Thessalonians, as there be amongst vs, which did forsake all Religion, because the Preachers did not agree, or because the liues of professors gaue some offence: therefore *Paul* sheweth, that there is no cause why they should mislike the Word for the Preacher, or why they should despise religion for the professor, because the word & the religion are not theirs which teach it, and professe it, but Gods, and therefore cannot be polluted by them no more then God. Then he concludeth, that seeing it is necessary, that there shall be alwayes errors and heresies to try vs, we should also try them, and thereby bee pro-

Prophecying.

Act. 17. 11.

naked so much the more from error, or heresie, or superstition, that we shall escape euen from the appearance thereof: lest we fall into the same: that is the scope of these words.

Despise not prophecying. This admonition is as it were the keeper of the former, for by prophecying the spirit is kindled, and without prophecying the spirit is quenched; and therefore after *Quench not the spirit*, Paul saith, *Despise not prophecying*: shewing, that as one sinne doth quench the spirit, so prophecying doth kindle it. This you may see in the Disciples, that went to Emmaus, of whom it is said, when Christ preached vnto them out of the Law and the Prophets, the spirit was so kindled with his prophecying, that their harts waxed hot within them. This you see again in *Sauls* messengers, which were sent for *David*, when they came among the Prophets, and heard them prophesie, their spirit was so kindled, that they could not chuse but prophesie also; in so much that *Saul* came after himselfe, and hearing the Prophets (as they did) the spirit came vpon him likewise, and he prophesied too: whereupon it was said, *Is Saul also among the Prophets?* This is no marvell, that the spirit of man should be so kindled and reuiued, & refreshed with the Word: for the word is called the food of the soule; take away the word from the soule, and it hath no food to eate. As if you should take food from the body, the body would pine. And therefore *Salomon* saith, *Without vision the people perish*: that is, without prophecying the people famish. Therefore hee which loueth his soule, had not need to despise prophecying: for then he famisheth his owne soule, and is guilty of her death: therefore that Pastor, or that Patron, which is the cause why any place doth want preaching, is guilty of their destruction, because he which taketh, or keepeth away the food, doth famish the body. The Apostle might haue said, loue prophecying, or honor prophecying: but he saith, *Despise not prophecying*. And why doth hee forbid to despise prophecying? Why did Christ say, *The poore receiue the Gospell* but to shew that the rich did contemne it. Why doth *Paul* say, *I am not ashamed of the Gospell*? but to shew that many are ashamed of it. Euē so he saith, *Despise not prophecying*; shewing, that the greatest honor which we giue to Prophets, is, not to despise them: and the greatest loue which we carry to the

Luke 24.32.

1. Sam. 19.20.

1. Sam. 19.20.

Heb. 5.

Prou. 26.18.

Mat. 11.5.

Rom. 1.16.

Word,

Word, is, not to loath it. If we do not despise the Preachers, then we thinke that we honour them enough: and if we do not loath the Word, then we thinke that we loue it enough: therfore the Apostle saith, *Despise not prophecying*, for, honour prophecying. *Prophecying* here doth signifie preaching, as it doth in Rom. 12. 6. Will you know why preaching is called *prophecying?* To adde more honour and renowne to the Preachers of the Word, to make you receiue them like Prophets, and then Christ saith, *You shall haue a Prophets reward:* that is, not such a reward as you giue, but such a reward as God giueth. *Rom.* 12. 6. *Math.* 10. 41.

Lastly (if you marke) *Paul* saith not, Despise not Prophets, but *prophecying*, signifying, that from the contempt of the Prophets, at last wee come to despise prophecying too; like the Iewes, who when they were offended with the Prophet, charged him to prophesie no more. Therefore as Christ warned his Disciples to heare the Scribes and Pharises, although they did not as they taught; so *Paul* warneth the Thessalonians, that if any Prophets among them do not as they teach, and therefore seeme worthy to be despised like the Scribes and Pharises, yet that they take heed, that they doe not despise prophecying for the Prophets. Because the Preachers are despised, before the Word be despised, therfore we will speake first of their contempt. *Ier.* 11. 21. *Math.* 23. 3.

Christ asked his Disciples what they thought of him? so I would aske you, what ye think of Preachers? is he a contemptible person, which bringeth the message of God? which hath the name of an Angell? and all his words are messengers of life? Prophets are of such account with God, that it is said, *God will doe nothing, before he reueale it vnto his Prophets:* so Prophets are (as it were) Gods Counsellers. Againe, Kings and Priests, and Prophets were figures of Christ: all these three were anoynted with oyle, to shew, that they had greater graces then the rest: but especially the Prophets are called *Men of God*, to shew, that all which are of God, will make much of Prophets for Gods sake. Therefore women are forbidden to take vpon them to prophesie, least that noble calling should become vile and despised, by such vnskilfull handlers of it. Therefore when the Prophet *Elisha* would send for *Naaman* the leper to come vnto him, these were his words, *Naaman shall know that there is a* *Math.* 16. 13. *2. Cor.* 5. 20. *Reuel.* 1. 20. *Amos* 3. 7. *1. King.* 13. 1. *1. Cor.* 14. 34. *2. King.* 5. 8.

Prophet

Prophet in Israel; as though all the glory of Israel were chiefly in this, that they had Prophets, and other had none: as if one parish should triumph ouer another, because they haue a Preacher, and the other haue none. Therefore when this Prophet was dead, *Ioash* the King came vnto his corps, and wept ouer his face, and cryed; *O my father, my father, the chariot of Israel, and the horsemen of the same!* shewing that the chariots and horses, and souldiers, doe not so safegard a City, as the Prophets which teach it, and pray for it. Therefore when God would marke the Israelites with a name of greatest reproch, he calleth them a people which rebuke their Priests: as if hee should say, vsurpers of the Priests office: for they rebuke their Priests, which are appoynted to rebuke them.

2.King.13.14.

Act.16.15. How ioyfull and glad was *Lydia*, when she could draw *Paul* and *Silas* to her house? *If you thinke me to be faithfull* (saith she) *come to my house*: shewing, that neuer any ghests were so welcome to her house before. How tender was the Shunamite ouer *Elisha*, that she built an house to welcome him, and to keepe him with her? thinking all the places in her house too bad for him, she built him a new roome, to make him stay with her.

2.King.4.10.

Gal.4.15. How much did the Galatians make of *Paul*, that he saith, they would pull out their owne eyes to doe him good? so once a Prophet was esteemed like a Prophet. And hath he bid you despise them now, which bade you honor them before? Not *Paul* chargeth vs to receiue our teachers, as hee was receiued himselfe: saying, *He which labours eth in the Word, is worthy of double honour*: that is, the Preacher (after a sort) is more to be honoured then the Ruler: for *Aaron* was the elder brother, but *Moses* was the younger brother: and therefore if there be any appendix, the Magistrate is the appendix: for if *Aarons* Vrim and Thummim would haue serued, *Moses* rod and staffe should not haue needed: but when the tongue could not perswade, the rod did compell: and so came in the Magistrate. As *Paul* sheweth the Thessalonians how the Preachers of the word should be honoured: so he teacheth the Philippians how to honour their teachers, saying, *Receiue him in the Lord with great gladnes, and make much of such*: that is, shew your selues so glad of him, that he may be glad of you. Haue you need to be taught, why *Paul*

2.Tim.5.14.

Exod.28.30.

Phil.2.29.

would

would haue you make much of such? Because they are like Lampes, which consume themselues to giue light to other; so they consume themselues to giue light to you: because they are like a Henne, which clocketh her chickens together from the Kite; so they clocke you together from the Serpent: because they are like the shout, which did beat downe the walls of Iericho; so they beate downe the walls of sin: because they are like the fiery piller, which went before the Israelites to the land of promise; so they goe before you to the Land of promise: because they are like good *Andrew*, which called his brother to see the Messias; so they call you to see the Messias: and therefore make much of such. *Iosh.6.20.* *Iohn 1.41.*

If we should make much of Prophets, how much should wee make of prophecying? If wee should loue our instructors, how much should we loue instruction? *Simeon* keeping in the Temple, met with Christ: so, many hearing the Word, haue met with knowledge, haue met with comfort, haue met with peace; haue met with saluation: but without the Word neuer any was conuerted to God. Therefore whensoeuer the Word is preached, euery one may say to himselfe, as the Disciples said to the blind man, *Be of good comfort, he calleth thee*: Be of good comfort, the Lord calleth thee: but when the Word is not preached, then euery man may say to himselfe: Beware, the diuell calleth thee. When the Prophets went from Ierusalem, the sword, and famine, and pestilence, and all the plagues of God rained vpon them; euen as fire came vpon Sodom, so soone as *Lot* was gone out: therefore what may those lands feare, which vse their Prophets, as the Iewes vsed those which were sent to them? *Amos* calleth it an euill time wherin the prudent keepe silence, chap. 5. v. 13. therfore this is an euill time, wherin the prudent are silent. *Luk.2.28.* *Mark.10.49.* *Gen.19.24.*

There be two trades in this Land, without the which the Realme cannot stand; the one is the Queenes souldiers, and the other is the Lords souldiers, and the Lords souldiers are handled like the Queenes souldiers. For from the Merchant to the Porter, no calling is so despised, so contemned, so derided, that they may beg for their seruice; for their liuing is turned into an almes. One saith, that *Moses* is *Quis*, that is, the Magistrate is some body; but *Aaron* is, *Quasi quis*, that is, the Minister is no body,

body, because no body is despised like him. Receiue a Prophet, in the name of a Prophet: nay, receiue a Prophet, in the name
1.King.21.20. of an enemy, as *Achab* receiued *Elias*; *Art thou hee, mine enemie?* If *Paul* had liued in our dayes, he would not haue said, *Despise not the Prophets*, but persecute not the Prophets: for hee should haue seene not only despisers of the Prophets, but mockers of them; not onely mockers of, but slanderers of them; not onely slanderers, but hunters, and biters, and smiters of
Gen.37.4. them. *Ioseph* was troubled, so soone as he began to feed his fathers sheepe; so the Pastors are troubled, so soone as they begin to feed their Fathers sheepe: euery man thinkes to finde friends against them; and though there be no law to hurt them, yet no man feares to accuse them, because authority doth disfauour them: they cannot tell how to preach, nor what to say, because
1.King.22.13. there be so many *Ahabs*, which would haue them say that which pleaseth them, though it be not true. Charme the charmer neuer so sweetly, let his song be neuer so pleasant, yet many Adders are ready to stop their eares, and stop his mouth, like a bird which is smitten in her song, of the Archer, whom she sin-
1.Sam.19.20. geth vnto. Euen as *Saul* let his speare flie at *Dauid*, while hee played vpon the Harpe to solace & comfort, and driue the euill spirit from him: so while we play vpon *Dauids* Harpe to solace and comfort, and driue the euill spirit from you, many let the darts of reproch, and the arrowes of slander fly at vs; saying, as
1.King.17.18. the woman said to *Elias*, *If thou hadst not been, my child had not died*: If we had not bin, their peace had not died; if we had not bin, their sports had not died; if we had not bin, their customes and their titles, and their honors had not dyed. And why should
Matth.2.15. not *Herod* and *Archelaus* dye, which sought the death of the Child? Why should not any custome, or honor, or pleasure dye,
Ier.15.10. which seeketh the death of Religion? *Alas* (saith *Ieremiah*) *what haue I done, that all men should curse me?* If we do preach but the
1.King.18.3,4. truth, you should not hate vs for the truth. Now *Obadiah* had need to hide the Prophets again to saue thē out of prison: where
Iosh.2.1. is *Rahab*, that shee might conuey away the seruants of God?
1.King.10.18. Once *Baals* prophets were punished; but now Christs Prophets
1.Sam.9.9. are punished: once they did aske, *Where is the Seer, that hee may teach vs?* but now they ask, Where is the Seer, that we may take him?

him? once they did build houses for the Prophets, like the Shunamite: but now they take their houses from them, and thinke they doe God service, when they make them, and their wiues, and their children, and their seruants, beggers: once *Paul* said to *Timothie, Let no man despise thy youth*; shewing that Preachers should not be despised for their youth: but now they despise the young Prophets and the old too. How is the double honor turned to single honour? Nay, how is our honour turned to dishonor? *If I be a master* (saith God) *where is my feare?* so, if we be Prophets, where is our reuerence? Doth not the contempt of the Prophets cry vnto God, as well as the blood of *Abel*? When the messengers which were sent vnto the vineyard for fruit, were beaten of them which should haue laden them; then it is said, that the Lord of the vineyard waxed wroth, and said, that he would let out the vineyard to others, which should yeeld him the fruits thereof. The meaning hereof is this, that when the Preachers and teachers, which Christ sendeth to his Church for fruits, are abused and persecuted of them, whom they call to the banquet, then he wil remoue their light and his Gospel to other, which will yeeld him the fruits thereof. Therefore what may this land feare, which hath vsed Christs Ambassadors, as *Ammõ* vsed *Dauids* Ambassadors? Ierusalem is left without one Prophet, because she despised them. Sodome was burned, because she despised *Lot*; and the whole world was drowned, because it despised *Noah*: and are not these examples written for our warning? The time came that *Saul* sought for a Prophet, and God would not answere him by Prophets, because he had despised his Prophets before: so the time commeth when you shall aske, Where is the Seer? and they shal say, He is gone away like *Eliab*: a Prophet was amongst vs, but when he was despised in Ierusalem, he was sent to Nineueh. Is not iudgements begun already? Doth not the Gospel stand at the doore, as if she were ready to take her leaue? Are we not come from despising of Prophets, almost to the despising of prophesying too? Do not many runne vnto the Rulers, as young *Iehu* ranne to *Moses*, and cry, Master, forbid them to prophesie? Doe not many walke in the feeres, while we preach in the Temple? The beasts came to the Arke to saue themselues: and will men not come to the Church to saue them-

Mal. 1.4.

Gen. 4.10.

Mark 21.43.

2. *Chron.* 10.4.

1. *Sam.* 28.6.

2. *King.* 3.11.

Gen. 7.9.

themselues? but we may cry vnto them as the children did to their fellowes in the market; *We haue piped vnto you, & ye would not dance; wee haue lamented for you, and ye would not mourne.* Some come to heare vs, as *Naaman* came to *Elisha*: when the Prophet had told him what he should doe, he mocked him for it, he thought that he knew a better way then that himselfe. So they come to heare vs; but they thinke they can teach vs: but they must remember that *Paul* saith, *God hath chosen the foolish to confound the wise*: therefore if they thinke themselues wise, let them thinke vs those fooles whom God hath chosen to confound them. For although at all other times we are plaine, and simple as *Iacob*, yet at this time we haue a promise, and it is giuen to vs for your sake, to speake sometime that which we conceiue not our selues, because the houre is come wherein God hath appointed to call some of you, as hee hath done some of you before: therefore as the Princely spirit came vpon *Saul* when he should raigne, to teach him how he should rule; so the propheticall spirit commeth vpon Preachers when they should teach, to teach them how they should speake: therefore as Christ was content to be baptized of *Iohn*: so be you contented to be instructed of vs; that if we be more simple then you, the glory of God may appeare more in conuerting you by vs.

Mat. 11. 17.

2. King. 5. 11.

1. Cor. 1. 27.

1. Sam. 11. 6.

Mat. 3. 18.

Of Non-residency.

Hath not this delpising of the Preachers, almost made the Preachers delpise preaching? The peoples neglect of the Prophets, hath made the Prophets neglect prophecying. The Non-resident keepes himselfe away, because hee thinkes the people like him better, because hee doth not trouble them. And the Drone neuer studieth to preach; for he saith, that an Homily is better liked of then a Sermon: and they which would study Diuinity aboue all, when they looke vpon our contempt, and beggery, and vexation, turne to Law, to Physike, to Trades, or any thing rather then they will enter this contemptible calling. And is not the Lord then ready to depart from Israel?

Now if you will know what makes Prophets & prophecying so delpised, you may see first in *Ieroboams* priests. It is said, that *Ieroboam made Israel to sinne*: that is, *Ieroboam* made Israel to contemne Religion, because he made priests of the baest of the people: therefore they which make priests like *Ieroboams* priests, make

1. King. 15. 26.

1. King. 13. 33.

make the people contemne the Priests and Religion too. Why might none carry the Arke but the Leuites? Was it not, lest the Arke (which was a signe of God) should be despised? Therfore none should meddle with the Word (which is the Law of God) but they which are fit, lest they make it despised. *Anna* said, *I will not offer the Child to God before he be weaned*: that is, before he be taken from the dug: but now they offer their children to God, before they be weaned, before they can goe, before they can speake; and send them to fight the Lords battels before they haue one stone in their hand to sling at *Goliah*: that is, one Scripture to resist the Tempter. This is either because the Patrons, or the Bishops haue lime vpon their fingers, which makes them like blind *Isaac*, that they take no heed whom they blesse.

Deut. 10. 18. 1. *Sam.* 1. 28. *Math.* 4. *Gen.* 27. 11.

The second thing which makes Prophets and prophecying despised, is the lewdnes and negligence of them that are able to doe well in their Ministery, and yet doe contrary. It is said of *Hophni* and *Phinees*, that by their corrupt sacrificing, they made the people abhorre the sacrifice: so, many by their slubbering of the Word (for want of study and meditation) doe make men think that there is no more wisdome in the Word of God, then they shew out of it: and therefore they stay at home, and say, they know as much as the Preacher can teach them.

1. *Sam.* 2. 17.

Of Preaching, and vnworthy Preachers.

There is a kind of Preachers risen vp but of late, which should and couer euery rusticall and vnsauory, and childish and absurd Sermon, vnder the name of the simple kind of teaching, like the popish Priests, which make ignorance the mother of deuotion: but indeed to preach simply, is not to preach rudely, nor vnlearnedly, nor confusedly, but to preach plainly and perspicuously, that the simplest man may vnderstand what is taught, as if he did heare his name. Therefore if you will know what makes many Preachers preach so barely, and loosely, and simply, it is your owne simplicity, which makes them thinke that if they go on and say something, all is one, and no fault will be found, because you are not able to iudge in or out: & so because they giue no attendance to doctrine, as *Paul* teacheth them, it is almost come to passe, that in a whole Sermon the hearer cannot picke out one note more then hee could gather himselfe. Wheate is good, but they which sell the refuse of wheat, are reproued.

1. *Tim.* 4. 16.

Amos

Also the 8. chapter verse 15 preaching is good, but this refuse of preaching is but like swearing: for one takes the name of God in vaine, and the other takes the Word of God in vaine. As euery sound is not sufficient, so euery Sermon is not preaching, but worse then if he should reade an Homily. In Ier. 48. there is a curse vpon them which do the businesse of the Lord negligently. If this curse dot not touch them which doe the chiefest businesse of the Lord negligently, truly I cannot tell whom the Prophet meaneth. These would not haue prophecying despised, and yet they make it despised themselues.

Note.

The last thing which makes *Prophets & prophecying* despised, is the diuersity of minds: while one holdeth one way, and another another way, some leaue all, and will be of no religion, vntil both parties agree: as if a patient should pine himselfe, and eate no meate at all, because one Physician saith, that this meat will hurt him; and another saith, That meat will hurt him. These are the three enemies which make vs and our labours despised.

Mich. 7.

Now what shall we answere to our despisers? *Reioyce not against me, O mine enemy* (saith the Church) *for I shall be raysed*: so, Despise not the Prophets, O ye Israelites, for they shall bee honored. *Peter* said to *Ananias* and *Saphira*, *You haue not lyed vnto mẽ, but vnto God*; so, You haue not despised him, but God: for Christ saith, *He which despiseth you, despiseth me*. When Satan flew *Iob* vehemently, his malice was against *Iob*; so when you despise Gods seruants, your presumption is against God: for *that which you do vnto them* (saith Christ) *you do vnto me*. Why then, if they despise Christ, Christ will despise them: for he told *Saul* that he spurned against the prick, that is, he spurned against that which would spurne against him. Therefore if you giue vnto Christ, when you giue vnto the poore, and if you honor Christ, when you honor his Prophets: then, as you giue to the poore for Christs sake, so despise not the Prophets for Christs sake. If for all this, we must be despised still, then this is our remedy, *Paul* saith, *What manner we are to you, yet we are a sweet sauour to God, both in them which are saued, & them which perish*: that is, though we bring him word that you will not come to the banquet, yet we shall be welcome without you. And so much of that.

Luke 10.16. Iob 1.16. Math. 10. Act. 5.3. 2. Cor. 2.15.

After *Despise not prophecying*, followeth, *Try all things*: as if he should

should say, Despise not prophecying; but for all that, try prophecying, lest thou beleeue error for truth: for as among rulers there be bad rulers so among Prophets there be false prophets. This made Christ warne his disciples to beware of the leauen of the Pharises, that is, of their false doctrine. This made *Iohn* say, *Try the spirits.* And therefore we reade in the seuenteenth chapter of the Acts of the Apostles, and the eleuenth verse, how the men of Berea would not receiue *Pauls* doctrine, before they had tryed it: and how did they try it? It is said, that they searched the Scriptures. This is the way which *Paul* would teach you to try other, whereby he was tryed himselfe: whereby you may see that if you vse to reade the Scriptures, you shall be able to try all doctrines: for the word of God is the touchstone of euery thing: like the light which God made to behold all his creatures; so is the Scripture to decide all questions: euery doubt must come to the Word, and all controuersies must be ended at this Tribunal: the Scripture must speake which is right, and which is wrong; which is truth, and which is error; and all tongues must keepe silence to heare it: so God hath appointed *that*, the Iudge of our controuersies, which he saith in the twelfth chapter of *Iohn*, and the eight and fortieth verse, *shall iudge vs at the last day.* Here a man may aske: If it be so that God would haue vs to try all our Religion by the Scripture, and not by Fathers, nor by Doctors, nor by Councels, nor by Angel, nor by Pope; how then doe the Papists say, We must beleeue as the Church beleeueth? & neuer looke in the Scripture, whether our teachers say as God saith, but take it vpon their credit, as a blind man eateth his meate?

Mark. 8. 25.

1. Iohn 4. 1.

Gen. 1. 2.

A man tryeth his horse which must beare him: and shall hee not try his faith which must saue him? *Paul* saith, *Let euery one be able to giue a reason of his faith.* Is this a reason of our faith, to say, I beleeue so, because Rome beleeueth so? or rather, because that the Word doth teach me so. It will not answere for them which dye in heresie, to say, The Priest taught vs so; no more then it would excuse *Eue* to say, The serpent taught her so: for God saith, *Be not deceiued*; neither by serpent, nor by Prophet, nor by Angell. Therefore I conclude with *Paul, Despise not prophecying*, lest the Gospell bee taken from you: and yet *try prophecying*, lest you receiue errour for truth.

Gen. 3. 13.

As we are to try doctrines, so *Paul* would haue vs to try our thoughts, our speeches and our actions: therefore hee saith, *Try all things.* He doth not bid vs take a taste of all sinnes and vanities as *Salomon* did to try them; for they are tryed already: but that we should set the Word of God alway before vs like a rule, and beleeue nothing but that which it teacheth, loue nothing but that which it prescribeth, hate nothing but that which it forbiddeth, doe nothing but that which it commandeth; and then we try all things by the Word. As the Eunuch said, *How should I understand without an Interpreter?* so thou maist say: How should I try without the Word, which is the touch-stone of good and euill?

Act. 8. 31.

Now when we haue tryed by the Word, which is truth, and which is error: what should we doe then? *Keepe that which is best:* that is, stay at the truth, as the Wise men stayed when they came to Christ. We must keepe and hold the truth, as a man gripeth a thing with both his hands: that is, defend it with thy tongue, maintaine it with thy purse, further it with thy labour, in danger and trouble, & losse and displeasure, come life, come death; thinke, as Christ did seale the truth with his blood, so thou must seale it with thy blood, or else thou dost not keepe it, but let it goe. Well doth *Paul* put *trie* before *chuse*: for hee which tryeth, may chuse the best: but he which chuseth before he try, takes the worst sooner then the best: and therefore the Popes priests, because the people should take superstition before Religion, will neuer let them haue the touch-stone, but keepe them from the Scripture, and locke it vp in an vnknowne tongue, which they cannot skill of, least they should try their doctrines, like the men of Berea, making Religion a craft, as men call their trades. Therfore, as *Iosiah* reioiced that the Booke of God was found againe: so we may reioyce that the Book of God is found againe: for when the people might not reade it, it was all one as if they had lost it.

Matth. 22.

Act. 17.

After *Try all things, and keepe the best*, followeth, *Abstaine from all appearance of euill.* As if he should say, That is like to be best, which is so far from euill, that it hath not the appearance of euill: and that is like to be the truth, which is so far from error, that it hath not the shew of error: wherby he sheweth, that

nothing

nothing ſhould be brought into the Church, or added to our Religion, but that which is vndoubted truth without ſuſpicion of error. It is not enough to be perſwaded of our faith, but wee muſt be aſſured of it: for Religion is not built vpon doubts, but vpon knowledge. Here we may marnell why *Paul* biddeth vs *Abſtaine from all appearance of euill*: becauſe ſinne, and hereſie, and ſuperſtition are hypocrites, that is, Sin hath the appearance of vertue, and Hereſie hath the appearance of Truth, and Superſtition hath the appearance of Religion: but by this the Apoſtle doth note, that there is no Sin, nor Hereſie, nor Superſtition, but if the vizor be taken away from it, it will appeare to bee a Sin, and Hereſie, and Superſtition; though at the firſt ſight the vizor doe make it ſeeme none, becauſe it couereth the euill, like a painted ſepulcher vpon wormes and rotten bones.

Hereby we are taught to iudge of all things as they are, and not as they ſeeme to be. As wee draw aſide the curraine, before we behold the picture: ſo wee muſt remoue our prudence and all furniſes, and then behold the thing naked as it is, if wee will know it indeed.

Heere I might admoniſh them which ſeparate themſelues from our Church: As *Paul* ſaith, *Examine whether you be in the faith*: ſo examine whether you haue the ſhew of error. Hath it not the ſhew of errour, to broach a religion which was neuer heard of before? Hath it not the ſhew of error, to retaine an opinion, which the Author himſelfe hath recanted? as though yee would ſucke vp that which the dog hath vomited? Hath it not the ſhew of error, to affirme that thoſe Preachers may not bee heard, which (by their owne confeſſions) haue conuerted them to the knowledge of God, and daily conuert other? Hath it not the ſhew of error, to affirme that the Lords Prayer may not be vſed for a prayer, which for any thing that wee or they can reade, was ſo vſed from the beginning?

Hath it not the ſhew of error, to ſay that no man may vſe any ſet prayer? ſeeing there be many ſet prayers, and Pſalmes, and bleſſings in the holy Scripture, which were vſed in the ſame forme? Hath it not the ſhew of error, to affirme that we haue no Church, and yet to grant that our Martyrs which died in Poperie, were true members of the Church? Hath it not the ſhew of

error to affirme, that two or three may excommunicate all the rest without a Minister, seeing the Pastor is the mouth of the Church? Hath it not the shew of errour to affirme, that the Church of Christ was euer inuisible before this age, & that it is such a small flocke as their number is? and that it hath set foote no where but in England? Hath it not the shew of errour, to hold that for good and sound Religion, which is altered euery day, adding and detracting, as though a man should make a religion of his owne inuention, so fast as new conceits come into his braine? Let them thinke what *Paul* saith vnto them, *Be wise vnto sobriety*, and suspect that construction which your selues deuised: for *Salomon* saith, *There is an errour vpon the right hand, as well as vpon the left*, that is (as I may call it) the zealous errour: and if this be not, I know none within this Land.

Rom. 12.3.

Prou. 4.27.

Yet, shall I say that we haue not the shew of error? Nay, I would we were but in the shew of errour. I may not call euill good, no more then I may call good euill: and therefore let vs pull out the beame out of our owne eyes, as we would pull the moate out of their eyes. If *Paul* would haue vs abstaine from euery appearance of euill, sure he would haue vs abstaine from heresie, and from Idolatry: for these are the greatest euils. But if we be not Idolaters, yet we haue the shew of Idolatry: if we be not of Antichrists religion, yet we are of Antichrists fashion, so long as we haue the same vestures, and the same orders, and the same titles that Antichrist knoweth his Ministers by. It is said, that the Serpents sting is in his taile, and so it seemes: for this taile of Antichrist (which the Pope hath left behind him, like an euill sauour) is vnto vs as the remnant of the Cananites were vnto the Iewes: they should haue destroyed all the Cananites, but because they spared some, therefore they whom they left, were goads in their sides, and pricks in their eyes, that they could neuer be in quiet for them: so wee should haue expelled the head and the taile too of Antichrist: but because we did not, therefore the remnants of Popery are goades in our sides, and pricks in our eyes, that wee cannot yet bee in quiet for them. Therefore let vs pray, that he which hath taken away the euill, will take away the shew of euill too.

Of ceremonies.

Numb. 33.55.

THE

THE WEDDING GARMENT.

Rom. 13. 14.
Put ye on the Lord Iesus Christ.

I Haue choſen a text which is the ſumme of the Bible. For all Scripture runneth vpon Chriſt, like the title of a booke, becauſe he is *Alpha* and *Omega*, the begin- *Reuel.* 1. 8.
ning and the end of mans ſaluation: therfore he is figured in the Law, foretold in the Prophets, and fulfilled in the Goſpel. Some places poynt to his Diuinity, ſome to his Humanity, ſome to his Kingdome, ſome to his Prieſthood, ſome to his Prophecie, ſome to his Conception, ſome to his Birth, ſome to his Life, ſome to his Miracles, ſome to his Paſſion, ſome to his Reſurrection, ſome to his Aſcenſion, ſome to his Glorification; al poynt to the Sauiour, like *Iohn Baptiſt*, when he ſaid, *This is the Lambe* *Iohn* 1. 29.
of God which taketh away the ſinnes of the world. Therefore learne Chriſt, and learne all. Now to teach vs how wee ſhould heare, and how we ſhould loue, and how wee ſhould feare, and how we ſhould beleeue, and how we ſhould follow Chriſt, that wee may know when we haue learned him; the Apoſtle ſaith, *Put ye on the Lord Ieſus Chriſt*: as though this word did containe all our duties vnto Chriſt, *to put him on*: which ſeemes to bee the leuell of this phraſe, if you marke how it commeth in. For before, *Paul* ſaith, *Caſt away the workes of darkneſſe, and put on* *Verſ.* 12.
the armour of light: then hee nameth the workes of darkeneſſe *Verſ.* 13.
which we ſhould caſt off: that is, gluttony, drunkenneſſe, ſtrife, enuie, chambering, wantonneſſe: after, hee nameth the armour of light, which we ſhould put on, and calleth it by the name of the giuer, *The Lord Ieſus Chriſt*. In ſtead of gluttony and drun- *Verſ.* 14.
kenneſſe, and ſtrife, and chambering, and wantonneſſe, and other patches of the diuell, wherewith man clotheth himſelfe as with a garment; the Apoſtle giueth him another garment, which hee calleth Ieſus Chriſt. He doth not oppoſe vertue to *Pſal.* 109. 18.
vice, as one would thinke when he had ſaid, Caſt off gluttony, he ſhould haue ſaid, Put on ſobriety: when he had ſaid, Caſt off

wantonneſſe, he ſhould haue ſaid, Put on continency: when he ſaid, Caſt off enuy, he ſhould haue ſaid, Put on loue: But in ſtead of al vertues he cõmendeth the example of Chriſt for euery vertue, and oppoſeth it to euery vice: as if he ſhould ſay, He which thinketh onely to follow Chriſt, needeth not to bee led by the hand from vertue to vertue, but his example wil teach him what he ſhall follow, and what hee ſhall fly, better then all precepts in the world. Therefore this is the beſt thought in euery action for a man to think, what Chriſt would do, which was made not
1. Cor. 1. 30. onely redemption and ſaluation to ſaue vs, but wiſedome and
Mat. 11. 29. example to guide vs. Therefore he ſaith, *Learne of me, and fol-*
Mark. 10. 21. *low me*: as though we ſhould thinke before we ſpeake, whether hee would ſpeake ſo, and conſider before we doe, whether hee would do ſo; and do all by his example, as the ſcholer writeth by his copy: or elſe we do not learne of him, but of our ſelues; and then we goe awry, like a childe which ſcrabbleth without a rule. If thou reſolueſt to ſpeak, and do no otherwiſe, then Chriſt would ſpeake and doe himſelfe, thou ſhalt bee ſure to doe all things well, becauſe thou followeſt a ſtraight patterne: therfore ſtudy what this meaneth, *to put on Chriſt*. It is a ſtrange ſpeech, and a ſtrange garment. They which cannot tell (like *Nicode-*
Joh. 3. 4. *mus*) what Chriſt meaneth, when he ſaith, that we muſt be born againe, cannot tell what *Paul* meaneth, when hee ſaith, *Put on Chriſt*; as if one ſhould put on another. I thinke many here may goe to the Apoſtle, as the Apoſtles went to Chriſt, and aske of him, Maſter, expound to vs what is this parable?

This phraſe is read in none but *Paul*, which hath writtẽ moſt of iuſtification by Chriſt: and therfore he vſeth all fit phraſes, to expreſſe how we ſhould apply Chriſt vnto vs, and in no termes
Gal. 3. 27. he hath ſhewed it more liuely then in this phraſe, *Put on Chriſt*: for it ſignifieth that Chriſt doth couer vs like a garment, & de-
Rom. 4. 7. fend vs alſo ſafely like an armour. He hideth our vnrighteouſnes with his righteouſnes, he couereth our diſobedience with his obedience, he ſhadoweth our death with his death, that the wrath of God cannot finde vs, iudgement cannot ſpie vs, the curſe cannot ſee vs, for the garment which couereth and hideth
Gen. 37. 3. vs. But as *Iacob* got a bleſſing in the name and apparell of *Eſau* his elder brother: ſo in the name and apparel of Chriſt our elder

brother,

brother, we receiue the blessing, and are receiued into fauour like Christ himselfe: For God saith not, This is my beloued Son which pleaseth me; but, *In whom I am pleased:* meaning, that not onely Christ pleaseth God, but wee please God in Christ: for Christ is our head. *Math.*3.17. *1.Cor.*11.3.

Therefore as one looking in the face of a man, doth like him straight if he like his face: so God, beholding vs in the face of Christ, doth loue vs straight, because his face doth please him. But Christ is not our head, vnlesse we be his members; Christ is not our garment vnlesse wee put him on: as Christ did put on our garment when hee clothed himselfe with our flesh, and tooke our infirmities, and bore our curse; so wee must put on his garment, that is, his righteousnesse, his merits, and his death, which is as strange a vesture to vs, as our flesh was to him, and much adoe we haue to put it on: and when it is on, there is great cunning to weare it cleanly and comely from soiling and renting, that such a precious garment be not taken from vs againe. *Ephes.*5.23. *Reuel.*3.4. *Math.*22.11. *Math.*7.23.

Therefore many seeme to weare this garment, which shall be thrust frō the banket, because they weare it not: as those which will say, when the Lord shall come to iudgement, Wee haue seene thee in our streets, we haue heard thee in our Synagogues, we haue prophecied, we haue cast out deuils, we haue wrought miracles by thy name: as though if any had put him on, or borne his markes, they were the men which were marked like his seruants: therfore who but they shall enter into heauen? Yet Christ saith, *I know you not:* there is their reward, I know you not: as if hee should answere, You weare not my liuerie, you beare not my cognisance for all your shewes, therefore depart from me: so he put them off, because they had not put him on: for though they had seene his person, and heard of his vertues, yet they had no faith to apply his mercies, his merits, his death and his righteousnesse vnto them, without which, no man can put on Christ, nor weare him. Faith is the hand which putteth him on. Faith taketh first his righteousnesse, and couereth her vnrighteousnesse: then shee taketh his obedience, and couereth her disobedience: then she taketh his patience, and couereth her impatience: then shee taketh his temperancie, and couereth her intemperancie: then shee taketh his continencie, and co- *Luk.*13.26. *Luk.*13.27.

uereth her incontinency: then she taketh his constancy, and couereth her inconstancy: then shee taketh his faith, and couereth her diffidence: then she taketh his humility, and couereth her pride: then she taketh his loue, and couereth her rancour: and so taketh one robe after another, and tricketh her selfe, vntill she haue put on Iesus Christ; that is, vntill she appeare in the sight of God like Iesus Christ clothed with his merits and graces; that God hath no power to be angry with her, because she commeth so like his Son. This is to put on Iesus Christ, as you shall see more liuely, when you haue taken a view of the Garment, for we are to speake of Christ the Garment, and of our putting it on. There be many fashions of apparell, but they are too light, or too heauie, or too sad, or too coorse, or too stale, and all weare out. At last the Apostle found a fashion that surpasseth them all: it is neuer out of fashion, meete for all seasons, fit for all persons, and such a profitable weed, that the more it is worne, the fresher it is. What fashion haue you seene comparable to this? It is not like the clothes of *Dauids* Ambassadours, which couered their vpper parts; nor like *Saules* armour, which tired *Dauid* when he should fight with it: nor like the counterfeit, *Ieroboams* wife, which disguised her selfe to goe vnknowne: nor like the old rags of the Gibeonites, which deceiued *Iosuah*: nor like the paultry suit of *Michah*, which he gaue once a yeere to his Leuite: nor like the Gluttons flaunt, which ieered in Purple euery day: nor like the light clothes which Christ said are in Kings Courts, and make them lighter that weare them: But it is like the garment of the high Priest, which had all the names of the Tribes of Israel written vpon his brest; so al the names of the faithfull are written in the brest of Christ, and registred in the booke of his merits. It is like *Elias* Mantle, which diuided the waters: so he diuided our sinnes and punishments, that they which are clothed with Christ, are armed both against sin and death. It is like the garments of the Israelites in the wildernes, which did not weare; forty yeres together they wandred in the Desart, and yet (saith *Moses*) their shooes were not worne, but their apparell was as when they came out of Egypt: so the righteousnesse of Christ doth last for euer, and his merits are neuer worne out. As *Mardocheus* shined in the kings robes

1. *Sam.* 10. 4.
1. *Sam.* 17. 29.
1. *King.* 14. 2.
Iosh 9. 4, 5.
Iudg. 17. 10.
Math. 11. 8.
Exod 28. 21.
Mal 3. 16.
2. *King.* 2. 8.
Deut. 26. 5.
Hest. 6. 1.

robes before the people: so, and more glorious are the faithfull in the robes of Christ before God. When Christ was transfigured vpon the Mount, *Matthew* saith, that his face shined like the Sun, and his clothes were as white as the light: so when we are transfigured into the Image of Christ, we shall shine before other men like lights: and therefore Christs Disciples are called Lights, because they were clothed with light, and shined to the world. *Salomon* was not so glorious in all his royalty, nor the Lilies which are brauer then *Salomon*, as he which is clothed with Christ, because the apparel vpon him is better then al the world about him. Therefore if *Dauid* said, *Weepe ye daughters of Israel, for Saul which clothed you in purple*; I may say, Reioyce ye daughters of Israel for Christ, which hath clothed you with righteousnes, as it were with a vesture, before you come to the banquet.

*Math.*17.8. *Psal.*138.1. *Math.*5.14. *Mat.*6.29. 2.*Sam.*1.14.

This is the Wedding Garment, without which no man can feast with the Lord. This garment is called an *Armour*, because it defendeth vs from all the assaults of the diuell, the flesh, the world, the heate of persecution, and the cold of defection. This Garment is called Light, because is is the beauty and glory of them which weare it. This Garment is called a Kingdome, because none but Kings do weare it: that is, they are inthroned in the Kingdome of Christ, and made Kings ouer the world, the flesh, and Satan, which weare this Garment: like the haire of *Samson*, which while he wore, he was like a King, and all his enemies had no power to hurt him.

*Math.*22.12. *Ephes.*6.11. *Rom.*13.2. *Math.*6.3. *Judg.*19.6.

This Garment *Paul* hath sent vnto you, to go before the King of heauen and earth, a holy Garment, a royall Garment, an immaculate Garment, an euerlasting Garment: a garment, whereof euery hem is peace of conscience, euery pleate is ioy in the holy Ghost, euery stitch is the remission of some sinne, and saueth him which weareth it. If she which touched the hem of Christs garment was healed; he which weares this garment, nay, he which weares Christ himselfe, shal not he be healed of all his sores, though he were wounded frō head to foot? You need not clothe him now which saith, *When I was naked, you did not clothe me*; nor cast your garments in the way, as they did when he came to Ierusalem, but take his garment, and suffer your selues to bee clothed, as *Noah* did, to couer your nakednesse. As the good Sama-

*Mark.*13.34. *Math.*2.18. *Gen.*9.23. *Luk.*10.14.

This Samaritane doth not signifie Christ, but yet may be resembled to Christ.

Samaritane put him vpon his owne beast, which was spoyled with theeues, & bound vp his sores when he was wounded: so Christ Iesus mounteth the faithfull vpon his righteousnesse, and healeth their sins, as though he should couer them with his garments, whom the world, the flesh and the diuell haue robbed of their garments, that is, the righteousnesse which they had in Paradise before the Serpent came: so if we put on Christ, we are clothed with his obedience, whereby our wickednesse is couered: we are clothed with his merits, whereby our sinnes are forgiuen; wee are clothed with his spirit, whereby our hearts are mollified and sanctified, and renewed, till wee resemble Christ himselfe. This is the Apostles meaning, to put on Christ, as it is vnfolded in Col. 3. 12. where hee brings foorth all the robes of Christ, and sorts of them, & saith, Put on mercy, put on meeknes, put on humility, put on patience, put on loue: all which before hee called the new man. So that to put on Christ, is to put on the new man with al his vertues, vntill we be renewed to the Image of Christ, which is like a new man amongst men. They which labour to be righteous, & yet beleeue that Christs righteousnesse shall saue them, haue put on Christ as *Paul* would haue them. We are not taught to put on Angels, nor Saints, nor the Virgin *Mary*, nor *Paul* himselfe, to couer our sinnes with their righteousnesse, as the Papists do: but we are commanded to put on Christ, and couer our sins with his righteousnesse. The bodie hath many garments, but the soule hath one garment. Euery clout will couer our sores, but the finest silke will not couer our sinnes. Therefore when we seeme braue to others, we seeme foule to God, because his eye is vpon our sins, which lie naked, when all the rest is couered, vntill wee put on Christ, and then we heare the voyce, *Thy sinnes are forgiuen:* and then we haue that blessing, *Blessed is the man whose sinne is couered:* so we are clothed and blessed together. Yet this garment is out of request, too rough for some, too graue for others, too base for others. And therefore in stead of putting on Christ, they put him off: in stead of wel-comming him, they discharge him, like the Gaderens, that they may keepe their swine, that is, their beastly pleasures, which he would cast into the sea. These are like the foolish souldiers, which should haue made Christ their

Gen. 3. 1.

Vers. 10.

Matth. 9. 2. *Psal.* 32. 1.

garment,

garment, and they caſt lots vpon his garments, & diuided them, and ſo ſpoyled them: ſo do the Papiſts deale with this garment, they ſay it is not fit for them, and therefore they breake it, and mangle it, and piece it with rags of their owne inuentions: they ſay it is too light, and not able to beare off the ſtormes of death, and heate of hell, and therefore chuſe rather to make themſelues garments of their merits, & their Maſſes, and their penance, and their pardons, and their pilgrimages: like *Adam* and *Eue*, which made themſelues coates of fig leaues, which God deſtroyed againe; to ſhew, that when men haue patched all their leaues of Maſſes, of pardons, of pilgrimages, & ſatisfactions together, yet they will not couer their nakedneſſe, nor keepe off the heate of Gods wrath: but are like the curtald skirts of *Dauids* Ambaſſadors, which hid not their ſhame. Therfore when we may go in our Maſters attire, ſhall wee ſcrub like beggers patched in our rags? *Mine own garments a defile me*, ſaith *Iob*. Our owne garmēts, our own righteouſnes defileth vs: for what garment, what righteouſnes haue we of our own, but that which is like a mēſtruous cloth? which had more need to be waſhed it ſelfe, then to wipe that which is foule. Therfore Chriſt muſt make vs garments, or elſe when our backs flaunt it like Courtiers, our ſoules ſhal ſtrip like beggers; and the diuels wil ſport themſelues like *Cham*, to ſee our nakednes. Firſt, the Father made vs garments in Paradiſe; now the Son makes vs garments in the Wildernes; nay, the Son is made our garment, as *Paul* ſaith, *Chriſt is made vnto vs righteouſnes*: that is, Chriſts righteouſnes muſt be our garment, or elſe we ſhall be aſhamed when our righteouſnes doth not reach to couer our nakednes, but ſtill ſome part will peepe bare, vntill he caſt his righteouſnes vpon it, and then all is couered. As *Dauid* needed no other armour againſt the Giant then a ſling: ſo wee need no other garment againſt ſin then Chriſt. There wants nothing but this, to put it on. Now let vs ſee how to put this garment on. Many fumble about it, like childrē which had need of one to put on their clothes. Some put on Chriſt like a precious head-tire, which al day is worne, beautified with iewels, & beſet with gems, to make the face ſeeme more amiable: but at night that riches is laid aſide, & the head muffled with ſome regardles tire. Thus do our curious women put on Chriſt, who when they

Gen. 3.7, 21.

2. *Sam.* 29.4.

Iob 9.31.

Eſa. 46.6.

Gen. 9.22.

Gen. 3.21.

1. *Cor.* 1.30.

1. *Sam.* 17.40.

heare

heare the messengers of grace offering this garment, & preparing to make the body fit to be garnished with so glorious a vesture, as *Paul* did the Romans, first washing away drunkennes and gluttony, then chambering and wantonnes, then strife and enuie, and so sin after sin, they seeme like the stony ground to receiue it with ioy, and thinke to beautifie their heads with this precious ornament: but when he tels them there is no communion between Christ and Belial, that if this garment be put on, all other vanities must be put off; they then turne their day into darknesse, and reiect Christ, that would bee an eternall crowne of beauty to their heads, and wrap their temples in the vncomly rags & refuse of euery nations pride: and in these toyes they cause their seruants to spend many houres on euery day in the weeke, but especially on the Sabbath day, to decke their bodies, as if they were but little children, which had need of one to put on their clothes. Some put on Christ as a cloake, which hangeth vpon their shoulders, & couereth them: when they goe abroad to be seene of men, they can cast on the cloake of holinesse, and seeme for a while as holy as the best; but so soone as they come home, the cloake goeth off, and the man is as hee was, whose vizard was better then his face. Thus hypocrites put on Christ, as many retaine vnto Noblemen, not to doe them any seruice, but to haue their countenance. Many put on Christ like a hat, which goeth off to euery one which meets them: so euery tentation which meets them, makes them forget what they heard, what they promised, what they resolued, and change their way, as though they had not repented at all. So the common people (like your selues) put on Christ, they are zealous so long as they are in the Church, and beate their brests, and cast vp their eyes like the Publican, when they heare a sentence which moues them; as though they would doe no more against that saying whiles they liue: but the next businesse putteth all out of minde, till they come to the Church againe. Some put on Christ as a gloue, which couereth but the hand; so they put on the face of Christ, or the tongue of Christ: but their hands worke, and their feete walke, as they did before: So many professors of Religion put on Christ, which call but for discipline and reformation, that they might get a name of zeale, and sincerity

Luk. 18. 11.

cerity to couer some fault, which they would not be suspected of. Thus euery man would couer himselfe with Christ, but they haue not the skil, or they haue not the will to put him on. What will you doe then? Though the garment be neuer so good, yet it is not good to them that do not weare it: for what profit haue we of the garments which wee doe not weare? they neither keepe vs from heate nor cold. Therefore *Paul* doth not bring you a garment to lay by you for the moths, but he bids you put it on. Here is the cunning now, in putting it on. If *Paul* had taught vs this, then you would hearken vnto him. Well, you shall heare what *Paul* saith to the putting of it on.

First (saith *Paul*) you must cast away the works of darknes, and then put on the armour of light: first, you must put off, and then put on. As the Eagles feathers will not lye with any other feathers, but consume them which lie with them; so the Wedding garment will not bee worne with filthy garments: but scornes, like the Arke that *Dagon* should stand by it. If a man may not weare womens apparell for lightnesse: may hee weare the diuels apparell, and clothe himselfe with pride, with couetousnesse, with enuie, with hypocrisie, with vncleannesse, and when he is like the diuell, sit at Gods Table? No man (saith Christ) patcheth a new piece to an old garment: and wilt thou patch an old piece to a new garment? God forbade the people to weare linsey wolsey, because it was a signe of inconstancy: but this is inconstancy it selfe. *Verſ.* 12. 1. *Sam.* 5. 8. *Math.* 2. 12. *Leuit.* 19. 15.

He doth not put on Christ, but putteth off Christ, and putteth on *Belial*, which fashions himselfe to God, and the world too. As Christs coat was without seame, so they must be without staine that weare it. For when a man putteth on faire clothes, he maketh himselfe faire too, and auoydeth euery foule thing, least it should foule his clothes; so must hee which putteth on Christ: for the finest garment is soonest stained. Therefore when thou hast put on this garment, thou must wash thy selfe, and picke thy way, and chuse thy workes, and handle nothing that is foule, for marring thy clothes: that is, thou must not thinke as thou diddest, nor speake as thou diddest, nor liue as thou diddest, but remember that thou hast changed thy Master, and serue him with whom thou art bound. For if God and the diuell *Iohn* 19. 23. *Reuel.* 3. 15.

Iude 3. uell could not agree vpon *Moses* body, for one to haue one part, and the other another part, but God would haue all: much leſſe wil God agree that the diuel ſhould haue part of the ſoule, which would not yeeld him part of the body. Thus haue you heard what you muſt put off: now heare how Chriſt muſt be put on. As the Angell taught *Iohn* to reade the booke, when he bade him eate it: ſo we muſt put on Chriſt, as if we did eat him, not as the Papiſts doe in their Maſſe; but as the meate is turned into the ſubſtance of the body, and goeth thorow euery part of man: ſo Chriſt and his Word ſhould goe from part to part, from eare to heart, from heart to mouth, from mouth to hand, till we be of one nature with them, that they bee the very ſubſtance of our thoughts, and ſpeeches, and actions, as the meate is of our body. This is to eate Chriſt and his Word, or elſe we doe not eate them, but chew them, and when our taſte is ſatisfied, ſpue them out againe. Thus we muſt put on Chriſt: for the word ſignifieth ſo to put him on, as thou wouldeſt put him in, that he may be one with thee, and thou with him, as it were in a body together. As he hath put on all our infirmities, ſo wee muſt put on all his graces, not halfe on, but all on; and claſpe him to vs, and gird him about vs, and weare him, euen as wee weare our skin, which is alway about vs. Then there ſhall be no neede of wires, nor curles, nor periwigs: the husbands ſhall not be forced to racke their rents, nor inhance their fines, nor ſell their lands, *2. King. 2. 13.* to decke their wiues: but as the poore mantle of *Eliah* ſeemed better to *Eliſha*, then all the robes of *Salomon*: ſo the Wedding Garment ſhall ſeeme better then all the flaunts of vanity, and put euery fathion out of fathion, which is not modeſt and comly like it ſelfe. If you will know farther how to put on Chriſt, you ſhall ſee how your Text will catechize you in his three names, Lord, Ieſus, Chriſt. The Apoſtle ſeemeth to ſpell out the way vnto vs, how we ſhould weare this Garment: Firſt, we muſt put him on as Lord: then we muſt put him on as Ieſus: Laſtly, we muſt put him on as Chriſt. Thou muſt put him on as Lord, that is, thy Ruler to command thee: thy Tutor to gouerne thee, and thy Maſter to direct thee: thou muſt bee no mans ſeruant but his: take no mans part againſt him, but ſay with the Apoſtles, *Act. 4. 19.* *Whether is it meet to obey God, or thee?* Thou muſt put him

Reuel. 10. 8.

Ephes. 3. 30.

on as Ieſus, that is, thy Sauiour in whom thou truſteſt, thy protector on whom thou dependeſt; thy Redeemer on whom thou beleeueſt: thou muſt not looke for thy ſaluation from Angell, nor Saint, nor any thing beſide him. For the name of Ieſus ſignifieth a Sauiour, & is giuen to none but him, & he is not only called the Sauiour, but the Saluation, in the ſong of *Simeō*; to ſhew, that he is the onely Sauiour: for there be many Sauiours, but there can be but one ſaluation: as there may be many tortures, and yet but one death: Therefore, when he is called the Saluation, it implyeth, that there is no Sauiour beſide him. Thou muſt put him on as Chriſt; that is, a King to rule, a Prophet to teach, a Prieſt to pray and ſacrifice, and pacifie the wrath of God for thee. For this name Chriſt, doth ſignifie, that he was anoynted a King, a Prieſt, and a Prophet for man: a King to rule him, a Prieſt to offer ſacrifice for him, a Prophet to teach him. So that he putteth on Chriſt as Lord, which worſhippeth none but him: hee putteth on Chriſt as Ieſus, which beleeueth in none but him: and he putteth on Chriſt as Chriſt, which worſhippeth none but him, beleeueth in none but him, and heareth none but him.

Ioſhua hath the like name, but not from God, nor to that end — *Luk.* 1. 69. — *Iudg.* 3. 6. — *Luk.* 3. 3, 5. — *Act.* 3. 22. — *Heb.* 8. 3. — *Mat.* 1. 16. — *Heb.* 1, 8. — *Gal.* 3. 17.

You put on Chriſt firſt, when you are baptized: then you were ſealed and conſecrated to his ſeruice: ſo ſoone as you came into the world, you vowed to renounce the world and follow God. How many haue put on Chriſt thus, and ſince haue put him off againe? which haue broken the firſt promiſe that euer they made, and were neuer faithfull to God ſince. You put on Chriſt againe, when you are called and ſanctified, that is, when you caſt off the old man, which is corrupt with the luſts of the fleſh, the pride of life, and the cares of this world; and put on the new man, which is regenerate in righteouſneſſe and holineſſe to the Image of Chriſt, or likeneſſe of *Adam* in his innocency: for to put on the new man, is to become a new man, as if thou wert borne againe, and conceiued of the holy Ghoſt. Of this *Iob* ſpeaketh, when he ſaith, *I put on Iuſtice, and it couereth me.* You put on Chriſt againe, when you receiue his holy Sacrament, and are partakers of his body, & blood, that is, the merits of his obedience & Paſſion by faith, which heareth him as if ſhe did ſee him, and ſeeth him as if ſhe did feele him, and feeleth him as if ſhe did taſte him, and taſteth him as if ſhe did digeſt him: then

Rom. 6. 3. — *Epheſ.* 4. 22. — *Rom.* 12. 2. — *Iob* 29. 14. — 1. *Cor.* 10. 16.

Chriſt

Christ is become yours, and dwelleth in you, and feedeth you with his grace to eternall life, as the bread and wine sustaineth the life present. Lastly, when you haue put on Christ in these three sorts, which is your garment for this world; after you shal put on Christ in heauen, and be clothed with his glory, and that shall be your last vesture which shall neuer weare out.

Phil.3.21. 1.Cor.15.49.

Thus haue you heard what is meant by putting on Christ: first, to clothe our selues with righteousnesse and holinesse like Christ: and then because our owne righteousnesse is too short to couer our armes, and legs, and thighes of sinne, but still some bare place will peere out, and shame vs in the sight of God; therefore we must borrow Christs garments, as Iacob did his brothers: and couer our selues with his righteousnesse, that is, beleeue that his righteousnesse shall supply our vnrighteousnes, and his sufferings shall stand for our sufferings, because he came to fulfill the Law, and beare the curse, and satisfie his Father for vs, that all which beleeue in him might not die, but haue life euerlasting.

Gen.27.15.

Iohn 3.16.

Now I haue shewed you this goodly garment, you must goe to another to helpe you to put it on; and none can put this garments vpon you, but he which is the garment, the Lord Iesus Christ. Therefore to him let vs pray.

FINIS.

THE WAY TO WALKE IN.

Rom.13.13.

Let vs walke honestly, as in the day, not in gluttony and drunkennesse, neither in Chambering and wantonnesse, nor in strife and enuying, &c.

HAuing already shewed you a Kingdome, now I will shew you wherein this Kingdome consisteth, and in what it doth not consist: as in Rom.14. he sheweth that it consisteth not in meates and drinkes, &c. But in righteousnes, & peace, and ioy in the holy Ghost. But because I am to speake

ſpeake of ſome vices which this Text calleth mee vnto, I will proceed in them, beſeeching you, as you ſhall heare them to be condemned, ſo ſpeedily to proceed in execution to put them to death, and ſo to goe forward with the reſt of your ſinnes.

Let vs walke honeſtly as in the day, not in gluttony and drunkennes, &c. As if he ſhould ſay, Know you, that I bid you put away from you the workes of darkneſſe: he nameth not all the works of darkneſſe, but chiefly thoſe that doe raigne and are cauſe of more wickednesſe; that is, gluttony, drunkenneſſe, ſtrife, and enuying, &c. three monſters comne out of hell, and troubling the whole world; therefore caſt off theſe, and you haue caſt off all.

Now to ſpeake of them, I will begin where the vices begin: and as I poynt them out vnto you, ſo I pray you to ſlay them, as if you had marſhall law in your hands to put them to death. By this narration the Apoſtle ſheweth the chaine of ſin, how one ſinne will draw on another after it: for no ſin is ſo baſe, that it will go alone, wherefore reſiſt all ſinnes or none; for if you entertaine one ſinne, it will preſently draw another after it, and ſo the whole houſe will be ful of theeues: as *Gehezi* his pride made him to lie, and *Adams* fall made him to excuſe himſelfe, and *Peters* denial made him ſweare, and after his ſwearing made him curſe himſelfe, &c. for the ſinner cannot ſtay after he hath committed one ſin, to commit another, nor till he hath come to the bottome of hell. If I ſhould ſtand to anatomize and paint out all vices in their kind, I ſhould craue a longer time then is allotted to me, therefore I will briefly touch them.

As huge as the ſea is, yet one may taſte the ſaltneſſe of it in a drop; ſo in one ſin you may ſee how ill-fauoured all the reſt be; for there is no ſinne but weakeneth the body, ſhorteneth the life, corrupteth and conſumeth the goods, peruerteth grace, and maketh vs odious to God and Angels. You are giuen to hate your enemies: theſe are they, therfore hate them: they keepe you from repentance, leſt you ſhould bee ſaued: wherefore I will ſhew you what is in this boxe, leſt the ſame goe into your eyes and ſo blind you.

Walke not in gluttony, drunkennesſe, and ſtriſe, &c. Theſe come like faire Ladies, with preſents in their hands, to woo the vnſtable ſoule of man; gluttony commeth with the pleaſure of the

 fleſh,

flesh, drunkennesse, with the satisfying of the thirst. Strife, with the reuenge of the enemy.

And first what gluttony and drunkennes offereth, and how many haue been deceiued with their sweet meates and strong drinkes, till all haue been turned into a belly, and so turned the body into sinne, daily experience teacheth vs.

Now by the way, the Apostle (we must note) doth approue sobriety and vertue, that as a man may drinke and not be drunken, so he may eate that he loueth, and not glut himselfe: for hee forbiddeth not to eate meate, but not to eate too much, lest thou surfet: for the golden meane is good for all things. *Salomon* doth not forbid to eate hony, but eate not too much, lest thou surfet. As the body may not offend the soule, so the soule may not iniury the body, lest it be vnfit to serue the soule.

Many there be that thinke they haue not sinned in gluttony till they surfet: but this is gluttony in excesse, and punisheth it selfe with many diseases, and dulnes of wit, want of memory and shortnes of life. Now that you may sinne in gluttony and not surfet, appeareth by the rich man in the 16. of Luke, who fared deliciously euery day and neuer surfetted, yet for all that, hee is called Glutton; to teach vs, that there bee gluttons which doe not surfet. This kind of sin much displeaseth God, when men eate and drinke, and rise vp to play, and remember not the afflictions of *Ioseph*, and *Lazarus* lying at the doore: many bee such banquets where none do come with a wedding garment, and where Christ is neuer inuited. Many things may perswade vs to temperance, and we may learne it of the beasts, who desire no change, nor hoord not, & are content. God prouided meate for all creatures, as herbs, roots, and grasse, before he prouided any for man; to teach and instruct vs, what little care we should haue of our belly: for we liue not by bread onely, but by euery word that proceedeth out of the mouth of God. Christ hath taught vs to fast, when hee prepared himselfe thereunto in the wildernesse, but he neuer by any example taught vs to feast: some there be which thinke he did neuer eate flesh but in the Paschall Lambe. Which although it doth not teach, or debar vs from eating flesh, which *Peter* was willed to eate in the vision, yet it teacheth vs to tame the flesh, lest *Hagar* should get the

vppes

vpper hand of her miſtreſſe. When the belly is full, the fleſh luſteth, the tongue prateth, the wit ſleepeth, and Satan carryeth away the minde, when the vnderſtanding is away. As the moyſt and wateriſh grounds bring forth nothing but frogs & toads: ſo the belly and watry ſtomacke that is ſtuffed like a tun, bringeth foorth nothing but a drowſie mind, foggie thoughts, filthy ſpeeches, and corrupt affections: therefore the Phyſician ſaith, Nothing better for the body then abſtinence: the Diuine ſaith, Nothing better for the ſoule then abſtinence: the Lawyer ſaith, Nothing better for the wits then abſtinence: but becauſe there is no law for this vice, therefore it breaketh out ſo mightily. Whoredome hath a law, Theft hath a law, Murther hath a law: but this ſinne is without a law.

Now to the ſecond ſin, which is Drunkenneſſe: theſe are two ſiſters, betwixt whom there is little difference. In this ſin ſome are mad, ſome are merry, ſome doe vomit, ſome doe ſleepe, and ſome doe reele; and then there is no difference betweene a man and a beaſt, ſauing that the one can ſtand, and the other cannot. As euery Scripture that maketh againſt Theft, maketh againſt Non-reſidency: ſo euery reaſon which maketh againſt glutteny, maketh againſt drunkenneſſe.

Now after theſe commeth chambering and wantonneſſe: and no maruell, ſaith one, though the imps doe follow, when the diuell goeth before: for fulneſſe of bread went before the ſinne of the Sodomites. So when *Dauid* had dined and was full, walking vpon his palace, his eyes glanced, his fleſh luſted, his heart conſented, the fire burned, and there was no water to quench it. And therefore in that ſo great a champion as *Dauid* did fall, let him that ſtandeth, take heed leſt he fall. And ſeeing that thou in thy ſelfe art no ſtronger, or mightier, imitate and follow the example of thoſe that are cunning wraſtlers, who to caſt downe others, will firſt fall downe themſelues: ſo we, to ouerthrow our enemies, muſt ſubiect our ſelues, and humble our ſelues firſt by faſting and prayer.

Sodome was burned, but the ſinnes haue eſcaped. Sweete words, ſoft attire, wanton behauiour, and ſuch like, haue conſpired and agreed all together & ſet honeſty to ſale. And we vſe daily to pray that we be not led into tentation: and yet we doe

leade our ſelues into tentation. For our faire words, wanton geſtures, and dainty fare, with many other pleaſures doe becken vnto ſinne: and if there bee no wine, why hangs the buſh? and if there be no wantons, why is there any wanton or vnſeemly, or vngodly attire?

Let vs not walke in gluttony and drunkennesse, neither in chambering and wantonnesse, nor in ſtrife and enuying. It is hard to ſay which of theſe ſins is moſt in the world; haply ſome will ſay, I haue been no glutton, no drunkard, no whoremonger, no murtherer, no falſe image-worſhipper, &c. But who can come forth and ſay hee is free from ſtrife? for ſtrife hath compaſſed the whole world; ſtrife in Countrey, ſtrife in City, ſtrife in Court, ſtrife in Common-weale, ſtrife in the Church; who can ſay that he is free from ſtrife, or that hee hath not iniured his brother? Surely that man ſhall ſtand alone, for it will light vpon none but Chriſt.

I can but exhort you with the Apoſtle, that you would not walke in ſtrife and enuying; therefore put away theſe amongſt the reſt: for he that hath not put off theſe, hath not put on Chriſt: and if he haue not put on Chriſt, he is no Chriſtian. Enuy is ſin, and it puniſheth it ſelfe like gluttony: for it fretteth the heart, ſhorteneth the life, and eateth the fleſh, as the fire conſumeth the wood; it is the mother of ſtrife, and a great worker in the Court. This is it which brought labour, and ſickneſſe, and death into the world, euen the enuie of the Serpent, and the diuell; and it will condemne thee in thy conſcience, if thou be an enuious man. Nothing reſembleth God more then loue; for *God is loue*: ſo if thou haſt loue, thou reſembleſt God. But if thou haſt enuy, and art an aduerſary, thou reſembleſt the diuell: for thou canſt not come neerer the diuell any way, then to be enuious. As the duſt commeth with the wind, ſo the diuell commeth with enuie; and he that is poſſeſſed with enuie, is poſſeſſed with the diuell. Why doth the Apoſtle ſay, in the third chapter of his epiſtle to the Coloſſians, *Aboue all things put on loue?* Becauſe loue is beſt of all. Why doth he call loue *the band of perfection?* Becauſe it bindeth all vertues together. If loue be the band of perfection, to binde all vertues together: then enuie is the band of impiety, to bind all ſins together: therefore if we muſt caſt off all

but

but loue, we muſt caſt off enuie. Thou canſt not come to the Kingdome of peace, without loue. The kingdome of Satan is at peace, and ſhall not Gods Kingdome be at peace? Shall we be at peace with the fleſh, the world, and the diuell, and be at variance with God, and at ſtrife one with another? *Fire is cruell, wrath is raging, but who can ſtand before enuie?* Pron. 27. And if there be none can ſtand before enuie, how then can enuie ſtand before God?

If thou canſt not forgiue him that doth offend thee, thou prayeſt againſt thy ſelfe, and askeſt vengeance vpon thee: therefore the Apoſtle exhorteth thee not to let the Sunne goe downe vpon thy wrath, Eph. 4. 26. Charity enuieth not (ſaith S. *Paul.*) therefore ſee thou haue charity, leſt thou be counted an enuious perſon. The beaſts of the field are armed with hornes, with hoofes, with tuskes, and ſuch like, to take reuenge: but nature hath left nothing for man to put him inminde of reuenge: and yet man, aboue all other creatures, is moſt deſirous of reuengement, for he hateth his owne life; therefore it is againſt nature, to enuie. *Iohn* ſaith, He that hateth his brother, is a manſlayer, and loueth not God, neither knoweth God: If an enuious man (ſaith he) ſay he loueth God, he is a lyer, becauſe he hateth his Image: if he ſay he knoweth God, he is a lyer. How canſt thou loue God, and hate good men? and how canſt thou loue learning, when thou hateſt the learned? ſo doth the enuious man all, both good and bad: therefore this is the worſt ſinne, becauſe it commeth neereſt the ſinne againſt the holy Ghoſt.

Conſider therefore whom thou hateſt, euen thine image. The diuell was appoynted to hate man, and not man to hate man: and if thou hateſt a good man, thou hateſt God: if thou hateſt an euill man, thou hateſt one like thy ſelfe; and if thou hateſt one like thy ſelfe, thou hateſt thine own ſoule: therfore as Saint *Paul* ſaith, *Haue peace with all men.* Canſt thou not hate the ſin, and loue the perſon? as the Phyſician hateth the diſeaſe, and yet loueth the diſeaſed.

As a great many of Bees can lodge together in a hiue, ſo a legion of diuels can neſtle together in one man: but many, although they cannot liue aſunder, yet they cannot liue together.

Wherefore now conſider the pedigree of peace, God is the

God of peace, the holy Ghoſt is the Spirit of peace, the Angels are the Meſſengers of peace, the Miniſters are the Preachers of peace, and the Magiſtrate is the defender of peace: ſhall wee then, that haue the God of peace, the Spirit of peace, the Meſſengers of peace, the Preachers of peace, the Magiſtrates of peace, and (as I may ſay) the Queene of peace, be at enuie and warre one with another? Maruell not though I am ſo long vpon this ſin, for there is none of you that heare me this day, but you can giue me ſufficient matter to ſpeake hereof. Then can I want words, when ye bring matter? Shall I not wraſtle, and ſeeke to ouerthrow this giant, which chalengeth euery man?

As no man finding a Serpent, leaueth him before he be dead: ſo let vs ſlaughter this monſter while he is vnder the axe, that he neuer riſe any more. Conſider of the wrong thou doeſt to thy ſelfe, whē thou enuieſt another, for the ſtroke of enuie redounds vnto thee. It were better thou didſt gratulate them with good things, as good men haue done, & doe daily: but in ſtead of imitating their vertues, or commending their gifts, we enuie them, and maligne them, and ſo their ioy is our ſorrow. But the enuious man doth pay for his ſpite, for it recoyles vpon himſelfe: and enuie is puniſhed with enuie, and hatred alſo with hatred: for he which hateth all, ſhall be hated of all. Thus he is tormented for another, as *Herod* tormented himſelfe for Chriſt: & the Iewes troubled themſelues for *Paul*: for enuie is as gall to the heart, as prickes to the ſtomake, and as a canker in the mouth, and euer vexeth thee, as the euill ſpirit of *Saul* vexed him.

Loue is ſo contrary to enuie, as that it hath more ioy of others welfare, then enuie hath of his owne. Therefore an enuious man may be compared to *Cain*; who when hee had killed his brother *Abel*, was ſo troubled, that he ſaid, *Whoſoeuer findeth me ſhall kil me*. The couetous man, although he will not communicate his owne goods, yet he would haue others to communicate their goods: the proud man, although hee be proud himſelfe, yet he would haue others to be humble: but the enuious man careth not who doth any good.

As the Eagle doth account them baſtards that cannot abide to looke vpon the Sun: ſo Chriſt doth account them baſtards, which will not take him to be an example of lowlineſſe.

Euery

Euery creature doth impart his good vnto man: but the enuious man, he hath ſeparated himſelfe from doing good to any, euen as an Apoſtate.

Euery vice is the contrary of ſome vertue; as intemperance, to moderation; incontinency, to chaſtity; pride, to humility: but enuie is contrary to all. This is the cognizance of the diuell: for God ſaith, *By this ſhall all men know that ye are my Diſciples, if you loue one another*; ſo the diuel he ſaith, By this ſhall men know that you are my diſciples, if you enuie and hate one another. The proud, the prodigall, the couetous, the laſciuious, they are loued of ſome, but the enuious man is hated of all. And this ſin is ſo lothſome vnto him, that hee cannot abide it in any but in himſelfe.

Therefore, if we loue our ſelues, let vs loue our neighbours; for nothing doth more pleaſe God then loue: ſo that if the blacke-Moore could be cleane, here is water enough to waſh him. But the fleſh of man is more ſtrong then all theſe reaſons.

God hath put enmity betweene vs and the Serpent, and the Serpent hath put enmity betweene man and man.

When *Ioſeph* had laden his brethren full of corne, and ſent them away, he bade them not to fall out by the way: ſo I would this leſſon, when we haue plenty of all things, and are full, had deepe impreſſion in our hearts, that we forget it not, *Fall not out by the way.*

FINIS.

To the Reader.

WHereas theſe Sermons of Nebuchadnezzar, *haue heretofore been printed by an vnperfect Copy, and by meanes thereof haue paſſed through the hands of diuers, hauing in ſome places the mind of the Author obſcured, in other ſome, the ſentences vnskilfully patched together; whereby the Authors diſcredit might be furthered, and the ſale of the Sermons haue hin dred: Now as I haue cauſed them to be examined by the beſt Copies, and to be corrected accordingly, ſo I thought good to certifie thee of the ſame, that the wants which were in the firſt impreſſion, might not cauſe thee to ſuſpect this impreſſion alſo, and ſo diſcourage thee from acquainting thy ſelfe with the excellent inſtructions offered in theſe Treatiſes.*

THE PRIDE OF NEBVCHADNEZZAR.

Daniel 4. 29.

29 *At the end of twelue moneths he walked in the Royall Palace of Babel:*

30 *And the King spake and said, Is not this great Babel, that I haue built for the house of my kingdome, by the might of my power, and for the honour of my maiesty?*

I Haue chosen this story of *Nebuchadnezzar*, wherein is laid downe his pride, his fall, and his restitution. This *Nebuchadnezzar* was a wicked King, and therefore God warned him by a dreame, and by *Daniel*, to amend his life, but all would not serue: he made many shewes, but he reuolted againe: therefore at the last God gaue him ouer for a time, and he became like a beast, vntill hee acknowledged his power to come from God. A warning to all Rulers, to put them in remembrance, that one Ruler is aboue, which must bee serued of them all, or else all their buildings, and treasures, and gard, will not shield them from Iudgement when the stroke commeth, no more then they could haue *Nebuchadnezzar*. *At the end of twelue moneths* (saith *Daniel*) *this King walked in his Royall Palace.* The Prophet sheweth that hee had deserued this punishment before, and that his dreame which he had, did tell him that his kingdome should depart from him for his pride; yet this respit of twelue moneths was granted him, like the fortie dayes which were granted to the Ninuites, to try what he would doe vpon his warning, and whether he would repent as the Niniuites did. Therefore the holy Ghost sheweth how the time ran, and how he liued after, as if he would say, If he will returne yet, and bee warned by the dreames, or by the Prophets which I sent him, I will stay my hand, and his kingdome shall not depart from him. But here he sheweth, that he forgot his dreame like a dreame, and was more desirous to know what it meant, then to be warned by it. The twelue moneths ran, moneth after moneth, yet *Nebuchadnezzar* is all one: now his dreames are gone, he thinketh that all is ended, therefore he gets him vp into his Palace

amidst

amidst his delights, to bealie himselfe, as it were, in the sinne of all his pleasures, wherein dead he hatred God to take away all his pleasures and delights from him. When he should haue repented, as the Prophet *Daniel* willed him, & ripped vp his sins, and bewailed his wicked life, and powred forth teares, and preuented his iudgements with prayer vpon his knees; then was he stalking in his galleries, and thinking what sin should be next, to fil vp the number of his rebellions, that God might not spare him, when he iudged: so the wicked will not suffer the prophecies of God against them to be vaine, but they will put God in minde of their punishments, and sinne till the punishment doe come vpon them, to fulfill the threatnings due vnto them.

Some thinke that *Nebuchadnezzar* walked vpon the roofe of his Palace, from whence he might see all parts of the City round about him, like the Mountaine whither the Tempter led our Sauiour Christ, to shew him the beauty of the world.

This the Prophet *Daniel* would signifie, that the King liued in ease as he liued before, and pleased himselfe in vanity still for all his warnings, and turned his time of repentance to sinne againe. Therefore God would deferre the time no longer, but cut him downe, like the barren and fruitlesse figge-tree: to teach vs to take mercy when it is offered, and repent while we haue time and space, and if God speake vnto vs but once, to lay it vp in our hearts for euer, not looking or expecting to be spoken to againe, because God is not bound to admonish or giue vs any warning at all.

One would haue thought that *Nebuchadnezzar* would haue remembred his warning while he had liued, which had such a strange and fearefull dreame, and after that another dreame, being no lesse strange and fearful then the former dreame, to confirme it; and after, such a Prophet to expound it, and the exposition of it threatning such a miserable ruine and downe-fall to himselfe.

One would haue thought and beleeued that he could neuer haue forgotten it, nor put it out of his remembrance, although he had liued vnto this day. But like a wonder which lasted but aboue nine dayes, so is the repentance of them which sin by custome: for when sinne is rooted, it sticketh fast, and will hardly

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be weeded out, though God should send vs dreames & visions, or should raise vp Prophets; *Daniel* himselfe cannot make this black-More white, which alwayes hath bin blacke before. And this we may see in our selues: for why haue wee need to heare so often of repentance, more then of any thing else, but that it is such a thing as we cannot frame our selues vnto? If we be warned of any thing but of sinne, one warning will serue. But wee are so incorporate, and inured to sinne, that a thousand Sermons will not serue: so custome hath made sinne stronger in many, then the Word of God. Well, remember or apply it how ye will. After twelue moneths God will come and take account of his dreames, and of his Prophets which hee sent him, to see what he hath profited by them. Although he hath leaden feet, which are long in comming, yet hee hath iron hands, which when he commeth, will strike home.

Now the twelue moneths are expired, God comes and finds *Nebuchadnezzar* vpon his Towers: when he should haue cast himselfe downe to the ground, and thought vpon his dreame and *Daniel*, and to haue humbled his pride; hee was pearched vpon his roost, and there he begins to crow of his wealth; *Is not this great Babel, which I haue built for the house of my kingdome, by the might of my power, and for the honour of my Maiesty?* See how the man stands in admiration of his vanity, like an Vsurer which doteth on his money, as though hee had deserued immortall fame for spending his money vainly! *Is not this great Babel, &c?* He should rather haue said, Is not this *Nebuchadnezzars* folly, which he hath built for a mocke to his name, and an impeachment to his wisedome; for men to say when they passe by, Looke how our King hath bestowed his reuenues? here lie our Subsidies & tributes in this stone wall. But *Nebuchadnezzar* thinks that euery one will praise him for his folly: therefore like a woman when she is pricked vp in her brauery, thinks that all doe admire her, & hath as goodly an opinion of her selfe, as the Peacock hath of his feathers, & frameth all her looks & her gestures, and her speeches accordingly: so when *Nebuchadnezzar* sate in his Palace, & saw such shewes about him; Now, saith pride, thou must frame thy lookes and gestures, and speeches accordingly, or else the Kings Palace will bee brauer then

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the King himselfe: so he beginneth to exalt his mind higher the his Palace, and to looke and speake stouter then he did before. The sensation was no sooner in his heart, but the words were in his mouth, and he pleased himselfe therein so well, that hee could not refraine being alone: but as a foole admires himselfe in a glasse; so when he was alone, and no body with him, hee strouted along, and bragged by himselfe, to thinke what a iolly fellow he was, & how men began to talke of his buildings. By this we may see how wealth and honour change manners, and how a gay coate, or a great band, or a gold ring can braue a mans mind, and make him looke and speake after another manner, then he is accustomed when they are away from him.

It is a wonderfull thing, to see what power these petty vaine toyes haue ouer the mind, and alter and change a man suddenly, to make him thinke better of himselfe that day hee weares them, then any other day besides.

Is not this great Babel, which I haue built for the house of my kingdome, by the might of my power, for the honour of my Maiesty? Before the holy Ghost layeth downe *Nebuchadnezzars* words, marke how he commeth vnto them, *The King spake, and said: Spake and said?* was not one enough, but he must say, Spake and said? This doubling of the words sheweth, that he spake with a premeditate pride from his heart roote, which passed not whether it were a sin or no, come what will come of it. The holy Ghost doth bring other speeches with *He said*, and no more: but here he saith, *Spake and said*; as though he spake twice, not as he spake at other times, but like a man at defiance, which would not recall any word, but if he could say more, he would say more to anger.

Did I call it great Babel? I may call it great Babel. Did I say that I built it? I will say that I built it. Did I adde, For the honor of my Maiesty? let it goe for the honour of my Maiesty. Thus he spake, and said, as though he would be constant in his pride, although he were constant in no other thing.

Is not this great Babel, which I haue built for the house of my Kingdom, by the might of my power, & for the honor of my Maiesty?

Three things I note in this saying. First, what a glorious opinion *Nebuchadnezzar* had of his vaine building, out of these words,

words, *Is not this great Babel?* The second out of these words, *which I haue built by the might of my power*: wherin he ascribeth himselfe the founder of it, as if hee had done all without a helper. The third is, that in all his worke hee sought nothing but vaine glory; out of these words, *for the honour of my maiestie*. These three sinnes *Nebuchadnezzar* doth bewray in one brag, and in all those three we are so like, that the beasts were not so like him, when he became a beast.

First, we haue not so wonderfull an opinion of God, or of his Word, or of heauen, as we haue of our owne acts, although we be neuer able to do halfe that *Nebuchadnezzar* did. Secondly, this is our manner, to attribute all to our selues whatsoeuer it be, riches, honour, health, or knowledge; as though all came by labour, or policy, or art, or literature: if we cannot draw it to one of these, then we thinke it Fortune, although we vnderstand not what Fortune is. If we did count our selues beholding vnto God for the, then we would find some time to be thankfull vnto him.

Lastly, when we ouer-view these matters, this is our solace and comfort, to thinke, these are the things which make me famous and spoken of, and poynted at: and then wee end, as though it were enough to be poynted at, *Is not this great Babel?* That which one loues, seemes greater and more precious aboue all which he loueth not, although they be better then it: so did these buildings seeme to *Nebuchadnezzar*.

One would not thinke that a house were a matter to make a King proud, although it were neuer so faire; stone walls are not so precious, that he should repose all his honour vpon stone and morter. But this is a iust thing with God; vaine hope, vaine prosperity, vaine comfort, and vaine glory, that may deceiue them when they trust vnto it. Therefore as the faithfull soule looketh vp to God, or vpon the Word, or vp to heauen, and saith to it selfe, Is not this my hope, is not this my ioy, is not this my inheritance? So the carnal man, when he looketh vpon his buildings, or his ground, or his money, saith to himself, Is not this my ioy, is not this my life, is not this my comfort? So while he pores and gapes vpon it, by little and little the loue of it growes more and more in his heart, vntill at last he hath mind on nothing else.

This was the first dotage of *Nebuchadnezzar*: the second

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was, *which I haue built by the might of my power.* What a vaunt was this, to say, that he built Babylon? when all histories accord, that it was built by *Semiramis* before *Nebuchadnezzar* was borne: therefore why doth he boast of that which another did?

The answere is easie, Why do other men so now? We see that euery one doth labour to obscure the fame of others, that they may shine alone, and beare the name themselues, especially in great buildings: for if they doe but adde or alter any thing in Schooles, or Hospitals, or Colledges, they looke straight to bee counted the founders of them, and so the founders of many places are forgotten. So it is like that *Nebuchadnezzar* did adde or alter something in this City, and therefore he tooke all to himselfe, as the fashion hath bin euer since. But if none had built it, but he had bin the founder of it (as some would seeme) yet this had bin a proud and arrogant speech, to say, *which I haue built by the might of my power:* for it was not hee which could build Babel, no more then *Nimrod* could finish Babel; but vnlesse the Lord build the house, the builders build in vaine. Therefore when he said, *by the might of my power*, hee should haue said, by the might of Gods power. But by this you may plainely discerne, how hard and difficult a thing it is to hit vpon a right word, or a good work, which hath not a good thought to bring it forth. Therefore make the root sweet, or the fruit will bee sowre, counterfeit as cunningly as you can.

Lastly, when he putteth in, *for the honor of my Maiesty*, he sheweth that he was of *Absaloms* humor, who although he had deserued shame, yet he would haue fame; because he had no children to keepe his name in remembrance, therefore he erected a pillar, which he called *Absaloms* place: so, many stately houses and places in England, beare the names of those Lords or others that doe possesse or owe them, for the like vanity.

Here *Absalom* thought to bee buried, as *Nebuchadnezzar* thought to dwell in his Palace; but he was cast into a pit, as *Nebuchadnezzar* was turned into the Wildernesse. So *Shebna* made his sepulchre in one Countrey, and was buried in another: for why should pride haue the reward of humility? Humility (saith *Salomon*) goeth before honour, that is to say, honour is the reward of humility: and yet *Nebuchadnezzar* would be honored

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for his pride. What had he, or *Shebna*, or *Absalō* done, that they ſhould erect ſuch monuments, to be praiſed after death, which were not worthy to be praiſed in their life? Before the building, *Nebuchadnezzar* had done nothing worth ſpeaking of: for becauſe he liued alwayes like a beaſt, therefore God puniſhed him like a beaſt: and did he deſerue now to be ſpoken of in all ages, for heaping of ſtones together? We may ſee that great men are proud of a ſmall matter, and they looke to be praiſed for euery thing they doe. But looke how God ouerthwarteth them: for oftentimes in that they looke to make their greateſt glory, they ſhame themſelues moſt of all; and that which they practiſe to exalt them, doth diſgrace them; and that which they do to win them loue, getteth them hatred. Sin ſo deceiueth them, like the blind Aramites, that they take a cleane contrary way to their deſires, as we may ſee in Geneſ. 11. they which built Babel, ſaid, they would build it to get them a name: but they got ſhame, for they could not finiſh it when they had begun it, but were confounded in ſuch ſort, that they knew not what they did; ſo ſuddenly they vnderſtood not what one another ſaid. So when *Nebuchadnezzar* came to himſelfe againe, he ſhewed that when he ſought his owne honour, honour departed from him, and he was made like a beaſt: but when he ſought Gods honor, honour came to him againe, and he was made a King.

This would pull away many toyes from womens backs, if they did conſider how God maketh them ridiculous, by that they weare to make themſelues amiable: if they did thinke that the apparell which they clog on to pleaſe the world, by the ſecret iudgement of God did not pleaſe but diſpleaſe, they would bee aſhamed of their attire, as *Eue* was of her nakednesſe. Would they weare ſuch gards & paint their faces, but to pleaſe? See now how God doth mock them; for they are not liked but diſliked, and worſer thought of for it, then they that goe in ruſſet coates and ſeeke no praiſe at all. They thinke, Am I not braue? Others thinke, Is ſhe not proud? They thinke, Am I not ſweet? Others think, Is ſhe not light? Yet they dreame that euery man praiſeth them for their brauery: as *Nebuchadnezzar* thought that euery one would honour him for his palace. If their brauery condemne them before men, how will it condemne them before God?

God? Therefore when *Nebuchadnezzar* saith, *For the honor of my Maiesty*: he should haue said, For the honour of Gods Maiesty; and then this had bin recorded for his honor indeed, and his house had been the house of God: for as we should speake, and study, and labour to Gods glory; so wee should build also to Gods glory, that our houses may be like temples, as *Obadiahs* was. But few seek glory that way, they had rather pull down then build in such sort.

Thus you haue heard what *Nebuchadnezzar* spake in secret, as though God would display the thoughts and pride of such builders. These are the meditations of Princes and Noble men, when they behold their buildings, or open their coffers, or look vpon their traine swimming after them, they think as *Nebuchadnezzar* thought, Is not this great Babel? Is not this great glory? Is not this the traine that maketh me reuerenced in the streets? Are not these the things which shall make my children rich? Is not this the house that shall keepe my name, and cause me to be remembred, and make them which are children now, to speake of me hereafter? When they shall passe by and look vp, and see these antiks and knackes ouer their heads, they will say; Oh he which built this, was a great man, he bare a sway both in Court and Country: who but he while he liued? Although this King be dead and buried, yet his pride is escaped and come to vs. *Nebuchadnezzar* hath children yet aliue, which build as high as he, looke as high as he, go as braue as he, spend as vainly as he, and are as proud as he, although they be not Kings, nor Dukes, nor Earles, nor Knights, nor yet good Squires: looke vpon their Palaces, and thinke whether they bee of *Nebuchadnezzars* brood; *Is not this great Babel?* and is not *Nebuchadnezzar* Lord of it? Oh if they might liue to walke in these galleries still, they would desire no other heauen: but *Nebuchadnezzar* hath shewed the way before them, and they must all dance after him; though they were as mighty, though they were mightier then he: Death will not take his kingdome for a ransome. Now what is Babel? and what is *Nebuchadnezzar* the King thereof? Now Babel is destroyed, and the King that built it laid in the dust: had it not been better to haue built an house in heauen, which might haue receiued him when he died?

The

The name of these palaces may well be called Babel, that is, confusion, because they prophecie confusion to them that build them, because their foundation is pride, their walls extortion, their roofe ambition, and all within them vsury, bribery, and cruelty. If this be the best that *Nebuchadnezzar* hath to vaunt of, what is the worst which he may be ashamed of?

When I see how earnest this King was about his dreame, and how loose he sate after in his Palace, me thinks I see the image of the world in one man. How liuely doth *Nebuchadnezzar* resemble the dreamers of our time? He could not rest till hee knew the interpretation of his dreame; such inquirie, such diligence to know Gods will, that a man would haue thought, Now if the King meete with a Prophet that can tell him the truth, and instruct him from God, that his dreame warned him to amend his life, he will then reclaime himselfe, and reforme his Realme, and become such a King as was neuer in the Land before.

But behold, no sooner resolued of his doubt, but hee is ready to be warned againe, and was not so attentiue to the Prophet, as he was to his dreame, although he cared for neither: for when he vnderstood that his dreame went about to change the course of his life, he went away like *Naaman* in a chafe, and cared no more for his dreame after. Before the dreame came, all would haue said, that such a dreame would haue humbled his heart for euer. Before the Prophet came, all would haue said, that such a Prophet would haue conuerted him with a word: but *Nebuchadnezzar* is *Nebuchadnezzar*; and if another dreame come more fearfull then this, yet *Nebuchadnezzar* would be *Nebuchadnezzar*, and loue his Palace better then Paradise.

So we thinke, if God would send a famine vpon this Land, that would make vs feare him: but God hath sent a famine, and yet we doe not feare him. If God would send an earth-quake vpon this Land, that would make vs feare him: but God hath sent an earth-quake, & yet we do not feare him. If God would send a pestilence vpon this Land, that would make vs feare him: but God hath sent a pestilence, and yet we doe not feare him. If God would send war vpon this Land, that would make vs feare him: but God hath sent warre, and yet wee doe not feare him: therefore what will make vs feare him?

There

There be many which dreame vpon Religion, as *Nebuchadnezzar* dreamed vpon his dreame; and as he desired onely to know what it meant, so they desire onely to know. *Master*, (saith the young man to Christ) *what shall I doe to come into heauen?* He would faine know the way to heauen, but when Christ shewed him the way, he would not take it: so they wil go from Preacher to Preacher, as *Nebuchadnezzar* sent from one wise man to another, to be resolued in poynts of Religiō. Such a scrutiny, such attention, such heed, as though they would run out of the world, & go beyond all, that a man would think they would do any thing, as the Iewes came vnto *Moses*, & this young man vnto Christ: But whē they haue heard what they came for, they doe like *Nebuchadnezzar*, as they did before: now they say it was but a dreame, because the meaning doth not answer according vnto their will. So *Achab* enquired of the Prophet, to heare what he would say, but it appeares that he neuer meant to follow him, except he would answere as he would haue him.

When it commeth to the act, which is euery mans triall, then you shall see who are like *Nebuchadnezzar*, that is, which affect only to know; and who is like *Zacheus*, that is, which practise as they know: for as the truth is reuealed, so it must be witnessed, or else the fall of *Nebuchadnezzar* sheweth what iudgement will follow vpon such neglecting.

Because he would not doe as his dreame warned him, and as the Prophet counselled him, therefore God forsooke him, and his Kingdome departed from him, and he was thrust out of his Palace, and turned like an Oxe into the Wilderneſſe, where hee liued like a beast vntill seuen yeeres were ended. A warning to all, to take warning by the Word, for it is the gentle warner; the next will be harder, the third and fourth harder then it, like to the nine plagues of Egypt, which did exceed one another: for what is he that can weigh the wrath of God, or the grieuousneſſe of sinne?

Some men would thinke, that *Nebuchadnezzar* might haue spoken all this without any such great offence as was taken at it (for he said no more, but that it was a faire house, and that he builded it, and that he erected it for his honour,) seeing many vnder Princes delight in worse vanities then faire buildings,

and ſpeake vainer often in a weeke. Therefore when you ſee how it diſpleaſeth God, to vaunt of theſe earthly things, or to impute any thing to our ſelues, thinke what ſhall be the doome of great ſinnes. If *Nebuchadnezzar* became like a beaſt, and lodged in the Wildernes for his pride; they which beare pride, and couetouſnes, and luſt, and wrath, and malice in one breſt, ſhall lodge in hell, and become like diuels, becauſe they are like beaſts already. Therefore let this bee in ſtead of *Daniels* warning; If God did take ſuch ſtrait account of *Nebuchadnezzar* for his dreame, what he had profited by it; what account will he take of vs, what profit we haue made by *Nebuchadnezzars* fall and puniſhment?

Thus you haue heard what the voyce ſpake from earth: now you ſhal heare what the voice ſpake from heauen, for it followeth, *While the word was in the Kings mouth, a voice came from heauen, and ſaid, O King, to thee be it ſpoken, Thy Kingdome ſhal be taken from thee, &c.* God will warne him no more by dreames, nor by Prophets, as he did: but his Iudgements ſhall ſpeake. Here is
Iob 33.14. fulfilled that which *Elihu* ſaith to *Iob, God ſpeaketh once & twice by dreames & viſions in the night, and man ſeeth it not: at the laſt God openeth his eyes, by the corrections which hee had ſealed:* ſo God ſpake vnto *Nebuchadnezzar* firſt by dreames, and after by his Prophets, & *Nebuchadnezzar* regarded it not: at laſt God openeth his eies by corrections; which he had ſealed vp, that they ſhould not touch him if any other meſſenger could bring him. As the holy Ghoſt doth note the time when *Nebuchadnezzar* ſpake in his Palace: ſo he noteth the time when God ſpake frō heauē, *Euen while the words were in the Kings mouth:* as though he ſhould ſay, God anſwered before he looked for it, when he thought God had bin as farre from him, as he was all the yeere before. Thus God lay (as it were in his ſcout) to watch when he ſpake treaſon, and to apprehend him vpon it: O *Nebuchadnezzar*, thou haſt vaunted theſe twelue moneths ſince I warned thee: I made as though I heard not, but ſuffered thee to do and ſpeake thy pleaſure: and vaunteſt thou ſtill? Surely thou ſhalt ſcape me no longer, I will not heare one word more againſt mine honour. So he cutteth him off while the words were in his mouth, and pronounceth the word of Iudgement againſt him

The first note in this verse, is the time when God spake from heauen. *Pride* (saith *Salomon*) *goeth before the fall:* so when pride had spoken, then iudgement spake, euen while the proud word was in his mouth. See how God shewes that these brags offended him, and therefore he iudges while he speakes. How short is the triumph of ỹ wicked? When they begin to crow, God stoppeth their breath; & iudgement seazeth vpon them, when they think no danger neere them. So whē *Baltazar* was in his mirth with his Nobles, the fearfull hand wrote his doom vpō the wal, & presently his mirth was changed into sadnes, that he became as one that was strucken with a palsie: so while *Herod* vaunted himselfe, and the people honored him like a God, the Angell of God smote him vpon his Throne, & immediatly he was deuoured of wormes in the face of them which honored him: so while the Philistims were triumphing and banqueting, *Samson* pulled the temple vpon their heads: so while the men of Ziklag were feasting and dancing, *Dauid* came vpon them and slew them: when the Israelites were at their Manna & Quailes, euen while the meat (saith *Dauid*) was yet in their mouthes, God tooke away their liues: when *Iobs* children were making merry one with another, the wind came & blew downe the house: while the old world was marrying and giuing in marriage, the Flood came and drowned them: while the Steward was recounting with himselfe, and thinking that his Master knew not what policy was in his heart, suddenly his Lord called him to account: while the churle was musing of his barnes full of corne, and saying to himselfe, Be merry, my soule, that night his soule was taken from him: so while we sin and thinke nothing of it, our sins mount vp to heauen, and stand at the bar, and call for vengeance against vs: how soon *Abels* blood cried for vengeance of *Cain!* We cannot sinne so quickly, but God seeth vs as quickly. How many haue beene stricken while the othe hath beene in their mouthes, as *Ieroboam* was stricken while he strooke, that they might see while they were stricken? and yet all this will not keep vs from swearing. Though a man sin often, & steale his sins, as it were without punishment, yet at last hee is taken napping, euen while the wickednesse is in his hand, and his day is set when he shall pay for all, whether it be after twelue moneths,

or twelue yeeres, when it commeth, it will seeme too soone. Therefore once againe let this be in stead of *Daniels* warning, if God did take so strait account of *Nebuchadnezzar* how hee had profited by his dreame; what an account will he take of vs, how we haue profited by *Nebuchadnezzars* punishment? Here I end. *FINIS.*

THE FALL OF KING NEBVCHADNEZZAR.

Daniel 4. 28, &c.

28 *While the word was in his mouth, a voyce came from heauen, saying, O King* Nebuchadnezzar, *to thee be it spoken, Thy Kingdome is departed from thee.*

29 *And they shall driue thee from men, and thy dwelling shall be with the beasts of the field, they shall make thee to eate grasse with the Oxen, and seuentimes shall passe ouer thee, vntill thou knowest that the most high God beareth rule ouer the Kingdome of men, and giueth it to whomsoeuer he will.*

30 *The very same houre was this thing fulfilled vpon* Nebuchadnezzar, *and he was driuen from men, and did eate grasse as the Oxen, and his body was wet with the dew of heauen, til his haires were growne as Eagles feathers, and his nailes as birds clawes.*

FRom the 26. verse to the end of this chapter, is laid downe the pride, fall, and restitution of *Nebuchadnezzar.* The two first verses are like a banner of his pride, which sheweth him in his ruffling as it were in the ayre, before he knew God or himselfe. The three next verses are the discouery of his shame, which shew him in his misery, as it were groueling on the ground, after God hath cooled his courage. The foure last verses are the celebration of his recouery, which shew him in holinesse as it were rapt into heauen, and singing with the Saints for ioy, that God had brought him vnto his knowledge, though it were through shame and trouble, and losse of all that he had, seuen yeeres together. Of his pride wee haue heard already: yet because we are friends to vices, as wee

are

are to men, so long as they prosper and flourish; but when they decay and fall, then we shrinke away and are ashamed of them: so it may be, if ye could see pride take a fall, though ye loue her well, yet yee would forsake her like a bankerupt, when yee see that she can pleasure you no longer.

Therfore ye shall see *Nebuchadnezzar* vpon his feet againe: before, you beheld him vpon his knees, that when ye see what a King he was in his galleries, and after finde his seruants in his Palace, and his subiects in his Throne, and himselfe like a beast in the Wildernesse, God may giue you hearts to thinke a little of this sin, what it is which cost so deare, and is so common now in euery house, as it was then in the Kings Court.

After twelue moneths (saith *Daniel*) that is, Twelue moneths after God had warned this King by dreames, and by *Daniel*, to repent his sinnes, he was strouting in his galleries, and thought what sinne should be next, as though hee had neuer heard of dreame or Prophet. By this computation of sinne, wherein the moneths are obserued so exactly, how long *Nebuchadnezzar* rebelled after he was warned, *Daniel* shewes what reckoning God keepes of our moneths, and weekes, and dayes, which hee giues vs to repent, as he did *Nebuchadnezzar*; and what an account we shall make of them, as *Nebuchadnezzar* did: though we count no more of our age then the child doth of his youth, and haue done no more of our taske at twenty, then when we were but ten; nor at thirty, then when we were but twenty; nor at fortie, then when we were thirty, yet we shall giue account of moe houres in the day of Iudgement, and it shall be heauier to the old then young: to you which haue the Word, then they which want it: and there is great ods betweene *Nebuchadnezzar* and vs: for he which challenged *Nebuchadnezzar* for 12. moneths since he was warned, may challenge vs of twelue yeeres since wee were warned, and yet wee looke not for so great punishment as fell vpon *Nebuchadnezzar* for twelue moneths. *Daniel* names there 12. moneths, as though he would speake of a great matter, & shewes how worthy *Nebuchadnezzar* was to be punished, because hee might haue reformed his life since hee was warned: for there were twelue moneths betweene his dreames and his punishment. But that yeere wherein hee had so many

warnings and teachings, was as vain as the reſt, and vainer then the yeeres before: for now he ſhould haue been a mourner like the King of Niniueh, when *Ionas* threatned deſtruction vnto them. But like a victor of a country, returned from battell to ſolemnize his triumph, firſt he decked his Palace as braue as himſelfe, and then he walkes his ſtations in it, and when he hath ſet all things before him which might make him forget God, and like a Serpent that would burſt, vnleſſe hee diſcharged ſome of his poyſon, he breaketh out & ſaid, *Is not this great Babel, which I haue built by the might of my power, for the honor of my Maieſty?* Wherein obſerue firſt, what a glorious opinion this vaine King had of his vaine buildings. Secondly, how that he names himſelfe the founder of them, as though he had done all without an help. Thirdly, that in all his works he ſought nothing but vaine glory, as he witneſſeth againſt himſelfe, ſaying: *Which I haue built for the honour of my Maieſty:* not for the honour of Gods Maieſty, but for the honor of *my Maieſty*. So firſt, that which he ſhould haue contemned, as Chriſt did the beauty of the temple; he admired: and nothing ſeemed ſo glorious to him, as that which made him ſhamefull to God. Secondly, that City which was built by *Semiramis*, hee arrogateth to himſelfe, and neuer ioyned the chiefe workmaſter with him, but ſaith, *Which I haue built by the might of my power*, when hee ſhould haue ſaid, by the might of Gods power: *for vnleſſe God build the houſe, the builder* (ſaith *Dauid*) *buildeth but in vaine*. Laſtly, that which he ſhould haue built for the honour of God, as the man built a chamber for the Prophet, he builded for *his* honor, as our *Nebuchadnezzars* doe. Therefore when all his pleaſures were prepared like a feaſt, and he came to ſit downe at the banquet, it happened to him, as to the Churle in the Goſpell, after hee had filled his barnes, when he came to ſing in his heart, *Be merry, my ſoule*, that night his ſoule was taken from him, and the Diuels made merry with it in hell: ſo he had feathered his neſt, and began to crow vpon his rooſt, *Is not this great Babel, &c?* as if he ſhould ſay, Now *Nebuchadnezzar*, make thee merry; that houre his honour was take from him; for a voyce came downe from heauen, like the terrible hand which wrote vpon the wall when *Baltazar* ſate at his banquet; and daſht his pride vpon ſuch a rocke,

socke, that within an houre all his pompe, and pleasures, and treasures, suffered such a shipwracke, that his fall was more admired of all, then his glory and his buildings were admired of himselfe. Thus all the ioy, and pleasure, and glory of pride, are spoken with a breath, and stopt with another.

You haue heard what the voyce spake from earth, now yee shal heare what the voyce sounds from heauen. These three verses following declare this Kings fall, when, and how, and from whom it was. *While the words were yet, &c.* there is the time. *A voyce, &c.* there is the Iudge. *O King, &c.* there is the arraignment. *Thy Kingdome, &c.* there is the iudgement. *He was driuen from men, and liued with beasts in the Wildernesse, till his haires were growne like Eagles feathers*; There is the execution and manner of his punishment. First of the time, *While, &c.*

As *Daniel* obserued the time when *Nebuchadnezzar* sinned, so he obserued the time when *Nebuchadnezzar* is punished: as if God had lien in wait to catch him in his words, and take him at the trip, euen as he watched *Lots* wife when she looked back, and transformed her into a piller of salt, so soone as shee looked behind her: so now the Lord lay as it were in the scout, to watch when *Nebuchadnezzar* spake treason, and to apprehend him vpon it; O *Nebuchadnezzar*, thou hast vaunted these twelue moneths since I warned thee, & I made as though I heard not, but suffered thee to doe and speake thy pleasure, and vaunteſt thou still? Surely thou shalt escape me no longer, I will not heare a word more against mine honour. So he cut him off while the words were in his mouth, and pronounceth the words of iudgement against him. If you marke the time when the voyce spake from heauen, you may see three wisdomes of God. First, God takes him in his fault, that he might see his fault, as *Ieroboam* was stricken when he strooke the Prophet, that he might know why he was stricken. Then he takes him suddenly, because he contemneth his warning, as the fire came vpon Sodom, while they contemned *Lots* warning. Thirdly, God takes him where hee is pleasanteſt, and luſtieſt, and safeſt, in his Palace, which was like a Castle; as he tooke *Herod* when his gard stood by him, that he might see that nothing can gard him from God, but God must gard him from danger, or else Princes bee not safer then

4. *King.* 13.

Gen. 19. 24.

Act. 12. 23.

subiects: so though a man sinne often, and steale his sinnes as it were without punishment, yet at the last hee is tooke napping, while the wickednes is in his hand: as the Iewes were while the
Numb. 11.33. Quailes were in their mouthes, and his day is set when hee shall pay for all, whether it be after twelue moneths, or twelue yeres, whensoeuer it commeth, it will seeme too soone. Vengeance doth stay till sinne be ripe, and watch the time when they are most occupied, then Iudgement steps forth, like the Angell to
Numb. 22. *Vers.* 22. & 13.10. stop *Balaam* in his way, because the punishment is more grieuous and terrible when they looke not for it (for the worst that is, wish like *Balaam, to dye the death of the righteous:*) therefore God will crosse them in that: though they prosper alwayes before, yet their end shall be a kind of iudgement vpon all their life, and a prophecie of torment, for all men to see what becomes of the wicked after death, that they may feare to bee like vnto them. As when wee see some fall downe vnder the table, while they sit swilling at the wine: some stricken dumb in the Pulpit, while they preach vntruths; euen as the Philistines were slaine
Act. 12.23. while they feasted, & as *Herod* was smitten while hee vaunted,
1. *King.* 13.4. and as *Ieroboam* was stricken while he strooke. What doth this teach vs, but that our sinnes depart from vs so soone as they are
Gen. 4. done, vnto the Iudge; and there they accuse vs, as *Cains* mur-
Reuel. 3.15. ther cryed out against him, so soone as he slew his brother? *I know thy works*, saith God, he may say, I know thy workes & thy
Mat. 26.14, 15, 16. thoughts too: for *Iudas* could not goe so closely about his trechery, but that Christ did know when the thought entred into his heart, and heard when he conferred also with the Scribes, & saw likewise when he tooke the bribe, though he kept a time to punish him, as he saith, Psal. 37. vers. 2. *When I see a conuenient time, then will I execute iudgement.*

Now the time was come when this King should be made an example vnto all other Kings after him, to amend their liues, and reforme their realmes, when as the Prophet commeth from God vnto them, to tell thē what they should do. When Dreame and *Daniel* had done what they could, now God calles foorth his Iudgements, and bids them see what they can doe, and commands them to chase *Nebuchadnezzar*, vntill hee haue lost his Kingdome, vntill he be driuen out of his Palace, vntill he be fled into

into the Wilderness, vntil he be degenerate like a beast, vntill his subiects, and seruants, and Pages, make their sport, and gaze and wonder at him like a foole which goeth vnto the stockes, or a trespasser, which is gazed at vpon the Pillorye: so the King was debased, when God heard him but vaunt of his buildings. Therefore let vs take heed and be carefull, after what sort wee speake, and what words slip from vs, least God take vs in our lyes, or othes, or slanders, or rebauldry, as hee tooke *Nebuchadnezzar* when his tongue walked without a bit: for if hee had supposed that God had been so neere, and that hee would haue answered him as he did, hee would haue held his peace, and laid his hand vpon his mouth, rather then pay so deare for a vaine word, which did him no good when it was spoken.

The second note of the Iudge, *A voyce came downe from heauen*: the controuling voyce came downe from heauen; God is most offended with our sin; for *Nebuchadnezzar* might haue spoken more then this, before any other man, and no man could controule him, because he was King; & Kings delight in greater vanities then buildings, yet no man saith, Why dost thou so? because *Salomon* saith, *He which reproueth a matter, separateth the Prince*; that is, he which tells Princes their faults, maketh them his enemies; therefore since *Iohn Baptist* died, onely God is left to reproue almost all that sinne by authority: yet there is one in heauen hath an eare and a tongue, and checketh the King as boldly as euer the King checketh his subiects. When the voyce from earth spake vainely, the voyce from heauen spake Iudgement. Here is the King of heauen against the King of earth, the voyce of God against the voyce of man: a diuine wrath warring with an humane pride: the fire is kindled, woe to the stubble. The Lord of hosts is in armes against the Lord of Babel, and begins to lay hands on him, and to thrust him out of his throne. First, he rattles him like a thunder, *O King Nebuchadnezzar*: as if he should say, For all thou art a King, thou shalt see whether any other be aboue thee. Now gard thy person, now defend thy honour, for he whom thou hast despised, threatneth to take thy Kingdome from thee; goe now & walke in thy galleries, fetch one turne more before thou be turned out of doore, and walke with the beasts in the Forrest.

Now

Now he comes to the arraignment, and cals him to the bar, *O King Nebuchadnezzar, to thee be it spoken.* He was neuer called King with leſſe reuerence, nor had ſuch pay for ſinne in all his reigne. God giues him his title, and he telles him his lot; hee calles him King, but without a kingdome: as if he had ſaid, Late King of Babel, hold vp thy hand. Heere a King is arraigned in his owne kingdome, and no euidence giuen againſt him: but as though he had witneſſed againſt himſelfe, as all ſinners do, God condemneth him out of his owne mouth; and to open his eares, he calleth him by his owne name, *O King Nebuchadnezzar*, as the priſoner is called when he holds vp his hand at the barre. Then he pronounceth the iudgement, *To thee be it ſpoken*; to thee which aduanceſt thy ſelfe like God; to thee which wouldeſt not take heede by thy dreames; to thee which wouldeſt not be warned by the Prophet; to thee which diddeſt all for thine owne honour. Now hearken to thy iudgement, *Thy kingdome is departed from thee*; thou ſhalt be driuen out of thy Palace; they which ſhould honour thee, ſhal expulſe thee; thou ſhalt raigne with the beaſts in the Deſart; there ſhall be thy dwelling ſeuen yeeres; goe now and ſtalke in the woods, as thou diddſt in thy Palace, and when thou art among the Lions, and Wolues, and Beares, looke vnto Babel which thou haſt built.

How doth this ſpeech differ from *Nebuchadnezzars* ſpeech? his words were but words: but Gods words were, *He ſpake and it was done.* For in the ſame houre that which was ſpoken was done (ſaith *Danish*,) and whatſoeuer the voyce threateneth vnto our ſinnes, or vnto the ſinner, ſhall be done at firſt or at laſt. To *Nebuchadnezzar* it was ſaid, *Thy Kingdome ſhall be taken from thee*: To vs it is ſaid, Thy life ſhall be taken from thee. To him it was ſaid, *Thou ſhalt be thruſt forth into the Deſart*: To vs it is ſaid, Thou ſhalt be throwne forth into darknes. To him it was ſaid, *Thou ſhalt be like beaſts*: To vs it is ſaid, Thou ſhalt bee like the damned. Shall not the voyce ſpoken to vs, bee remembred with God, as well as the threatning menaced to him?

This voyce came from heauen, and therefore it ſpake home; not like them which glide by the faults of Princes, and whiſper behind their backes, as though they would reproue them, if they durſt, but for feare leſt the Prince, or Counſellor, or Iudge,

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Now the decree goeth forth, that *Nebuchadnezzar* shall bee King no more, *Thy Kingdome is departed from thee*. This is such a saying, as if *Nebuchadnezzar* had thought of it before: hee would haue wept when hee vaunted, to thinke that his honour was going from him, when he thought it was comming to him: and yet his kingdom was not departed from him, and yet God saith, *Thy kingdome is departed from thee*, because the decree was past, which should as surely come to passe, as if it were past already. Therefore because we care not so long as the Prophet saith, We shall dye, we shall suffer, we shall answere, he that heareth *shall*, and saith *euer*, as God saith to *Abimelech*, *Thou wt dead man*; not *thou shalt dye*, but *thou art dead*: which rouzed him more, then if he had threatned him an hundred deaths, because he thought that he should dye presently: so the holy Ghost is forced as it were to exceede, and speake more then we thinke he should speake, for the hardnesse of our hearts, which heare like stones, and goe like snailes. If we haue but a weeke to repent, we will deferre it to the last day, that we may finne all the rest.

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Nebuchadnezzar Babel did, it seemeth he would haue thought his honour buried: but when he was stript, not only of his Palace, but also of his Kingdome, what beaste neuer was this vnto him, which thought himselfe equal with God, and now may not be a King? but when hee was thrust among beasts to eate grasse with Oxen, what a downe-fall was this, to bee brought vnder all his subiects? which spake euen now as though there were none but he: and now his seruants seruant would not be like vnto him. So the King of Kings will be honoured of Kings, as they are of their subiects; or else hee will tread vpon their Crownes, and they shall heare the same at last, *Thy Kingdome shall depart from thee*.

How followeth the execution of his iudgements? for *Daniel* saith, *The same houre all this was fulfilled*. So he setteth the order of it: as a prisoner is brought to the bar, and led to a gibbet, so the King was drawne from his Throne, and carried into the Wildernesse, where he abode among wilde beasts so long, *till his haires were grown like Eagles feathers, and his nailes like birds clawes*. When God began, he made haste; it was long before he spoke, but when he spoke, he did it, and effected in an houre, all that the dreame and the Prophet had foretold.

Then was fulfilled, *The pride of man shall bring him low*: Euen in the house that *Nebuchadnezzar* aduanced himselfe more then before, in the same house he was brought vnder all his subiects, all his seruants and Pages; so he which setteth vp, can pull downe; he which gaue, can take; he which made, can destroy. Therefore let no man vaunt, though he were a King, of his house, or land, or famie, or children, but know that he should haue nothing, if God did not regard him more then other: and thinke when thou doest reade this story, whether thou be not as proud of thy wealth, as *Nebuchadnezzar* was of his Palace; whether thou be not as proud of thy children, as *Nebuchadnezzar* was of his Kingdome; whether thou be not as proud of thy parentage, as *Nebuchadnezzar* was of his honour; whether thou bee not so proud of thy learning, as *Nebuchadnezzar* was of his traine. If thou bee as proud, then to thee saith God, *O King, to thee it is spoken*, or, O subiect, to thee be it spoke, these blessings shall be taken from thee. For, hath God taken no mans kingdome

dome from him but *Nebuchadnezzars*? Hath he taken no mans office from him but *Iudasses*? Hath he taken no mans riches from him but *Iobs*? How did *Antiochus*, and *Iulian*, and *Herod*, and *Saul*, and *Athalia*, and *Iezabel*, and *Richard* the third goe from their thrones, as if God had pulled them out by the eares? he had no respect to their persons, but vsed them like beasts, as he did *Nebuchadnezzar*, and fulfilled his threatnings: the candle of the wicked shall be put out. Therefore as Christ saith vnto them which turne back, *Remember Lots wife*: so I may say to them which beare high mindes, and proud lookes, and stout words, Remember King *Nebuchadnezzar*, how God resisted the proud. Now if any man long to be resolued, how this King was changed to a beast, he must not imagine any strange metamorphosis, or popish transubstantiation, as though his shape were altered, or his manhood removed, or that he put on hornes and hoofe, as Poets faine of *Acteon*; for the voyce doth not say that he should become a beast, but that hee should dwell with the beasts. *Daniel* doth not say that his head, or armes, or legges were transformed: but that the haire of his head, & the nailes of his fingers did grow like Eagles feathers and like birds clawes, as euery mans haire and nailes will do, if he doe not pare them.

Lastly, *Nebuchadnezzar* saith not, that his shape was restored vnto him, but that his vnderstanding was restored vnto him: al which declare that he was not changed in body, but in mind: not in shape, but in quality. A sauage minde came on him, like that which drane *Cain* from the company of men, and hee became like a Satyre or wilde man, which differeth not from a beast, but in shape: though hee was not turned to a beast, yet this was a strange alteration, to be so changed in an houre, that his Nobles abhorred him, his subiects despised him, his seruants forsooke him, none would company with him but the beasts. Consider this, all that aduance your selues against God, and despise his Word, as *Nebuchadnezzar* did. Take warning by a King, which euen now walkt in his galleries, & his Nobles serued him in his Palace, with all dishes that the aire, or sea, or land could afford: now he is turned to graze & feed like an Oxe with the beasts in the Wildernesse. This was to shew, that God makes no more account of the wicked then of beasts, and therfore *Gen.* 4. 12.

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fore the holy Ghoſt calleth them often by the name of beaſts; ſhewing how that ſin and pleaſure make men like beaſts: when they haue abuſed their wits often, and peruerted their reaſon, at laſt God taketh their vnderſtanding from them, and they become like beaſts, lothſome to themſelues & others: many ſuch beaſts we haue ſtill like *Nebuchadnezzar*, who were fitter to liue in the Deſart among Lions, where they might not annoy others, then in townes amongſt men, where they infect more then the plague. Thus if you haue not conſidered the beaſtlineſſe of ſin, looke vpon *Nebuchadnezzar* like a beaſt. If you would ſee the guilt of it, looke vpon wandring *Cain*. If you would ſee the frenzie of it, looke vpon franticke *Saul*. If thou wouldeſt ſee the feare of it, looke vpon trembling *Baltazar*. If thou wilt ſee the ſhame of it, looke vpon *Haman* hanging vpon his owne gallowes. If thou wilt ſee the end of it, looke vpon the Glutton frying in hell. Theſe are the pictures of ſin, which God hath ſet for a terror before vs: like the pillar of ſalt, or *Achans* ſepulcher to ſpeake to vs. Take heede by thoſe; when I haue warned you, as I warned them, I will puniſh you, as I puniſhed them. This is the Epitaph, as it were, which God ingraueth vpon *Nebuchadnezzars* Sepulcher:

Gal. 4. 13.
1. Sam. 16. 14.
Dan. 5. 6.
Heſt. 7. 10.
Luk. 16. 23.

Gen. 19. 20.
Joſh. 7. 29.

Be thou an example to Kings and Rulers, for all the children of pride, to beware how they ſet themſelues againſt him, who aduanced them.

Thus he which ſets vp, can pull downe. Did not I ſend thee dreames to warne thee? Did not I ſend thee a Prophet to warne thee? If either of them would haue ſerued, thou mighteſt haue ruled ſtill, and walked in thy galleries, & feaſted in thy Palace, and iudged vpon thy Throne, and dyed a King: but now thy Kingdome is departed from thee. Who would be like *Nebuchadnezzar*, now he is like a beaſt? If this Heathen was thus challenged for his warning, which had heard but one Prophet; we may tremble to thinke what we ſhall anſwere for our warnings, which haue been threatned as often as the Iſraelites, and yet prouoke the Lord while hee ſerueth vs, like thoſe which curſe the Sunne while it ſhineth vpon them.

Thus you haue ſeene the fall of pride. Euen now hee ſaid, *Is not this great Babel?* Now he may ſay, Is not this vnhappy Babel?

bel? euen now he said, *which I haue built by the might of my power*; and now he may say, which I haue built by the vanity of my pride: euen now he said, *for the honour of my Maiesty*; now he may say, for the ruine of my Kingdome. Yet after this he rose againe and came to himselfe, and receiued his Kingdome, and honoured him which punished him so. But the time will preuent me to speake of his restitution, therefore here I end.

THE RESTITVTION OF NEBVCHADNEZZAR.

Daniel 4 31, &c.

31 *And at the end of these dayes, I* Nebuchadnezzar *lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto me, and I gaue thankes vnto the most High, and I praised and honoured Him that liueth for euer, whose power is an euerlasting power, and his Kingdome is from generation to generation.*

32 *And all the inhabitants are reputed as nothing: and according to his will he worketh in the armie of heauen, and in the inhabitants of the earth, and none can stay his hand, or say vnto him, Why doest thou so?*

33 *At the same time I had my vnderstanding restored vnto me, and I returned to the honor of my Kingdome; My glory, and my beauty was restored vnto me, and my Counsellers, and my Princes sought vnto me, and I was established in my Kingdome, and my glory was augmented toward me.*

34 *Now therefore I* Nebuchadnezzar *praise and extoll and magnifie the King of heauen, whose workes are all truth, and his wayes iudgement, and those that walke in pride he is able to abase.*

NOw we are come to his restitution: first, *Nebuchadnezzar* was humbled, as God humbleth his enemies; now he is humbled as God humbleth his children; that although hee had more honour then hee had before, yet hee is not proud of it as hee was before, but cryeth with the Prophet *Dauid*, *Not vnto me, O Lord, not vnto mee, but vnto thy name giue the glory.* So he which said, not onely with heart, but almost with mouth Psal 115.1

Psal.14.1. mouth too, There is no God: now with heart and mouth honoreth none but God: his pride and his fall *Daniel* declared, but when he came to his restitution, he makes *Nebuchadnezzar* to speake himselfe, and giue thankes in his owne person, like a witnesse brought in to testifie the truth of this wonderfull story.

When the Prophet had shewed how this King vaunted, and how he was debased for it; presently after he had spoken it, he cals in as it were the King himselfe, to witnes his report, and declares how he was raised again, like a man, which hauing receiued grace fro a Prince or great person, is brought in before him to giue thanks for his fauour receiued, and then is dismissed.

In these verses two things shew themselues at the first view, that is, *Nebuchadnezzars* restitution, and his thankfulnes in his restitution. First he sheweth the time when he was restored, in these words, *At the end of these dayes*: the he sheweth the manner how he was restored, in these words, *I Nebuchadnezzar lift up my eyes to heauen, and mine vnderstanding was restored to me.* In his thankfulnes, first he extolleth Gods power, in setting him vp, and pulling him downe, and raising him againe: then he commendeth Gods iustice and truth, which deserues to bee praised for his iudgements, as much as for his mercy; as though he reioyced that God had made him like a beast, that he might dye like a man.

At the end of these dayes. As *Daniel* noted the time of his pride, when he walked in his Palace, to shew how pride growes out of buildings, and wealth, and apparell, and such roots: so hee noteth the time of his fall, while the words were in his mouth; to shew that he was punished for his pride and ignorance, that hee might know where to begin his conuersion, & abate his pride, and when he had taken away the cause, then God would take away the punishment: so likewise hee noteth the time of his restitution, *At the end of these dayes*, that is, after seuen yeeres were expired; to shew how long the sickneſſe of pride is in curing, and to shew how euery thing was fulfilled which was prophecied, euen to the poynt of time, for it was told him by *Daniel*, that he should be like a beast seuen yeeres; therefore *Nebuchadnezzar* is prompt as it were to confesse the truth, and say as the Prophet said, *At the end of these dayes*, that is, at the

end of seuen yeeres, *I Nebuchadnezzar* was restored to my kingdome, as *Daniel* told me. Yet another note is set vpon this beast: Lest we should thinke that God only regardeth the season, and thinkes seuen yeeres punishment enough for such a sin; he saith not barely, that his vnderstanding & honour was restored vnto him when seuen yeres were ended; but that they were restored vnto him when he began to lift vp his eies vnto heauē: to shew that this blessing came from aboue, and that he which had humbled him, had restored him againe; as if he should say to all that are cast downe with sicknes or pouerty, or infamy, or any trouble whatsoeuer, in body or mind; He which hath humbled you, will raise you, as he hath done me: but you must looke vp vnto heauen, and lift vp your hearts vnto him, and then your vnderstanding, and comfort, and wealth, and pleasure, and health, and liberty, and good name, and all, shall returne vnto you againe: like *Iobs* sheepe, and camels, and oxen, in greater number then he had before. As all the blessings of God returned to *Nebuchadnezzar* when he looked vp to heauen; so they shall come backe like a riuer vpon you, when your eyes can goe by these vanities, and looke vpon him which lookes vpon you: or else seuen and seuen yeeres shall passe ouer you, and you shall be neuer the better, but worse and worse; like *Saul* which was vexed more and more, till he had killed himselfe.

Therfore as the Iewes looked vp to the brazen Serpent, which was a figure of Christ, when they would be healed, Numb. 21. 8. so all that would recouer that which they haue lost, or obtaine that which they want, *Nebuchadnezzar* doth teach them here to lift vp their eyes to heauen, from whence (saith Christ) commeth euery blessing of man; *At the end of these dayes, I Nebuchadnezzar lift vp mine eyes, &c.* Like a man which is wakened out of a long trance, now he began to stirre and lift vp his eyes: when the heart is once lift vp, it will lift vp the eyes, and the hand, and voyce, and all to heauen: he which neuer looked vp to heauen, so long as his comfort was vpon the earth, now his mind is changed, his lookes and gestures, and speeches, and all, are changed with it. As though God would shew a visible difference betweene the spirituall and the carnall, euen in their lookes and gestures, as there is betwene a childe and an old

man. The spirituall mindes are heauenly, and looke vp, because their ioy is aboue: The carnall mindes are earthly, and looke downe like beasts, because their pleasure is below. As the Ser-
Gen. 3. 14. pent grouels vpon the ground: so doth the Serpents seede, and hath not so much as the countenance of grace.

Therefore by lifting vp his eyes to heauen, is signified that the time was come, which the Lord had set downe, that hee should be like a beast, vntill he had learned that lesson, *That the most high beareth rule ouer the Iomes of men.* Therefore *Nebuchadnezzar* sheweth that he had learned his lesson. For he looked not vp to heauen to behold the Sunne, the Moone, or the Starres, like an Astronomer: but thinking how he had set himselfe against heauen, from whence came all his honor; in a godly shame and holy anger toward himselfe, hee turnes his face from earth to heauen; to magnifie him, which had humbled him, that so contemned him, which aduanced him? Now hee talkes no more of his Palace, nor his Power, nor his Maiesty; though it be greater then it was: but he looked aboue his owne palace, to another palace, from whence that terrible voyce came downe vnto him, *Thy Kingdome is departed from thee.* Which expresseth his contrite heart, and wounded spirit, how many passions battelled within: as if he should chide himselfe, and say, Vnthankfull man, my power euer descended from aboue, and I euer looked vpon the earth; and mine honor came downe from heauen, and I neuer lift vp mine eyes before: But now, saith he, Go vp my voyce, and my hands, and my eyes: how long will ye pore vpon the earth, like a beast? so he lifted vp his eyes vnto heauen. After he had lifted vp his eyes, hee beginneth to pray, and praise, and giue thanks to God: which sheweth that he did not only lift vp his eyes, but his hart too. For, vnlesse we can say with *Dauid, I lift vp my heart*, Psal. 25. 1. it is in vaine to lift vp eyes, or hands, or voyce, as the hypocrites do; because he which is a Spirit, will be worshipped in spirit, Ioh. 4. Therefore *Mary* saith, *My heart doth magnifie the Lord*, Luk. 11. 46. As for the Infidels, and Idolaters, they haue no hearty seruice; but their religion is like an occupation, which is done with the body. For when wee reade of the sacrifice or prayers of the Idolaters and Infidels, we doe not finde, that they lift vp their hearts to their

Idols,

Idols, but their hands, or their eyes, or their voyce, as the Baalites rored to *Baal*, 1. King. 18. 28. & the Mariners cryed to their Sea-gods, Ionas 1. 5. and the Ephesians shouted to *Diana*, Act. 19. 28. but the lifting vp of the heart is the holy seruice, and alway appropriate vnto God, which saith, *My sonne, giue me thy heart*, Pro. 23. 26. Therefore now *Nebuchadnezzar* lifts vp his heart to God; shewing, that he had learned that lesson which God gaue him seuen yeeres to study, that *the most high beareth rule ouer the sonnes of men, &c.*

Now God thinkes the time long enough: and as hee reformed the ground after the Flood, with fruite, and herbes, and flowers againe: so he reformeth *Nebuchadnezzar* with vnderstanding, and beauty, and honour againe. As when he repented himselfe, and said, I will drowne the earth no more, Gen. 8. 21. so, I will chase *Nebuchadnezzar* no more; now hee knowes a king aboue him, he shall be a king againe: now he seeks my honor, I will giue him honor: now he magnifieth him which debased him, I will returne to exalt him. So the voice which thundred from heauen, *Thy kingdome is departed from thee*; sounds againe, *Thy kingdome is restored to thee.* For it was not told that he should be like a beast vntill he died; but *vntill hee knew that the most high beareth rule ouer the sons of men.* Therefore when he knew this, nothing could stay him from his kingdome, no more then they could stay him in it before. Thus the displeasure of God is but an *interim*, vntil we know som thing that we should know, and then *Nebuchadnezzar* shall bee King againe; then the sicke man shall be whole againe; then the bond-man shal be free again; then the poore man shall be rich againe. His mercies are called euerlasting, because they endure for euer, Psa. 36. 1, 2. But his anger is compared to the clouds, because it lasteth but a season. Whom he loueth, he loueth to the end: but whom hee scourgeth, he scourgeth to repent; as *Hezekias* was sicke vntill he wept; *Nebuchadnezzar* was banished but vntil he repented. Now the first cure of the Kings restitution was of his minde: *Mine vnderstanding* (saith *Nebuchadnezzar*) *was restored vnto me.* To shew what an inestimable gift our vnderstanding and reason is, whereby we differ from beasts, for which we cannot be thankfull enough; therefore he records it twice: as though

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his heart did flow with gladnes, and his tongue could not chuse but speake often of it, as a man thinketh and speaketh of that which he loueth. *Mine vnderstanding was restored vnto me, &c.* That which was first take away, was first restored again; which so soone as it was gone, he was counted a man no more, but a beast. As *Dauid* saith, *Like horse and mule which haue no vnderstanding*, Psa. 32. 9. counting them which are voyd of vnderstanding, no better then horse and mule. Therefore they which haue lost their vnderstanding at the Tauerns, as many here haue done sometimes; & they which vnderstand not yet what is the booke of God, are but horse and mule, though they beare the visors of men. After he had said, *Mine vnderstanding was restored to mee*, he annexeth, *Mine honour was restored to me*; so hee grew to a King againe. As he was wont to put on one robe after another, when he was a King: so when God would make him a King againe, first he puts vpon him ỹ robe of vnderstanding, as it were the foundatiō of a King, like the princely spirit which came vpō *Saul*, 1. Sa. 10. 9. And whē he had a princes hart, then God gaue him a Princes power, and proclaimed like a voyce from heauen, *Nebuchadnezzar king of Babel:* so gloriously he rose againe like the Sun, with a triumph of his restitution, and welcome of his subiects, like the shout which went before *Salomon*, 1. Kin. 1. 34. One would thinke when *Nebuchadnezzar* was a King, God would neuer haue made him like a beast; nor after haue made him a King again: for who would suffer a beast to rule ouer thē, seeing such stomackes are in men, that they will hardly endure any Rulers? Therefore it is strange, that these men would suffer one to rule ouer them, that had bin seuen yeeres like a beast: it is euen as if one had lien seuen yeres in the graue, & after come to challenge his house & goods frō them which haue it in possession; and count it their owne: I thinke such a one should haue so cold a suite, that vnles it were some few that loued him while he liued; he might go againe to his graue for a house to dwell in: so no body looketh now for *Nebuchadnezzar* to come out of the wilderness; he was the vnliklyest mā in the world to be King, after such a change: but see what God cā do, though al be against it; he which made a King like a beast, raised a King of a beast.

Mine vnderstanding (saith *Nebuchadnezzar*) *was restored to*

me,

me, and more then that, mine honor was augmented, more then it was when I was so proud of it. As God turned his heart, so hee turned the hearts of his Nobles and people, that they receiued him for their King againe, and sought vnto him, and reuerenced him, for all the disgrace which they had seen, which made them before to contemne him like a beast.

Here a wise man may studie and wonder like *Elisha* when his master was rapt to heauen. For as though a snuffe had beene taken from the ground, and set in the candlestick againe, and shined brighter then it did before: so *Nebuchadnezzar* was raised from the dust, and set in the throne, euen now no man cared for him, and now no man dare displease him; that which *Salomon* saith in Pro. 16.7. *When the waies of a man please the Lord, hee will make all his enemies at peace with him*: so when *Nebuchadnezzar* pleased the Lord, God gaue him grace with men, & his glory was augmented. *My glory was increased, &c.* that is, he receiued not only his kingdom, and power, and honor againe, but hee receiued vsury of it. For this seuen yeeres banishment, they had been put out seuen yeeres to the banke, for him to receiue more when he came againe; so when he sought his own honor, honor departed from him, his palace could not hold it, his treasures could not redeeme it, his Gard could not stay it, but pride chased it away whilest he followed after it. But when he sought Gods honor, and cared not for his owne, honor was increased, according to that, *I will honor them that honor me.* 1. Sam. 2.30.

What would *Nebuchadnezzar* say to our *Nebuchadnezzars* (if he were liuing) which thinke it against their honor to seeke Christs honour, and that if his kingdome went vp, their kingdome should goe downe, like *Herod*, which thought he could not be King if Christ should raigne; and the Pharises, which thought they should be despised if Christ were regarded?

If *Nebuchadnezzars* honour came vnto him for the honour which he gaue to God: how long will their honor last, which eate and drinke, glue and take, set vp and pull downe, and doe all that they doe, to honour themselues? as *Nebuchadnezzar* built Babel vntill that voyce came thundring from heauen, *Thy kingdome is departed from thee*, thy office is departed from thee, thy life is departed from thee. Some haue exalted them-

selues, like *Nebuchadnezzar*, and are not saine yet: some mounted vp, haue saine lower and lower like *Balaam*, but they are not yet as the ground: they haue tuled like beasts, longer then *Nebuchadnezzar*, and yet looke not vp to heauen, that they may be changed. Thus *Nebuchadnezzar* is welcome to his throne againe.

Now he hath receiued grace, let vs examine his thankfulnesse. If you marke how euery thing comes in his order, you shall see a maruelous consequence obserued, both in his Fall and Restitution. When he looked vpon his Palace, then he waxed proud; when he waxed proud, then God threatned him; when he was threatned, then God banished him; when hee was banished, then hee lift vp his eyes to heauen; when he lift vp his eyes to heauen, his vnderstanding came vnto him; when his vnderstanding came vnto him, then he gaue thanks to God: shewing vs the vse of our vnderstanding, why God hath giuen reason vnto men, *viz.* to serue him and praise him vpon earth. As *Nebuchadnezzar* worshipped God so soone as he came to vnderstanding: so as soone as we come to yeeres of discretion, and begin to vnderstand, we should begin a new life, and serue him whom all creatures doe serue with vs: or else our vnderstanding is vaine, and we are beasts still: for by this, *Nebuchadnezzar* shewes that hee had vnderstanding, and was like a man; because he gaue praise to God, and was mooued in heart to worship him which made him, according to that definition that *Dauid* maketh of vnderstanding, Psal. 111. ver. 10. *They which obserue them, haue a good vnderstanding.* They which obserue the Commandements, haue a good vnderstanding; not they which speak of the Commandements, nor they which write of the Commandements, nor they which preach of the Commandements, but they which keepe the Commandements, haue a good vnderstanding. The rest haue a false vnderstanding, a vaine vnderstanding, an vnderstanding like that of the Scribes and Pharises, which was enough to condemne them, but not to saue them.

True vnderstanding.

Know & doe.

By this euery man should trie his wisedome: for so soone as vnderstanding commeth to him, as it came to *Nebuchadnezzar*, it will extort prayer and obedience from him, whether hee will or no: therefore our *Nebuchadnezzars* are beasts still,

ſtill, for this is no part of their vnderſtanding.

But he which can go beyond all, in ſhifts and policie, is counced the wiſeſt man in Court & City. Oh, if *Machiavell* had liued in our countrey, what a Monarch ſhould hee be? What honour and wealth, and power, and credit, might he haue riſen vnto in ſhort time, whether he had beene a Lawyer, or a Courtier, or a Prelate? Me thinke I ſee how many fingers would point at him in the ſtreets, as they doe at his apes, and ſay, There goeth a deepe fellow, he hath more wit in his little finger then the reſt in their whole body. You talke of ſectaries how faſt they grow, and how faſt they breed; I warrant you where any ſectary hath one ſon, *Machiavel* hath a ſcore; and thoſe not the brats, but the fatlings of the land; which if they had but a dram of religion for an ounce of their policy, they might goe like Saints among men. But we ſpeake to the belly that hath no eares.

Now let vs ſee the parts of this kings confeſſion, ẏ we may ſee how his thankfulnes did anſwer to his ſinne. Before he had robbed God of his honor: now, as though he came to make reſtitution, he brings praiſe, and thanks, and glory in his mouth. Firſt, he aduanceth Gods power, & ſaith, that *his kingdome is an euerlaſting kingdome*: in which words he confeſſeth that God was aboue him, becauſe that his kingdome was not an euerlaſting kingdome, but a momentany kingdome, like a ſparke which riſeth from the fire, and falleth into the fire againe. Therefore hee ſheweth what a foole hee was to vaunt of his kingdome, as though it were like Gods Kingdome, which laſteth for euer.

Secondly, he magnifieth the power of God and ſaith, that *God doth what he liſteth both in heauen & in earth*, and nothing can hinder him, or ſay vnto him, *What doſt thou?* Vnder which words hee confeſſeth againe, that God was aboue him, becauſe he could not raign as he liſted: for whē he thought to liue at his pleaſure, he was thruſt out at doores, and God ſaid not to him, What doſt thou? but *Thy kingdome ſhall depart from thee*: therefore he ſheweth what a foole he was to vaunt of his power, as though it had bin like Gods power, which cannot be checked.

Thirdly, hee commendeth the iuſtice of God, and ſaith, that his workes were all truth, and his waies were all iudgement. Vnder which words, he confeſſeth againe, that God was aboue

him: for his waies were all errors, and his workes were all sins, as the end proued. Therefore he shewes what a foole he was, to vaunt of his workes, although they had been like Gods workes, which cannot be blamed: therefore he concludes, *I Nebuchadnezzar praise, and extoll, and magnifie the King of heauen.* When he lighted vpon the right string, marke how he harpes vpon it, and doubles and trebles it, like a bond which is ratified with many words of like sense; so he ratifieth his bond to God with many words of like meaning, *I will praise, and extoll, and magnifie the King of heauen*; as if he would praise him, and more then praise him. They which loue with the heart, and repent from the bottome, praise and praise, pray and pray, giue and giue, serue and serue; that is, when they haue serued him, they are ready to serue him againe.

Here is a glasse for all the children of pride. First, looke vpon *Nebuchadnezzar*, you that are great men like *Nebuchadnezzar*. For thus will God make his example of great men, because they should be examples to others. Many wicked men died in Iurie, and scarce a man was by to see their end: but *Herod* was stricken before the people, that all might see, because hee was a wicked king. There were many in Babel as proud as *Nebuchadnezzar*, but none but *Nebuchadnezzar* was made like a beast, because he was a proud King: so God doth stomacke sinne in those that beare his owne person. As Princes vse to picke those that are principall and chiefe in rebellion, to make them examples of terror to others, which were ring-leaders in the treason: so God doth bend his shot against the Captaines of his enemies, like the King of Aram, which charged his souldiers, that they should fight with none but against *Achab* the King, as it is written in 2. Chron. 18. 30. For as *Salomon* saith in Prou. 19. 25. *Strike the scorner, and the rest will beware*: so iustice shewed vpon a Ruler of great personage, doth terrifie many. If wee could see but one of our *Nebuchadnezzars* so degraded, it would make all the rest better in their office, and thinke when they sit in their maiesties, as Queene *Hester* did, that their power is giuen them for the Church, and not against the Church. *Paul* being before *Festus* and *Agrippa*, wished not vnto the King *Agrippa*, more wealth, or more honour, or more riches, but more Religion,

gion, which is the greatest warre of Princes and Magistrates. They sit in Gods Chaire, and are called Gods: but are not like God, but like Mammon, in scepter, their hearts and their crownes: perfect picture of *Dauid*, or a *Salomon*, or *Iosias*, that is some few remember whose person they beare: the rest are like *Saul*, and *Herod*, and *Nebuchadnezzar*, which know not from whom their kingdomes come. *Nebuchadnezzar* built for his honour, and they build for their honour. *Nebuchadnezzar* gathered for his wealth, and they gather for their wealth. *Nebuchadnezzar* fought after his pleasure, and they seeke after their pleasure: *Nebuchadnezzar* vaunted of his power, and they vaunt of their power: what did *Nebuchadnezzar* which they do not, but repent, which they do not? I cannot wish them hearts to do them good, like *Nebuchadnezzar*, because it is a question whether they are worse then beasts already: but if we could drive them out of their palaces, to liue like beasts in the Wildernes, it were a good riddance, for there they should do lesse harme: where now their proud hornes do gore others, and their hoofe is ready to strike euery one that is neere them, which maketh many fly into the Wildernesse, from their house, and Church, and calling, lest they should fall into their clutches. The Lord which restored *Nebuchadnezzar* from the likenes of a beast, restore them to the likenes of men, or else frighten them like *Nebuchadnezzar*, to runne from their seates, that better may haue their places.

Thus you see, *Nebuchadnezzar* was made like a beast that he might liue like a man: for hee could neuer learne from whence his kingdome came, vntill he had been oppressed seuen yeeres vnder the Crosse, and when he perceiued who tooke his kingdome from him, then he perceiued also who gaue his kingdome to him, and learned his thankfulnes in the Wildernes, when all the blessings were gone which he should haue bin thankful for. He thought that God was no body, vntill hee became like no body himselfe, and then he saw God had no power but of him, no honor but from him. His first honor came from God as well as his last: but then he was like a beast which knew not his owner, like a babe which knowes not his father, like an Image which knowes not his maker, but now he learneth from whom Kings

raigne,

rangue, and hath learned to say, thy kingdome, as well as my kingdom, and is like to the Elders in the Reuelation, which cast downe their crownes before the Lambe.

Such a schoolemaster is affliction, to teach that which Prophets and Angels cannot teach. For the Prophet and his dreame had told him as much before, yet he could neuer say, The Lord hath giuen, before he did see how the Lord had taken. They say a friend is neuer knowne before hee bee lost: so when God fed, then *Nebuchadnezzar* followed; but when God called, then *Nebuchadnezzar* contemned: when he hath all things, he is vnthankefull, and when he hath nothing, he beginneth to be thankefull.

So we must learne Gods loue out of his wrath, and spell his goodnesse out of his iustice: therfore we preach iudgement vnto you, to make you flie vnto mercy; we denounce the law against you, to make you loue the Gospell; we shew you hell, to make you seeke heauen. Because wee are like *Pharaoh* his Sorcerers, though wee receiue neuer so much, yet we neuer say, the finger of God hath done this: but when he begins to plague vs, then we crie, the finger of God hath done this: therefore if we will not be mated, it is good to bee compelled. To conclude, he which made *Nebuchadnezzar* a King when he was like a beast, is hee which makes them rich which were poore, and he which makes them free which were bounden, and he which makes them beloued which were hated, and he which makes them wise which were rude, and he which makes them whole which were sicke: they must stay a time, seuen daies, or seuen weekes, or seuen moneths, or seuen yeeres, as *Nebuchadnezzar* did, so that they are ready for it, it will come suddenly, as the Angel came to refresh Christ so soone as he was hungrie: yet a little while, a little longer, comfort is on foote, and that goodnesse which is comming, will come, as the Sun which was rising is noted. For, as *Nebuchadnezzar* said, mine honour and brightnesse returned vnto me, so I am sure many a one may say, my eie-sight is restored to mee, my liberty was restored to mee, my health was restored to mee, my good name was restored to mee, in a little time. Then *Nebuchadnezzar* said, honour and praise, and extoll, and magnifie the King of heauen, whose

whose workes are all truth, and his iudgements iustice, and those that walke in pride, he is able to abase. This is the conclusion of all Gods benefits, they which doe not praise and extoll the King of heauen, are worse then *Nebuchadnezzar*.

Therefore let all which saie in their hearts like *Nebuchadnezzar*, Is not this the house which I haue built? is not this the land which I haue purchased? is not this the money which I haue gathered? are not these the children which I haue begotten? say now with *Nebuchadnezzar*, for all praise and extoll, and magnifie the King of heauen, which can take all againe, as he did from *Nebuchadnezzar*.

Thus you haue seene pride and humilitie, the one pulling *Nebuchadnezzar* out of his throne, the other lifting him vnto his throne: whereby they which stand, may take heed lest they fall, and they which are falne, may learne to rise againe.

FINIS.

A DISSWASION FROM PRIDE, AND AN EXHORtation to Humilitie.

1. Pet. 5.

God resisteth the proud, and giueth grace to the humble.

SAint *Peter*, teaching euery man his duty, how one should behaue himselfe to another, exhorteth all men to be humble, and abstaine from pride: as though humilitie were the bond of all duties, like a liſt which holdeth men in a compasse: and pride were the make-bate ouer al the world: to which *Salomon* giueth witnesse, Pro. 13. 10, saying, *Only by pride man maketh contention:* because pride maketh euery one thinke better of himselfe then of others, whereby he scorneth to giue place to the other: & therefore when neither party will yeeld as *Abraham* did to *Lot*, how should there be any peace? Thus pride doth breake the peace, and humility doth set it againe: therefore to call men from pride to humility, as it were from the concubine to the right wife, the Apostle

Genes. 13. 2.

ragne, and hath learned to say, thy kingdome, as well as my kingdom, and is like to the Elders in the Reuelation, which cast downe their crownes before the Lambe.

Such a rhoode maker is affliction, to teach that which Prophets and Angels cannot teach. For the Prophet and his dreame had told him as much before, yet he could neuer say, The Lord hath giuen, before he did see how the Lord had taken. They say a friend is neuer knowne before hee be lost: so when God fled, then *Nebuchadnezzar* followed: but when God called, then *Nebuchadnezzar* contemned. When he hath all things, he is vnthankefull, and when he hath nothing, he beginneth to be thankefull.

So we must learne Gods loue out of his wrath, and spell his goodnesse out of his iustice: therfore we preach iudgement vnto you, to make you flie vnto mercy; we denounce the law against you, to make you loue the Gospell; we shew you hell, to make you seeke heauen. Because wee are like *Pharaoh* his Sorcerers, though wee receiue neuer so much, yet we neuer say, the finger of God hath done this: but when he begins to plague vs, then we crie, the finger of God hath done this. Therefore if we will not be mulcted, it is good to bee compelled. To conclude, he which made *Nebuchadnezzar* a King when he was like a beast, is hee which makes them rich which were poore, and he which makes them free which were bounden, and he which makes them beloued which were hated, and he which makes them wise which were rude, and he which makes them whole which were sicke: they must stay a time, seuen dayes, or seuen weekes, or seuen moneths, or seuen yeares, as *Nebuchadnezzar* did, so that they are ready for it, it will come suddenly, as the Angel came to refresh Christ so soone as he was hungrie. Yet a little while, a little longer, comfort is on foote, and that goodnesse which is comming, will come, as the Sun which was rising in the East, as *Nebuchadnezzar* had mine honour restored to me, so I am sure in my heart to say, my eyesight was restored to me, my liberty was restored to me, my health was restored to mee, my good name was restored to me, in like sort shew them *Nebuchadnezzars* honour was. And vnto them *Therefore I Nebuchadnezzar praise, and extoll, and magnifie the King of heaven,*

whose

whose workes are all truth, and his wayes iudgement, and those that walke in pride, he is able to abase. This is the conclusion of all Gods benefits, they which do not praise and extoll the King of heauen, are worse then *Nebuchadnezzar*.

Therefore let all which said in their hearts like *Nebuchadnezzar*, Is not this the house which I haue built? is not this the land which I haue purchased? is not this the money which I haue gathered? are not these children which I haue begotten? say now with *Nebuchadnezzar*, for all I praise and extoll, and magnifie the King of heauen, which can take all againe as he did from *Nebuchadnezzar*.

Thus you haue seene pride and humilitie, the one pulling *Nebuchadnezzar* out of his throne, the other lifting him vnto his throne: whereby they which stand, may take heede lest they fall, and they which are falne, may learne to rise againe.

FINIS.

A DISSVASION FROM PRIDE, AND AN EXHORtation to Humilitie.

1. Pet. 5.

God resisteth the proud, and giueth grace to the humble.

SAint *Peter*, teaching euery man his duty, how one should behaue himselfe to another, exhorteth all men to be humble, and abstaine from pride: as though humilitie were the bond of all duties, like a list which holdeth men in a compasse: and pride were the make-bate ouer al the world: to which *Salomon* giueth witnesse, Pro. 13. 10. saying, *Only by pride man maketh contention:* because pride maketh euery one thinke better of himselfe then of others, whereby he scorneth to giue place to the other: & therefore when neither party will yeeld as *Abraham* did to *Lot*, how should there be any peace? Thus pride doth breake the peace, and humility doth set it againe: therefore to call men from pride to humility, as it were from the concubine to the right wife, the

Gen. 13. 2.

Apostle

Apostle sheweth how God is offended with pride, and what mind he beareth to humilitie: *God resisteth the proude, and giueth grace to the humble*: as he that is willing to serue in their cares and say, Take heed how you commit any fault or giue occasion of displeasure, for there is no choice friend the King commeth her his enemie, and all that calle her purer she hath become suspected euer since the Angels rebelled in Heauen, and *Adam* sought to be equall with God: therefore his Maiestie hath such a gaine her, as *Salomon* had to *Abiathar*, and would not haue her fauourites come to his Court, vnlesse they hold downe their Mace, stoope when they enter. But if you can get in with Humilitie, and weare the colours of lowlinesse, then you may goe boldly, and stand in the Kings sight, and step to his chamber of presence, and put vp your petitions, and come to honour. For humilitie is very gracious with him, and so neere of his counsell, that as *Dauid* and *Salomon* say, he committeth all his secrets to her. This is *Peters* meaning, that the humble shall find grace with God and men: as we reade of *Dauid* and *Iohn Baptist*, according to that in Psalm. 34. vers. 4. *All things that he doth, shall prosper*: but the proud shall be troubled and crossed, and when they would doe best, they shall doe worst, when they would grace themselues, they shall shame themselues: and God will be to them like the spirit of *Saul*, which tormented him where-soeuer he went. This sentence is repeated againe, Iam. 4. 6. The like sentence to this is in Prou. 3. 34. where the wise man saith, *With the scornefull he scorneth: but he giueth grace to the humble*. The like sentence is againe in Prou. 16. 18. where he saith, *Pride goeth before destruction*. And in Prou. 15. 33. *Before honour goeth humilitie*. The like sentence is againe in Prou. 29. 23. where he saith, *The pride of a man shall bring him low: but the humble in spirit shall enioy glory*.

The like sentence is againe in Luke 1. 46. where the Virgin singes, *He hath put downe the mighty from their seat, and hath exalted the humble and meeke*, that as it were by two or three witnesses pride might be condemned, and humilitie acquised. One is to God like *Iacob*, of whom he saith, *Iacob haue I loued*: the other is to God like *Esau*, of whom he saith, *Esau haue I hated*. *Isaac* loued *Esau*, because he loued venison: but *Rebecca* loued

Iacob

Genes. 3.

1. *King.* 2. 35.

Prou. 3. 32.
Psal. 35.

Rom. 4. 13.
Mal. 1. 3.
Gen. 5. 8.

Iacob, because hee was loued of God. So the proud are in the Kings Court, because they seeke honour; but the humble are in Gods courts, because they contemne honor. As he saith in Pro. 3.34. *Whether froward, hee will shew himselfe froward:* So hee threatneth here, that with the proud hee will shew himselfe proud; that is, if they challenge, he will defend: if they wil prouoke him, he will resist them: if they will climbe higher then their compasse, he will pull them lower then their will.

Peter speakes of the proud, as if they did challenge God like champions, & prouoke him like rebels; so that, vnlesse he did resist them, they would goe about to depriue him of his rule, as *Corah, Dathan,* and *Abiram* vndermined *Moses.* For so the proud man saith, I wil be like the highest, and if he could, aboue the highest too. This is the creature that was taken out of the dust, & so soone as he was made, he opposeth himselfe against that Maiesty, which the Angels adore, the thrones worship, the diuels feare, and the heauens obey. How many sinnes are in this sinfull world? and yet as *Salomon* saith of the good wife, Pro. 31.29. *Many daughters haue done vertuously, but thou surmountest them all:* So I may say of pride, Many sinnes haue done wickedly, but thou surmountest them all: for, the wrathful man, the prodigall man, the lasciuious man, the surfetting man, the slothfull man, is rather an enemy to himselfe then to God; the enuious man, the couetous man, the deceitfull man, the vngratefull man, is rather an enemy to men then to God: but the proud man sets himselfe against God, because hee doth against his lawes; he maketh himself equall with God, because he doth all without God, and craues no helpe of him: he exalteth himselfe aboue God, because he will haue his owne will, though it be cõtrary to Gods will. As the humble man saith, *Not vnto vs, Lord, not vnto vs, but vnto thy Name giue the glory,* Psal. 115.1: so the proud man saith, Not vnto him, not vnto him, but vnto vs giue the glory: like vnto *Herod,* which tooke the name of God, and was honoured of all but the wormes, and they shewed that he was not a God but a man, Act. 12.21. Therefore the proud men may be called Gods enemies, because as the couetous pull riches from men, so the proud pull honour from God. Beside, the proud man hath no cause to bee proud, as other sinners haue,

Num. 16.2. *Esa.* 14. *Gen.* 2.7.

haue; the couetous for riches, the ambitious for honor, the voluptuous for pleasure, the enuious for wrong, the slothfull for ease: but the proud man hath no cause to be proud, but pride it selfe, which saith like *Pharaoh, I will not obey*, Exodus 5. 2. Therefore God is specially said to resist the proud; because the proud resist him. Here is heauen against earth, the Creator against the creature, the Father against the son, the Lord against the seruant, the Prince against the subiect: who is like to winne the field? *If the Lord iustifie* (saith *Paul*) *who shall condemne?* so, if the Lord resist, who shall defend? If his Law come with thunder and lightning and tempest, with what terrour will he come himselfe? it was but a brag, when the King of Iudah proclaimed warre against the King of Aram, and said, *No man shall deliuer them out of my hands*: but it is true when God saith, No man shal deliuer them out of my hands. Therefore the Author to the Hebrewes saith, *It is a fearefull thing to fall into the hands of God*: for he euer ouercommeth. Therefore when the Egyptians perceiued that God fought against them, they cryed, *We will flie, we will flie, for God fighteth against vs*, Exod. 14. 25. So the proud may cry, I will flie, I will flie, for God fighteth against vs. When the King of Iudah proclaimed warre against the King of Israel, the King of Israel returned answere, that the thistle rebelled against the Cedar, 2 King. 14. 9. & yet here was but king against king; a man against a man: how much rather may the King of heauen answere this proud earth. The thistle rebelleth against the Cedar? The Giant durst challenge but one of the host of Israel; but the Lord challengeth all the host of pride. Euen as he giueth grace to all that are humble: so he resisteth all that are proud. It had bin too beauie for them, if he had said, the Lord doth not care for them: for Gods care preserueth vs; and our owne care doth but trouble vs: but to say that the Lord doth resist them, is as if *Michael* should denounce warre with the Dragon, till he hath cast him into a pit; this is a martiall word, and comes with armes and weapons vpon them. If a man should see a Lion come vpon him, would he not start? If hee should see a Giant come against him, would he not feare? But now the Lord of hosts, the Lion of Iuda, which destroyed the Giants, is vp in armes to resist the proud; and the proud feare not so much as

2. *King.* 1. 9.

Heb. 10.

1. *Sam.* 17. 2.

Reuel. 12. 7.

the

the humble. *God resisteth the proud, & giueth grace to the humble:* 1. Pet. 5. 5.
but the world resisteth the humble, and giueth grace to the
proud, as *Dauid* notes. Men will praise thee, not when thou re- Psal. 49. 18.
formest thy selfe to God, but when thou doest forme thy selfe
to thy lusts: that is, they which will be strouters, shall not want
flatterers, which will praise euery thing that they doe, and eue-
ry thing that they speake, and euery thing that they weare, and
say, It becomes them well to weare long haire; that it becomes
them well to weare bellied doublets; that it becomes them well
to iet in their going; that it becomes them well to sweare in
their talking. Now, when they heare men sooth them in their
follies, then thinke they, We haue nothing else to commend vs;
if men will praise vs for our vanities, we will haue friends enow:
so the humour swelleth, and thinks with it selfe, If they wil look
vpon me when I doe set but a stout face vpon it, how would
they behold me if I were in apparell? If they doe so admire me
in silkes, how would they cap me, and courtie me, and worship
me if I were in veluets? If I be so braue in plaine velues, what if
my velues were pinckt, or cut, or printed? So they study for fa-
shions, as I alwayes doe for delayes, and count that part naked
which is not as gawdy as the rest; till all their body be couered
ouer with pride, as their minde with folly. Therefore *Dauid* Psal. 37. 6.
saith, that pride is as a chaine vnto them: that is, it goeth round
about them like a chaine, and makes them thinke that all men
loue them, and praise them, and admire them, & worship them
for their brauery. Therefore as *Saul* said to *Samuel, Honour mee
before this people:* so the proud man saith to his chaine, and his
ruffes, & his pincks, and his cuts, Honor me before this people.
All that he speaketh, or doth, or weareth, is like *Nebuchadnez-* Dan. 4.
zars Palace, which he built for his honour. This is their worke;
so soone as they rise, to put a Pedlers shop vpon their backes,
and colour their faces, and pricke their ruffes, and frizle their
haire; and then their dayes work is done: as though their office
were to paint a faire Image euery morning, and at night to blot
it out againe. From that day that pride is borne in the heart
of a man, as the false prophets were schooled to speake as the 2. King. 21. 8.
King would haue them: so their eyes, and feet, and tongues are
bound to speake, and looke, and walke, as the proud heart doth
prompt

prompt them. If God were in loue with fashions, he were neuer better serued then in this age: for our world is like a Pageant, where euery mans apparell is better then himselfe. Once Christ
Math. 11. 6. said, that soft clothing is in Kings Courts: but now it is crept into euery house: then the rich Glutton ietted in Purple euery
Luk. 16. day; but now the poore vnthrift ietteth as braue as the Glutton, with so many circumstances about him, that if ye could see how pride would walke her selfe, if shee did weare apparell, shee would euen goe like many in the streets: for she could not goe brauer, nor looke stouter, nor mince finer, nor set on moe laces, nor make larger cuts, nor carry more trappings about her, then our ruffians and wantons doe at this day. How farre are these
Gen. 3. 21. fashions altered from those leather coates which God made in Paradise? If their bodies did change formes so often as their apparell changeth fashions, they should haue more shapes then
2. King. 14. 2. they haue fingers & toes. As *Ieroboams* wife disguised her selfe, that the Prophet might not know her; so wee may thinke that they disguize themselues, that God might not know them: nay, they disguize their bodies so, till they know not themselues; for the seruant goeth like his master, the handmaid like her mistris, the subiect like the Prince, as though he had forgotten his calling, and mistooke himselfe, like a man in the darke, which puts on another mans coate for his owne, that is too wide, or too side for his body: so their attires are so vnfit for their bodies, so vnmeete for their calling, so contrary to nature, that I cannot
Genes. 6. call them fitter, then the monsters of apparell. For the Giants were not so monstrous in nature, as their attires are in fashion; that if they could see their apparell but with the glance of a spirituall eye, how monstrous it makes them (like Apes and Puppets, and Vices) they would fling away their attire, as *Dauid*
1. Sam. 17. 39. flung away *Sauls* armour; and bee as much ashamed of their
Genes. 3. 9. clothes, as *Adam* was of his nakednesse.

Pride hath been the deuiser of all these vanities, which now neither shame, nor lawes, nor preaching can take away: Therefore had we not need to shew you, how God resisteth this vice, that careth not for any else? Who can tel how this weed groweth? seeing we haue nothing to be proud of, but more cause to be ashamed of our selues, and fly from the face of God & man

too,

too, then *Adam* our father had? we were earth, we are fleſh, and we ſhall be wormes meate: what cauſe hath earth, or fleſh, or wormes meate to be proud? We are borne in ſin, we liue in miſery, we ſhall die in corruption; what cauſe hath ſin, or miſery, or corruption to puffe vs, but to humble vs? There is nothing good which we are proud of: but a wiſe man is aſhamed of the ſame things whereof we boaſt. It is a wonder to ſee, how a gay coate, or a gold ring, or a wrought handkerchiefe can braue a mans minde, that he thinks better of himſelfe that day when he weareth them, then any day elſe; and ſpeakes, and walkes, and lookes after another faſhion then he did before. *Gen.3.13.*

If you could ſay as the Diſciples ſaid, Luk. 10. 17. *Lord, the diuels are ſubiect vnto vs: Yet* (ſaith the Lord) *glory not in this.* How many things doe we glory in, which we ſhould not, if we may not glory in the gift of miracles? euen as a couetous man is greedy of an halfepenny, & an enuious mã is angry for a word, ſo the proud man is proud of a feather. Therfore, ſhall not God reſiſt them which glory in all things but himſelfe, and ſhould glory in nothing but him? as he did emulate that lofty Babel, ſo he doth reſiſt theſe loftie mindes. But for pride, the Angels which are in hell ſhould be in heauen: but for pride, we which are in earth ſhould be in Paradiſe: but for pride, *Nebuchadnezzar* which is in the forreſt ſhould be in his palace: but for pride, *Pharaoh*, which lies with the fiſhes, ſhould be with his Nobles: no ſin hath pulled ſo many downe, as this which promiſed to ſet them vp. Of all the children of pride, the Pope is the father, which ſitteth in the temple of God, and is worſhipped as God: The Lords Miniſters are called *ſeruants*, and his miniſters are called *Lords*. But for pride, the Phariſes would haue receiued Chriſt as gently as his diſciples: but for pride, *Herod* would haue worſhipped Chriſt as humbly as the ſhepheards: but for pride, our men would goe like *Abraham*, and our women like *Sara*, as they would be called their children: but for pride, Noblemen would come to Church, as well as the people: but for pride, Gentles would abide reproofe, as wel as ſeruants: but for pride, thou wouldeſt forgiue thy brother, and thy brother would forgiue thee, and the Lawyer ſhould haue no worke. But when thou thinkeſt of theſe things, pride comes in, and ſaith, Wilt *Gen.11.* *Iude 1.* *Gen.3.* *Dan.4.* *Exod.14.* *2.Theſ.2.4.* Note. *Math.4.2.* *1.Pet.1.9.*

thou goe like a haggler? wilt thou follow Sermons? wilt thou take the checke? wilt thou put vp wrong? what will men say? that thou art a mome, and a coward, and a foole, and no man will reuerence thee, but euery man will contemne and abuse thee. Thus men are faine to put on the liuery of pride, as they put on the liueries of Noblemen, to shroud and defend them from the contempt of the world. Who hath not felt these counsailes in his heart, which would not beleeue that any pride was
1. King. 1. 5. in him? Yet as *Absalom* was a worse son then *Adoniah*, because *Adoniah* rebelled against his brother, but *Absalom* rebelled against his father: so pride hath worse children then vanity of apparell. Tyranny in Princes, ambition in Nobles, rebellion in subiects, disobedience in children, stubbornesse in seruants: name pride, and thou hast named their mother: therefore shall not God resist pride? which hath sowed so many tares in his ground, that scarce a man can say like *Dauid*, *I am not high minded*, Psal. 131. 1. Giue me the mindes of all men humbled, and there is nothing left to raise strife in the world. But as *Iames*
Iam. 4. 5. saith, *The heart of man lusteth after enuie*: so the heart of man lusteth after pride: though he haue many heart-breakes and pull-downes, and many times no countenance to shew it; yet if a little sparke be put to the tow, you shall see how soone this flax will flame: therefore *Salomon* saith, Eccl. 3. 10. that all the troubles that God layeth vpon a man, hath this purpose, *to humble him*; as though al troubles were little enough to humble pride; and that but for pride, there were no need almost of our troubles. For the auoiding of this vice, God suffereth men to fall into other vices which men abhor & punish, as theft, & fornication, and drunkennesse, to make them ashamed by these vices, which were not ashamed of pride: this is an argument, that of all sins, pride is the worst, because God suffereth other sins to come and shame vs, lest we should be proud. Againe, pride hath this property and sleight, that it mixeth it selfe with our good workes, & followes vertue: as from the ashes of a Phœnix ariseth another Phœnix, so of the ashes of our good workes, ariseth pride. When the diuell cannot stay vs from a good worke, then he laboureth by all meanes to make vs proud of it, and so he staineth our worke & stealeth our reward. For though a man doe neuer

so

ſo much good, yet if he bee proud of it, hee loſeth his reward, as the Phariſes did: therefore the beſt and the wiſeſt, & the holieſt men had need to watch this vice: for if they take not great heed, it will make them proud of their wiſedome, and of their zeale, and of their goodnes. *Paul* was almoſt puffed vp with reuelati- 2. *Cor.* 12.
ons: *Aaron* and *Miriam* began to rebell, becauſe they thought *Num.* 19.
themſelues as good as *Moſes*; and all the fathers of any hereſie began their hereſie at this, a magnificat opinion of themſelues, and an ouerweening of their owne gifts. So pride ſetteth vpon the beſt, euen as the tempter ſet vpon Chriſt. Againe, a man had *Matth.* 4.
need to take heede of pride, for ſhe will not keepe counſell: but if he be proud, ſhe will tell that he is proud; and therefore is called an impudent ſin, becau e ſhe deſcribeth her ſelfe in the eye, in the ſpeech, in the geſture, in the looke, in the gate, like the drunkard, ſo that a man cannot be proud, and ſeeme humble.

Thus God hath tied a iuſt puniſhment to this vice, that hee which entertaineth the vice that he loueth, ſhould not auoide the name which he abhorreth, but he ſhall be eſteemed proud, and called proud of all that know him; and many that know him not, ſhall point at him with their fingers in the ſtreets, and ſay, There goes a proud fellow: which they pronounce of no vice elſe, but the drunkard, becauſe theſe two bewray themſelues. Thus you ſee how the proud reſiſt God: now you ſhall ſee how God reſiſteth the proud: they are ſo heady, that almoſt none dare reſiſt them but God: *I will reſiſt them*, ſaith God. Therefore when he heard the proud man ſay, in the 14. of *Eſaiah*, *I will aſcend vp into heauen*, he anſwered himſelfe; *Thou ſhalt be brought downe to the graue*. This is he which reſiſteth ỹ proud. When *Hamans* wife heard her husband ſay, that *Mordecai* was *Heſt.* 6. 13.
againſt him, becauſe he was an Iſraelite, ſhe ſaid ỹ her husband ſhould take the foile, and *Mordecai* ſhould preuaile. What if ſhee had heard her husband ſay, that the Lord of *Mordecai* was againſt him? If the ſeruant be ſo terrible, who dare encounter with his Maſter? God hated *Eſau*, and how did *Eſau* proſper? though he was the elder broth r, yet he miſſed the birth-right; *Rom* 9.
and though his father loued him, yet hee could not bleſſe him: *Gen.* 24. 28.
becauſe God hated him. God was wroth with the Angels, and droue them out of heauen; God was wroth with *Adam*, and *Iude.* 1.

Gen.3. thrust him out of paradise; God was wroth with *Nebuchadnezzar*,
Dan.4. and turned him out of his palace; God was wroth with
Gen.4.12. *Cain*, and though he were the first man that was borne of a woman, yet God made him a vagabond vpon his owne land; God
1.Sam.31.4. was wroth with *Saul*, & though he was the first King that euer
Genes.6. was anointed, yet God made his owne hand his executioner; God was wroth with the old world, and though the earth was naked when they were drowned, yet he regarded nothing, but destroyed a world of men together. This is hee which resisted the proud: what shall we doe if the world be against vs, and the flesh against vs, and the diuell against vs, and God against vs too, which should defend vs? In heauen, in earth, and in the sea he finds vs out. And as the displeasure of a King draweth many enemies with it, so the displeasure of God setteth all his creatures against vs: therefore hee is called the Lord of Hosts, as though he came with an army against vs. When he fought with
Esay.8.14. the Aramites, the Sunne tooke his part: when he fought against
Iosh.4.10. the Sodomites, the fire tooke his part: when he fought against
Genes.16. the Egyptians, the water tooke his part: when he fought against
Exod.14. the Murmurers, the earth tooke his part: when hee fought a-
Numb.16. gainst the Idolaters, the Lions tooke his part: when he fought
Dan.3. against the Mockers, the Beares tooke his part: this is he which
2.King.2.24. resisteth the proud. What can he hope, which remembreth that God is set against him, and that the Lord of heauen and of earth is his enemie? this thought made the Philistims flye, and
1.Sam.4.7. say, *God is come into the hoste*. No enemy is like this enemie, hee euer ouercommeth, and when he hath ouercome, hee can cast into hell, and make the diuels torment them againe: therefore well might *Salomon* prophesie, Pr.29.23. *The pride of man shall*
Matth.4. *bring him low*: for God hath ouercome him who brought pride into the world; and as pride brought him low, so *Salomon* saith, it shall bring men low too. What a turne is this, that that which
Psal.73.6. hee tooke like a chaine (as *Dauid* saith) to adorne him, doth hang him? that which he tooke to exalt him, doth debase him? that which he tooke to win loue, getteth hatred? that which he tooke to obtaine glory, procureth shame? as if God did take
1.Sam.17.51. the sword out of his hand, as *Dauid* tooke the sword of *Goliah*, and slew him with his owne weapon.

When

When the Phariſe ſaid he was not like the Publican, Luk. 18. 11. he ſaid true: for then he was not like the Publican indeed, becauſe the Publican was better then he. So, when a proud man thinkes beſt of himſelfe, then God and men thinke worſt of him; all his glory is but like a vapour, which climbeth as though it would goe vp to heauen, but when it comes to a little height, it falls downe againe, and neuer aſcends more. So *Adam* thought that the faire Apple ſhould make him like his Maker, Geneſ. 3. but God reſiſted his pride, and that Apple made him like the Serpent that tempted him with it. *Abſalom* thought that rebellion would make him a King, 2. Sam. 15. 2. but God reſiſted his pride, and his rebellion hanged him on a tree.

Nimrod thought that Babel ſhould get him a name, Gen. 11: but God reſiſted his pride, and the name of his building was called Confuſion euer ſince. *Nebuchadnezzar* built his Palace for his honour, Dan. 4. but God reſiſted his pride, and his Palace ſpued him out when his ſeruants remained in it. *Shebna* builded a ſepulcher for his memorial, Eſa. 22. but God reſiſted his pride, and buried him in another Country, where he had no ſepulcher prouided. *Herod* hoped, when the people cryed at his words, *It is the voyce of God*, that he ſhould be worſhipped euer after as God: but God reſiſted his pride, and before he deſcended from his Throne, the wormes ſo defaced his pompe, that none which called him God, would be like vnto him. So when women take more paines to dreſſe themſelues then they doe all the yeere after, and pay dearer to maintaine one vice, then they need to learne all vertues, they thinke to pleaſe men by it; but God reſiſteth their pride: and all that ſee them, though they cap and curſie to them, yet they iudge worſe of them, and thinke that they would not weare theſe ſignes of lightnes and pride, vnleſſe they were light and proud indeed. Thus if their apparell condemne them before men, how will it condemne them before God? If ſinne did not blind them, would they ſo deceiue themſelues to take the contrary way, & think that ſhould honor them, which diſgraceth other? But as *Balaam* was ſtopped & knew not who ſtopped him: ſo they are reſiſted, and know not who reſiſteth them. Though they doe all to pleaſe, yet they can pleaſe none: they pleaſe not God, for God reſiſteth thē: they pleaſe not the *Numb.* 22.

humble, for the humble are contrary to thē, they pleaſe not the proud, for the proud do enuie them which ſtriue to bee as proud as they: they pleaſe not themſelues, becauſe that they cannot be ſo proud and braue as they would bee; onely they content and pleaſe the diuell, becauſe their pride doth intitle him to them.

Thus much of Gods battels againſt the proud. Heere *Peter* leaueth the proud with this brand in their forehead, *This is the man whom God reſiſteth:* then he turneth to the lowly, and comforteth them; *But he giueth grace to the humble:* as if hee ſhould ſay, You are like *Iohn* the beloued Diſciple, which leaned on Chriſts boſome, Ioh. 13. 23. though God reſiſted the proud, yet he will not frowne vpon you: but when he reſiſteth them, he wil giue grace vnto you: as if he ſhould ſay, The proud are without grace, for God giueth not grace vnto the proud, but to the humble, according to that of Eſa. 66. 2. *To him will I looke, euen to him that is poore and of a contrite heart, and trembleth at my words:* therfore, *Learne of me* (ſaith Chriſt) *to be humble & meek:* as though the humble and meeke were his ſchollers. Therefore God muſt needs loue the humble, becauſe they are like his Son: they ſhall haue his beſt gifts, of which he ſaith, 2. Cor. 12. 9. *My grace is ſufficient:* as if he ſhould ſay, He which hath giuen you his grace, can he deny you any thing? as Chriſt ſaith, *He which hath giuen vs his Son, will he not giue vs all things with him?* Therfore grace may be called the gift of gifts, becauſe all gifts come with graee, as the Court goeth with the Queene. Therfore feare not to be humble, leſt you be contemned: for all the promiſes of God are made to humility, and yet men feare to be humble, leſt they ſhould bee contemned. Humility did not make *Iohn* contemptible, but whē he refuſed the name of a Prophet, Chriſt ſaith, that he was more then a Prophet, Mat. 11. 2. Humility did not make *Moſes* contemptible, but as he was the mildeſt man vpon earth, ſo he was the greateſt vpon earth, Num. 12. Humility did not make *Dauid* contemptible, but when hee humbled himſelfe, he ſaid vnto *Michol*, I will be more humble yet, and lowly in mine owne ſight, yet thou and thy maids ſhall honour me, 2. Sa. 6. 22. As Chriſt ceaſed not to be a king, becauſe he was like a ſeruant, nor to be a Lion, becauſe he was like a Lambe, nor to be God, becauſe he was made man, nor to be a Iudge, becauſe he

Matth. 11.

he was iudged: ſo man doth not loſe his honour by humility; but he ſhall be honoured for his humility, as the Sonne was honoured when he was humbled, Luk. 15.8. Thus humility hath found that which pride ſought, like little *Dauid*, which was leaſt accounted of, and yet got the victory; yea, when no man durſt encounter with the giant, 1. Sam. 17.28. This is the ladder whereby we muſt aſcend, Gen. 28.12. Pride did caſt vs downe, and humility muſt raiſe vs vp. As the way to heauen is narrow, Mat. 12.13. ſo the gate is low, and he had need to ſtoope which entreth in at it: therefore bee not proud, leſt God oppoſe himſelfe againſt you: but be humble, and the grace of God belongeth to you. So long as thou art proud, and readeſt this ſentence, *God giueth grace to the humble*, thou maiſt ſay to thy ſoule, Soule, thou haſt no part herein: for grace is the portion of the humble, and the dowry of the meeke, and the treaſure of the lowly: but to thee it is ſaid, *The Lord reſiſteth the proud:* as if he ſhould ſay, *Auoyd Satan*, Mat. 4. or, *Depart from me, ye wicked*, Math. 25.45. Thus you ſee how you may haue God your friend, or your enemie: *He reſiſteth the proud, and giueth grace to the humble.* If thou diſdaine to learne humility of man, learne it of God, who humbled himſelfe from heauen to earth, to exalt thee from earth to heauen: to which Kingdome (when the proud ſhall bee ſhut out) the Lord Ieſus bring vs for his mercies ſake.

FINIS.

THE YOVNG MANS TASKE.

Eccleſiaſtes 12.1.

Remember thy Creator in the dayes of thy youth.

IF it bee ſo, as they ſay, that none but young men doe heare our doctrine, then this Text is well choſen for the auditory, to teach young men that, which if they learne, they may ſay with *Dauid, I haue more vnderſtanding then the ancient*, Pſalm. 119.100. All Scripture is mans duty, and anſweres, like *Iohn Baptiſt*, to What ſhall wee doe? In the firſt

1. Iob. 2. 12. of *Iohn* the second and the twelfth, *Iohn* saith, *I write vnto you babes, I write vnto you children, I write vnto you fathers, I write vnto you young men, I write vnto you old men.* So the word, which is called *a flying booke*, flyeth from one age to another, from one sexe to another, from one calling to another, till like a Iudge it hath giuen euery man his charge. Among the rest, I may call this Scripture, *The young mans taske:* Wherein the Wise man sheweth, when is the best time to sow the seed of vertue, that it may bring forth the fruit of life, and make a man alwayes ready to die. Let him remember his Creator in the dayes of his youth, and all his life shall run in a line, the middle like the beginning, and the end like the middle; as the Sun setteth against the place where it rose.

After *Salomon* had described man (like *Martha*) troubling and toiling her selfe about many things; at last he bringeth him to that one thing necessary, which Christ taught *Mary:* and shewes him, that if he had begun there at first, he had found that which he sought, without trouble, and bin happier many yeeres since, then he is now. Therefore to them which are young, *Salomon* shewes what a vantage they haue aboue the aged, like a ship, which seeing another ship sinke before her, lookes about her, puls downe her saile, turneth her course, and escapes the sands, which would swallow her, as they had done the other.

So they which are young, need not try the snares and allurements of the world, or the issues and effects of sinne, which old men haue tryed before them, but take the triall and experience of others, and goe a neerer way to obtaine their wished desires. That is this, (saith *Salomon*) If thou wouldest haue any settled peace, or hearty ioy in this vaine or transitory world, which thou hast been seeking all the time since thou wert borne, thou must *Remember thy Creator*, which did make thee, which hath elected thee, which hath redeemed thee, which daily preserueth thee, which will for euer glorifie thee: and as the kind remembrance of a friend doth recreate the minde; so to thinke and meditate vpon God, will supple thy thoughts, dispell thy griefe, and make thee cheerefull, as the sight of the Arke comforted *Dauid:* for ioy, and comfort, and pleasure is where as God is, where as light, and cheerefulnesse, and beauty is, whereas the

Sunne

Sunne is. Now if thou wouldeſt haue this ioy, and comfort, and pleaſure to be long, and wouldeſt eſcape thoſe thouſand miſeries, vexations and vanities, which *Salomon*, by many weary and tedious trials, ſought to make naked before thee, and yet held all but vanity when he had found the way, thou muſt *Remember thy Creator in the dayes of thy youth*, at the firſt ſpring time: and then thy happineſſe ſhall be as long as thy life; and all thy thoughts, while thou remaineſt on earth, a foretaſte of the glory of heauen. This is the ſumme of *Salomons* counſell.

Salomon finds man ſeeking happines out of the way, as *Eſau* hunted long for a bleſſing, and yet went without it: he pities to ſee him ſeeke and not find, to runne and not obtaine: therefore he ſetteth him in the way like a guide ſent from heauen, which often had ſtrayed himſelfe before, and being now recouered to his right way, ſtands like a marke of knowledge in the turnings that leade vnto blind by-wayes, to direct all thoſe that paſſe by, that they may follow the ready path that leadeth to eternall happineſſe. And becauſe the Traueller marcheth cheerefully, which knoweth his way before he ſetteth forth: therefore from the firſt ſetting forth, euen from the time of youth, when a man beginneth to run his pilgrimage, *Salomon* tels him how he ſhall therein prepare himſelfe to walke, and ſets him in a faire high way, wherein is no turning either to the right hand, or the left, which he calleth the remembrance of God. As if he ſhould ſay, Walke with God as *Enoch* did, and remember well that hee which ſhall be thy Iudge, doth ſee all that thou doeſt, and heareth thee at euery word: and this thought ſhall keepe thee in the way at all times, like the cloud and pillar of fire, which went before the children of Iſrael as well by day as by night, when they trauelled in the Wilderneſſe.

In the next chapter before, and the ninth verſe, *Salomon* ſaid, *Reioyce, O young man, in thy youth:* now he hath changed his note to Remember, O yong man, in thy youth. No more *Reioyce*, but *Remember*. *Salomon* mocked before, and ſhewed what they did remember: here he ſhewes what they ſhould remember, leſt any Libertine ſhould miſconſtrue him, and ſay, *Salomon* taught to reioyce, *Salomon* gaue vs leaue to ſinne, *Salomon* ſaid, Do as ye liſt, for you are young men, and haue a priuiledge to be laſciuious

uious and vaine: he recants with a breath, and denies forthwith his word, euen where he spake it.

What said I? *Reioyce, O young man, in thy youth?* I would say, Remember, O yong man, in thy youth. So God mocks vs while we sin, like *Micaiah*, which bad *Achab* fight against *Aram*, and then forbad him againe; so he bids them reioyce, and forbids them againe. Reioyce not in thy youth, but repent in thy youth. One would thinke that *Salomon* should haue giuen this *Memorandum* rather to old men, then to young men, let them repent which looke to dye. Oh, saith *Ieremy*, it is good for a man to beare the yoke in his youth: if it be good to suffer in youth, it is better to learne in youth: therefore if *Dauid* wisht that his tongue might cleaue to the roofe of his mouth, if he forgot Ierusalem: what are they worthy which forget God the King of Ierusalem? Can a childe forget his father? Is not God our Father? therefore who is too young to remember him, seeing the childe doth know his father? As the deepest wounds had need to bee first tented: so the vnstableſt mindes haue need to bee first confirmed. In this extremity is youth, as *Salomon* shewes them before he teacheth them. For in the last verse of the former chapter, he calleth youth *vanity*, as if he should speak all euill in a word, and say, that *youth is euen the age of sinne.* Therefore when he had shewed yong men their folly vnder the name of vanity, like a good Tutor hee taketh them to schoole, and teacheth them their duty: *Remember thy Creator*; as though all sinne were the forgetfulnesse of God, and all our obedience came from this remembrance, that God created vs after his owne Image, in righteousnesse and holinesse, to serue him heere for a while, and after, to inherit the ioyes which hee hath himselfe. Which if we did remember, doubtlesse it would make vs ashamed to think, and speake, and do as we are wont. For what man doth remember his Creator, or why he was created, while he sweareth, and forsweareth, and maketh his trade of sinne, as though there were no God to iudge, nor hell to punish? This is because the remembrance of God which would wake sinners, is so chased from men, for feare it should curbe them of their pleasures, that they dare not thinke of him, but striue to forget him, that they may sinne without feare. Therefore hee becom-

Lam.3.27.

Psal.137.6.

meth

meth a schoolemaster for God, and calleth children vnto him before they be corrupted, to teach them this one lesson for the guide of their life, *Remember thy Creator.* To which he draweth them as it were with two cords: the short flight of their youth, and the infinite infirmities of age. To shew how soone our youth is gone, which we thinke will neuer haue end, *Salomon* doth not reckon it by yeeres, but by dayes, *in the dayes of thy youth:* so the Scripture numbers our life by dayes and houres, and minutes, to teach vs to make vse of all our time, and euery day to thinke vpon the end. Yet lest they should poste ouer this remembrance vnto age, which is the generall day that all set to repent; after this verse, *Salomon* brings in the old man deafe, and blind, and lame, and stammering, for the young man to behold: as if he should say, Looke, my sonne, is this man fit to learne, which cannot heare, nor see, nor speake, nor goe? Therefore remember thou thy Creator in the dayes of thy youth, before this dotage come. This then is the leuell of our message to hasten them forward which trauell towards heauen, because there is a great space betweene God and vs, and much adoe to aspire the top of mount Sion, but more adoe to aspire the top of the mount of Heauen.

Therefore as *Abraham* rose early to sacrifice his sonne in the morning: so in the morning of thy life sacrifice thy selfe to God, and let him which is *Alpha* in euery thing, bee *Alpha* in thy conuersion, that is, the beginning as well as the end. Because we are giuen to set the best last, that we may haue a longer time for our sinnes and pleasures, like the Iewes in the first of *Agge* and second, which said alway, the time was not yet come when they should build the Temple; therefore the holy Ghost cryeth so often: *This is the acceptable time, This is the day of saluation, To day heare his voyce*; like *Rebeccah* which taught her son the neerest way to get the blessing. When Christ went about to cast out Diuels, they said, that he tormented them before the time: so whensoeuer thou goest about to dismisse thy sins and pleasures, though thou stay till thou be an old man, yet they will say still that thou dismissest them before the time. But then is the time, when the Diuell saith, The time is not yet: for the diuell is a liar, and knoweth, that with what liquor our vessels

Gen. 22.3.

2. *Cor.* 6.2.

Gen. 27.9.

Math. 8.29.

ſelues be ſeaſoned at firſt, they will taſte of the ſame euer after, whether it be good or bad. Therefore as God ſueth to haue vs begin at goodneſſe, ſo the Diuell woes vs to begin at wickedneſſe: alleaging either that we are not reſolued yet to leaue our pleaſures, or elſe that God is exceeding mercifull to ſinners, or elſe that we ſhall haue ſpace enough to ſerue him hereafter. So he ſtands as it were at the ladder foot, and keepes vs off with theſe weapons, that we cannot get vpon the firſt ſtaffe, but one thought or other pulleth vs backe, when the foote is in the ſtirrop ready to ride away from all our ſins at once. Thus we haue long purpoſed to ſerue God, and euery man thinketh that he ſhould be ſerued, but we cannot accord of the time when to begin: one ſaith, when I am rich, another ſaith, when I am free, another ſaith, when I am ſettled, another ſaith, when I am old, then my pleaſure will leaue me, and I ſhall be fitter to faſt and pray, and ſequeſter my ſelfe, but now I ſhall be mocked, if I be not like others. Thus like bad borrowers, when our day is paſt already, we craue a longer, and a longer, and yet a longer, till we be arreſted with death: ſo the prince of creatures dyeth before he conſidered why he liued: for as no diſcipline is vſed where Chriſts diſcipline is neglected, ſo no time is obſerued, where Gods time is omitted.

Note.

It is an old ſaying; Repentance is neuer too late: but it is a true ſaying; Repentance is neuer too ſoone. Therefore we are commanded to runne, that we may obtaine; which is the ſwifteſt pace of man. The Cherubins were portraied with wings before the place where the Iſraelites prayed, to ſhew how quickly they went about the Lords buſineſſe. The Hound which runs but for the Hart, girds forth ſo ſoone as he ſees the Hart ſtart: the Hawke which flyeth but for the Partridge, taketh her flight ſo ſoone as ſhe ſpieth the Partridge ſpring: ſo we ſhould follow the Word ſo ſoone as it ſpeaketh, and come to our Maſter ſo ſoone as he calleth. For God requiring the firſt-borne for his offering, and the firſt-fruits for his ſeruice, requireth the firſt labours of his ſeruants, and (as I may ſay) the maidenhead of euery man. Therefore ſo ſoone as man was created, a law was giuen him, to ſhew that he ſhould liue vnder obedience from the day that he is borne. So ſoone as he is borne, he is baptized

1. Cor. 9. 24.

Exod. 25, 29.

Gen. 2. 15, 16.

in

in the name of God, to shew that when wee cannot runne to Note.
Christ, we should creepe vnto him, and serue him as wee can in youth and age: so soone as he beginneth to pray, he saith, Thy name be hallowed, thy kingdome come, thy will be done; before he askes his daily bread, to shew that we should seeke the will of God, before the food which we liue by, much more before the sins and pleasures which we perish by: so soone as the Lord distributed the talents, hee enioyned his seruants to vse them. Who is so young which hath not receiued some talent or other? therefore youth cannot excuse him, because the talent requires to bee asked of euery one which hath it. So soone as God had created the man and the woman, he commanded them to encrease and multiplie: shall wee encrease and multiply in the flesh, before wee encrease and multiply in the spirit? The first thing which God did after he had created heauen and earth, he did separate light from darknesse, to shew vs how we should se- *Gen.1.14.*
parate good from euill, before our good become euill. The first lesson that *Iohn* taught, was, *Repent, for the Kingdome of heauen is at hand*, Matth. 3.2. The first lesson that the Disciples taught, was *Repent* too, *for the Kingdome of heauen is at hand*, Mat. 10. And the first lesson that Christ taught, was *Repent, for the Kingdome of heauen is at hand*, Matth. 4.10. to teach vs what wee should do first. *Repent*, was the first lesson to yong and old. For what can we craue of God to morrow, which we are not indebted to day? Therefore *Dauid* prayed, *Teach me, O Lord, to number* *Psal.90.12.*
my daies: not my yeeres, nor my moneths, nor my weekes, but my daies: shewing that wee shall answere for daies as well as yeeres, for to day as well as to morrow: and for our youth as strictly as our age, which made him crie, *Remember not the sinnes of my youth*; which he would not haue spoken, if God did not marke the sinnes of youth as well as age. Therefore hee calleth children vnto him as *Salomon* doth, and saith, that hee will teach them the feare of the Lord. For should children honour their father, and not honour God? It was a sweete comfort, when the children went before Christ to his Temple, and sang their *Hosanna*, to make their fathers ashamed, which did not know the Messias when he came, when their little children knew him. It is written that when Christ heard a yong man

answer,

answere, that he had *kept the Commandements from his youth, Christ began to loue him*: which shewes how Christ loueth these timely beginnings, when we make him our nurse, and draw our first milke from his brests. There is not one confession for old men, and another for young men: the old man saith not, I did beleeue in God, the young man saith not, I will beleeue in God, but both say, I doe beleeue in God: for he which is called *I am*, in Exod. 3. loueth I am, and careth not for I was, nor I will be. When Christ asked *Peter, Louest thou me?* hee looked that *Peter* should answere him, *Yea Lord, I loue thee*: and not driue him off, as *Felix* did *Paul*, I will heare thee, I will loue thee, when I haue a conuenient time. For he which will not come when God calls, whatsoeuer he say, it is impossible that he should resolue to come hereafter: for he which is euil, how should he resolue to be good? Therefore now, or neuer, now, and euer: the tree which buddeth not in spring, is dead all the yeere: when a mã is first married, he may vse the matter so, to win his wife vnto him, or to estrange her heare for euer. When a Pastor commeth first to a place, with a small matter he may make the simple people like him, or dislike him, so long as he stayeth: when the heire comes to his lands, lightly all his tenants beginne to speeke well of him, or euill of him: when a Prince commeth to the Crowne, by the lawes which hee maketh first, the people gheesse how he will rule euer after, and either dispose their harts to loue him, or wish his death.

2. Chron. 10. Therefore the sage and beaten Counsellors aduised *Rehoboam* when he began to reigne: *Shew thy selfe louing to the people that day, and they will be thy seruants for euer*: As though all the dayes after could not doe so much as the first: Such a victory it is to beginne well, as our Prouerbe saith, Hee which hath begun well, is halfe his way: especially it is good for a man to begin his repentance, before hee learne to bee euill: for herein our mindes doe follow our bodies: If our children bee deformed in their youth, wee neuer looke to see them well-fauoured: so if the minde bee planted in sinne, seldome any goodnesse buddeth out of that stocke. For vertue must haue a time to grow, the seede is sowne in youth, which commeth vp in age.

And

And if wee can say of others, when we see a graceleſſe boy, thou wilt proue a wagſtring, if thou liue to be elder; why ſhould we, if we begin as ill as he, thinke that wee ſhall be better and better, which iudge that he will be worſe and worſe? As the arrow is directed at the firſt, ſo it flieth all the way, ouer or vnder, or beſide, but it neuer findeth the marke, vnleſſe it bee leuelled right in the hand; ſo they which make an euill beginning, forespeake themſelues at the firſt, and wander out all their race, becauſe when they ſhould haue leuelled their life, they tooke their aime amiſſe. Therefore happy are they which haue their arrow in their hand, and day before them, for they neede not wiſh to be young againe. Now kill the Serpent in the egge, for when he is a Serpent, he will kill thee: if thou canſt not ouercome ſin in the infancy, before the roote faſten, and the fence be made about it; how wilt thou ſtruggle with the Lion, when hee ſeeth his pawes? and ſinne is become like an old man, ſo tough and froward, that he will not heare. As hard as it is to reclaime one of theſe old ſinners, or grand Papiſts, which are incorporate into popery, and as poyſon is ſettled in a Serpent: ſo hard it will bee to reclaime thee, when thou wilt begin to ſay, It hath been my cuſtome, and I cannot leaue it.

Try thy ſtrength but with one of thy ſins, & ſee what ſhifts, what excuſes, what delayes it will finde; and how it will importune thee to let it alone, as the diſeaſe tormented the child before he went out: if thou canſt not diſcharge one vice that thou haſt acouſtomed thy ſelfe vnto; when all thy vices are become cuſtomes, how wilt thou wraſtle with them?

Therefore we bend the tree while it is a twig, and breake the horſe while he is a colt, and teach the dog while he is a whelpe, and tame the Eagle while he is young.

Youth is like the day to doe all our works in. For when the night of age commeth, then euery man ſaith, I might haue been learned, I might haue been a teacher, I might haue been like him, or him, but the Harueſt was paſt before I began to ſow; and Winter is come, now my fruite ſhould ripe. Thus euery man that is old ſaith, he cannot doe that which hee thought to doe, and cryeth with *Salomon*, Catechize the child in his youth, and he will remember it when he is old: ſo corrupt him in his

youth,

youth, and he will remember that too. This *Nebuchadnezzar* perceiued, and therefore hee chose the towardliest children of the Israelites to traine them vp in Idolatry, like the Popish Seminaries, that they might be his instruments another day. If he had let thē alone till they had learned the truth first, he thought that they would not take his way: therefore he tooke them before they had any religion, to frame thē to his religion. If Idolaters and Papists be so cunning in their generation, to poyson their children betime, lest they should proue Christians after, what care appertaineth to Christians to season their children in their spring, like the vertuous Lady which *Iohn* commendeth, lest they proue Papists and traitors, and reprobates, when they looke for comfort of them? There was nothing which made *Rehoboam* to chuse such young Counsellors, when he began to raigne, but because they were his companions before, therefore they became his Counsellors after. This is the preferment of our sinnes, if they haue been our companions in youth, in age they will looke to bee our Counsellors and maisters too. Therefore the best season to seeke God, is to seeke him early before the floods of wrath arise, and the heape of sinnes stand vp like a rampired wall betweene God and vs. *They which seeke mee early, shall finde mee*, saith Wisedome, in the eighth of Prouerbs: *but to them which deserue* (she saith) *they shall seeke me, but they shall not finde me*, Prou. 1. *because they did not chuse the feare of the Lord*: that is, when good and euill were set before them, they did preferre euill before good, as a man chuseth that which he liketh. Therefore *when they seeke me* (saith God) *they shall not finde me*. How doe ye say then, that ye will seeke God, when God himselfe saith that yee shall not finde him? Therfore in the fourth of Proverbs, and the seuenth verse, Wisedome is called *the beginning*; to teach vs to seeke Wisedome in the beginning: for saith Christ, *If yee seeke the Kingdome of heauen first, all the rest shall be cast vpon you*: hee saith not, if you seeke the world first, heauen shall be cast vpon you; but, if you seeke heauen first, worldly things shall be cast vpon you. He which doth beleeue this, would first seeke the Kingdom of heauen, for that which followeth, that all the rest might be cast vpon him; as when *Salomon* desired wisedome before honour,

Dan. 1.

Matth. 6. 33.

honour, God gaue him wisedome and honour too, because he sought the best first.

There was a poole in Iurie, where the sicke and leprous lay: for at one time of the day, the Angell came and stirred the water, and then he which stept in first, was healed of his disease: he which stept in first, was healed, saith *Iohn*, none but he which stept in first; so he which taketh time, is sure, but he which foresloweth time, oftner faileth then speedeth. For when golden opportunitie is past, no time will fit for her. If *Elias* would be serued before the widdow, when she had but a little cruze of oyle, which was not enough to serue her selfe; will God be serued after *Elias*? will God bee serued after thee? nay after the flesh, and after the deuill? Thou maist reade in Leu. 19. 13. that God would not haue the labourers hire stay in thy hands all night, but would haue thee pay him before thou sleepe. If God would not haue the labourers due stay in thy hand one night, how darest thou keepe his due from him day and night? so many dayes and nights, weekes, and moneths, and yeeres together? where is the morning sacrifice which God requireth? nay where is the euening sacrifice which God requireth? the gloomie morning hath ouercast the whole day. Doest thou thinke it enough if thou doe not sit in the seate of the scorners, or if thou do not stand in the way of sinners: he which standeth, staieth not, he which sitteth, taketh his ease, but he which walketh, goeth his way. Yet hee which walketh in the way of sinners, though he neither sit nor stand, is not of the blessed number: But he which neither sitteth nor standeth, nor walketh, is blessed, saith *Dauid*, Psa. 1. v. 1. Alas then why doe we sit, if they which stand are accursed, & they which walke are not blessed? Christ saith, *First seeke the kingdome of God*, & we say, First let me bury my father, first let me bid my friends farewell, & so many things first. So long in burying our father & bidding our friends farewell (that is, the riches and honours, and pleasures of this world) that there is no time left to seeke the Kingdome: but *Follow me* is turned to, Follow vs: Christ must follow our sinnes, and come after our pleasures, or else he shall not be serued at all. When we were children, we deferred till wee were men: when we are men, we defer till we be old men: when we are old men,

Iohn 5. 2. Note. Note. *Mat.* 6. 33. Note.

wee deferre till death: in all our life we finde no leasure to liue well, but flit from sin to sinne, from wicked thoughts, to wicked speeches, from wicked speeches, to wicked deedes, as the flye skippeth from scab to scab, vntill we be cast so farre behind, that we haue no courage to goe forward; or else straied so farre out of the way, that we care not to seeke it againe. Therefore I cannot say to you as Christ said, *First seeke the Kingdome of heauen*: for then you should haue sought it long agoe: but now I must say with the Apostle, *Redeeme the time*, and *At last seeke the Kingdome of heauen*. For it is to be feared, that as little flies, when many came together, plagued and destroyed the Egyptians: so short houres, but many, in sin and securitie, will steale away our whole life, and deceiue our repentance, while wee liue like beasts longer then *Nebuchadnezzar*.

Note. There bee not many *Lots*, but many linger like *Lot*, loth to depart, vntill they see the fire burne. If the Angell had not snatched him away, *Lot* had perished with Sodome for his delay. There be not fiue foolish Virgins, and fiue wise, but fiue for one knocke when the doore is shut. There be not many *Simeons*, but many as old as *Simeon*, which neuer yet imbraced Christ in their hearts. They thought to repent before they were so old, yet now they dote for age, they are not old enough to repent yet. Nay I answere, Many masters of Israel, Maiors, Aldermen, Sheriffes, Iustices, Baylifs, Constables, Gentlemen, know no more what it is to be borne againe, then *Nicodemus* which came by night: *line after line*, Sermon after Sermon, and *the blacke*: *More like himselfe*. All their Learnes are vacations, all their religion promises, and all their promises hypocrisies. In stead of catechizing their children as *Salomon* teacheth them, they catechize them to hunt and hawke, to ride and vaunt, to ruffle and sweare, to game and dance, as they were catechized themselues, lest the childe should proue better then his father; and then hee is qualified like a gentleman. Is this to seeke the Kingdome of heauen first, or last, or not at all? Woe to the security, woe to the stubbornesse, woe to the drowzinesse of this age. The thiefe commeth at midnight, and wee sleepe till the dawning of the day: we let in Satan before we bid him auoide: we sell our birth-right, before it come to our hands: wee seeke

for

for oyle, when our lampes ſhould burne: this day paſſeth like yeſterday, and to morrow wee ſhall ſpend like this day. So he which ſhould haue the firſt fruites, can get no fruites, becauſe we marre the ground before we ſow it.

Conſider this, ye, which might haue knowne a thouſand things more then ye do, if ye had begun when *Salomon* taught you. God will not alway knocke at the doore, Chriſt will not alway clocke like a Hen, *Iohn* will not alway crie in the wildernes: but Mercie is in the fore-ward, and Iudgement in the rere-ward. They which can ſay now, We haue a Prophet, ſhall ſay, We had a Prophet, but we entertained him like the Gergeſites: ſo God ſent him away from vs like *Ionah* to the Niniuites, when the Iſraelites deſpiſed him. Yet Wiſedome crieth in the ſtreets, Let euery *Ioſeph* ſtore vp before the famine comes: for he which promiſeth thee pardon when thou doſt returne, doth not promiſe that to morrow thou ſhalt returne. Repentance is a gift, and a gift muſt be taken when it is offered. The time paſt is gone, and thou canſt not recall that to repent in; the time to come is vncertaine, and thou canſt not aſſure that to repent in; the preſent time is onely thine, and thou mayſt repent in that: but anon that will be gone too. Therefore as *Samuel* began to ſerue God in his minoritie, as *Timothie* read the Scriptures in his childhood, and *Iohn* grew in ſpirit as he ripened in yeeres: ſo whether thou be old or yong, thy repentance cannot come too ſoone, becauſe thy ſinne is gone before. If thou lackeſt a ſpur to make thee runne, ſee how euery day runneth away with thy life, youth commeth vpon childhood, age commeth vpon youth, death commeth vpon age, with ſuch a ſwift ſaile, that if all our minutes were ſpent in mortifying our ſelues, yet our glaſſe would be runne out, before we had purged halfe our corruptions. All theſe examples, and ſentences, and prouerbs, and reaſons do crie with *Salomon, Remember thy Creator in the daies of thy youth.* This is the Kings commendation or greeting to the colledge of youth. But how ſhould yong men remember God, when old men forget him? If *Noah* be drunke, who ſhal rebuke *Cham*? It is time to remember God in age, or elſe to forget him for euer. Therefore as the Iſraelites gathered twice ſo much Manna the day before the Sabbath, as they gathered any

day before that, because they might not gather vpon the Sabbath: so the gray head which looketh euery day for the last Sabbath when he shall rest in the graue, should pray twice as much, heare twice as much, doe twice as much, to prepare the sacrifice of his body and soule ready & acceptable vnto God; because the night is at hand, when he cannot heare, nor pray, nor repent any more. It is said, the diuell is very busie because his time is short, but an old mans is shorter. What haste should he make that must goe further then the Moone, then the Sunne in a yeere, or a moneth, or a weeke, which the Saints were going all their life? Therefore, if youth had need of legges, age had needs of wings to flie vnto God. But as Christ said, *The poore receiue the Gospell*, though the rich be more bound; so we may say, the yong men receiue the Gospel, though the old men haue more cause.

Note.

The yong men follow Christ, the yong men heare the Word, the yong men sanctifie themselues, the yong men stand for the Church, the yong men beare the heate of this day; old *Noah* is drunke, old *Lot* is sleepie, old *Samson* hath lost his strength. Once the yonger brother did steale the blessing from the elder, and now he hath got it againe, as the malice of *Esau* shewes, which persecutes him for it. I speake it to their shame, they that weare the furres and scarlets, as though they were all wisdome, and grauitie, & holinesse euen to the skirts, may say as *Zedechias* said to *Michaiah*, when did the spirit depart from me and go to thee? when did zeale depart from vs and goe to you? They are so nousled to the world and acquainted with sinne, that it is too late now for the world to speake vnto them; they may looke vpon the signes of wisdome, and grauitie and holinesse, when they see their long beards, & gray heads, & side gownes, and aske, why is this bush hanged out, and no wine within? What marueil then if they be not reuerenced, but mockt and pointed at, when *Sem* and *Iaphet* had needs to come againe, and couer their nakednes? What a shame was it to the Israelites when Christ said by a Canaanite, I haue not found so great faith in Israel? So what a shame is it to the elders, that Christ may say againe, I haue not found so great faith, nor knowledge, nor zeale in masters, and fathers, and rulers, as in seruants, and children,

dren, and prentises? Which made an old father of this Citie say, which now is with God, that if there were any good to be done in these dayes, it is the young men that must doe it: for the olde men are out of date, their courage stoopes like their shoulders, their zeale is withered like their browes, their faith staggereth like their feete, and their religion is dead before them. Be assured of this, that yee are come to that time which your selues set to repent: and yet as though there were another age to repent after olde age, you spend olde age like youth, as if you were appointed to die in your sinnes. *God hath chosen the weake things*, saith *Paul*, 1. Cor. 1. so I may say, God hath chosen the young things to doe his worke: as if the Lord had spoken to you in his wrath, Fathers, I will prouoke you by your children; Masters, I will prouoke you by your seruants: as once he threatned to prouoke the Iewes by the Gentiles. Therefore be of good cheere, yong *Daniel*, yong *Samuel*, yong *Timothie*: though our aduersaries be as the Aramites, yet there be moe with vs then against vs. Flesh and blood could not ouercome flesh and blood: but if you be sanctified, it is the spirit which hath sanctified you: for the deuill would not goe out, vnlesse a stronger then the deuill hath entred the house: when you come to bee rich and elder like *Demas*, then take heede that ye doe not imbrace the world as *Demas* did, and turne to that which ye condemne. The Vine would not leaue her grapes, nor the Oliue her fatnesse, nor the fig-tree her sweetnesse to be a King, but the bramble did; he is not a vine, nor an oliue, nor a fig-tree, but a bramble made for the fire, which leaueth his righteousnesse to become worse. He which is of the Church will say with the Church, *I haue washed my feete: how should I defile them again?* Let the dog turne to his vomit, and the swine to their wallowing: but hold thou on thy sacrifice like *Abraham*, to the euening of thy life, and a full measure shall be measured vnto thee, as thou hast measured thy selfe. Vnto the which measure without measure, the Lord Iesus bring vs.

FINIS.

THE TRIALL OF THE RIGHTEOVS.

Psal.34.19.

Many are the troubles of the righteous: but the Lord deliuereth him out of all.

THe summe of this verse is, as if hee should say, Let the righteous looke for moe troubles then other, and likewise let them hope for greater comforts then other: for when they are well, they shall be eclipsed againe, to shew that their light was but borrowed: and when they are eclipsed, their light shall returne, to shew their difference from them whom God hateth, which fall from plague to plague, as they runne from sinne to sinne.

This verse hath three parts: for here the righteous are *the agents*, their condition *troubles*, and the Lord *their deliuerer*: So many things fall out contrary vnto our mindes euery day, that he which wanteth patience in this world, is like a man which standeth trembling in the field without his armour, because euery one can strike him, and he can strike none: so the least push of paine, or losse, or disgrace, doth trouble that man more which hath not the skill to suffer, then twentie trials can mooue him which is armed with patience, like a golden shield in his hand, to breake the stroke of euery crosse, and saue the heart though the body suffer: for while the heart is whole, all is well. *A sound spirit* (saith *Salomon*) *will beare his infirmitie, but a wounded spirit what can sustaine?* Pro.19.14. Therefore as the lid is made to open and shut, to saue the eye: so patience is set to keepe the soule, and saue the heart whole, to cheere the body againe. Therefore if you marke, when you can goe by an offence, and take a little wrong, and suffer trouble quietly, you haue a kinde of peace and ioy in your heart, as if you had gotten a victory: and *the more your patience* is, still *the lesse your paine* is. For as a light burthen, borne at the armes end, weigheth heauier by much, then a burthen of trebble waight, if it be borne vpon the shoulders, which are made to beare: so if a man set impatience to beare his crosse, which is not fit to beare; it will grumble, and murmure

murmure, and ſtart, and ſhrink, and let the burthen fall vpon his head; like a broken ſtaffe, which promiſeth to help him ouer the water, and leaueth him in the ditch. But if you put it to patience, and ſet her to beare it which is appointed to beare, ſhee is like the hearty ſpies that came from Canaan, and ſaid, *It is nothing to ouercome them*: ſo patience ſaith, It is nothing to beare, it is nothing to faſt, it is nothing to watch, It is nothing to labour, it is nothing to be enuied, it is nothing to be backbited, it is nothing to be impriſoned: *In all theſe things* (ſaith *Paul*) *wee are more then conquerers.* As though all theſe things came not to make vs mourners, but to make vs conquerors: nay more then conquerors, becauſe a conqueror conquereth his enemie but once: but we conquer theſe as often as Chriſt did the tempter. Thus all is in the manner of bearing, which maketh perſecution ſeeme ioyfull vnto ſome, and irkſome to others; which maketh pouerty welcome to one, and bitter to another; which maketh him ſing in his ſickneſſe, as if hee were whole, and thee raue and whine, and curſe, as if thou wert not ſicke but frantick: Therefore Chriſts yoke is called an eaſie yoke, becauſe it is eaſie to ſome, that is, to them which haue skill to beare it as Chriſt did beare it; by his infinite patience, he ſuffered infinite paines for infinite ſins. Patience was like a priuie coate vpon his ſoule, that when the diuell ſtrooke at him, he was ſtricken himſelfe: when death came to kill him, hee was killed himſelfe; and all their ſhot could not hurt him, becauſe of his preſeruatiue which he had about him, like *Samſons* haire which ſaued him from all his enemies. If the Maſter carried patience about him for to gard him thorow theſe pikes of troubles, which ſtand like the fiery ſword betweene vs and Paradiſe: how can the ſeruant eſcape them, vnles he be armed as his maſter was? For what hath the poore man to beare his wants? what hath the bondman to beare his griefes? what hath the ſicke man to beare his paines? but to lay all vpon the ſhoulders of patience, and to ſay with *Ieremy*, *This is my ſorrow, I will beare it.* As the tree wich *Moſes* caſt into the ſpring, ſeaſoned the bitternes of the waters; ſo patience caſt into our troubles, ſeaſoneth the bitterneſſe of the croſſe, and is as it were in ſtead of an aſſiſtant vnto euery man, to ouerthrow and ouercome his troubles, like the Armour-

Ioſh 2.

Rom. 8.37.

Matth. 11.

Iudg. 16.17.

Gen. 3.

Jer. 10.19.

Exod. 25.25.

1. Sam. 14. bearer which holpe *Ionathan* to vanquish his enemies. She hath a deuice to draw such a skinne ouer our sores, that shall make our pouertie seeme riches, our reproches seeme honour, our bondage seeme liberty, our labour seeme rest, our sorrow seeme ioy, our paine seeme ease, our sickenesse seeme health, and all that hurt vs, reioyce vs, vntill we say with *Dauid*, *Thy iudgements are pleasant*: shewing that Gods iustice is as pleasant to the patient, as his mercies to others. Therefore what a peace-maker were this in the Common-wealth, if the Magistrate had patience to beare his enuie, if the preacher had patience to beare his studie, if the crediter had patience to beare his losses, if the bondman had patience to beare his seruice, if the husbandman had patience to beare his labour, if the sicke man had patience to beare his paine, if the poore man had patience to beare his wants? for want whereof many thinke themselues in hell, and say that no mans paine is like their paine, no mans wants like their wants, no mans foes like their foes, no mans wrongs like their wrongs, when they can scarce tell where their paine holds them. Therefore albeit few can brooke of Humilitie, and Charitie, and meeknesse, and thankfulnesse, and temperance, and those seuere vertues, which pull from pleasure; yet euery man doth wish for patience, like a Physicion to ease his griefe, by all meanes that he can: so they which are wicked, although they cannot see the goodnesse of other vertues, yet can see the goodnes of patience, and perceiue when they see a patient man, and an impatient man both sicke of one disease, yet both are not troubled alike, but that he which hath most patience, hath most ease, and he which is most impatient, is most tormented, like a fish which striues with the hooke. Therfore euen those which cannot suffer, that they might haue rest, yet sing the patient Prouerbe, *In sufferance is rest*. This is a lesson that I know you would gladly learne, euen as *Pharaoh* longed to know his dreame. Though ye care not for vertue, as the cruell Iudge cared not for charitie: Yet if you could gaine such a bargaine by any vertue, To ease you of your paines, it would make you looke vnto vertue, as *Pharaoh* vsed *Moses*, but to remooue the plagues.

Note.

Gen. 41. 15.

Exod. 9. 28.

This power God hath giuen to patience, the medicinable vertue, that it should be like an wholesome herbe in the world,

or

or a generall Phyſicion for all perſons and all diſeaſes. Therefore when the Angell had recorded all the troubles which ſhould come in the latter daies: at laſt he concluded, *Here is the patience of Saints:* as though patience ſhould beare all. Therefore ſo many Scriptures goe like Preachers about the Bible, to exhort vnto patience, like a Beacon which is ſet vp to call men together, ſhewing vs, that by *patience we poſſeſſe our ſoules:* as though a man without patience had not rule of himſelfe: that *a mans wiſedome is knowne by his patience*, as though that he which is not patient, cannot be wiſe: *that by patience we receiue the promiſes*, as though the promiſes did not belong vnto vs, vnleſſe we haue patience: that *patience breedeth experience, and experience hope*, as though he which wanteth patience, had no experience of God, to know the ſcope of his doings, nor any hope to comfort him about the life to come: beſides many reaſons moe; *That the afflictions of this world are not worthie of the ioyes that ſucceed them*: that *all things* (euen our afflictions) *turne to the beſt, if we loue God*: that *they are bleſſed which weepe heere, becauſe they ſhall laugh hereafter*: that *if wee ſuffer with Chriſt, we ſhall raigne with Chriſt*: that *the Lord doth loue thoſe whom he chaſteneth*: that *by ſuffering we are made like the Sonne of God*, whoſe life was a perſecution; as though the holy Ghoſt by often calling vpon vs, like the importunate woman, would compell vs to be patient, whether our fleſh will or no.

Apoc. 13.10. *Luke.* 8. *Pron.* 9. *Heb.* 10. *Rom.* 8. *Rom.* 8. *Matth.* 7. 2. *Tim.* 2. *Prou.* 3. *Luke* 18.

Beſides theſe honourable praiſes of patience, the Prophets, Euangeliſts, and Apoſtles, haue a ſet number of examples before our eyes, like banners, of ſuch cures as haue been healed by her: that as the author to the Hebrewes ſaith, *By faith Abel offered a better ſacrifice then Cain: by faith Enoch was tranſlated before he ſaw death: by faith Noah prepared the Arke and was preſerued from the flood: by faith Abraham was content to ſacrifice his ſon, & yet beleeued that in his ſeede all the world ſhould be bleſſed: by faith Sara receiued ſtrength to bring forth a child when ſhe was ſtrooken in yeeres, and paſt the ſtrength of the wombe.* So I may ſay of patience: By patience *Iob* did beare all the torments that the Diuell could heape vpon him: by patience *Iacob* put vp a thouſand wrongs from *Laban* and his children, and neuer complained in one and twenty yeeres before he departed: by

Heb. 11. *Iob* 1. *Gen.* 29.30,31.

patience

Gen.45.15. patience *Ioseph* forgaue his brethren when hee might haue put them to death, and gaue them food when they feared reuenge: by patience Christ suffered banishment, and reproches, and scourges, vntill he went to his death, like a lambe to the slaughter.

Among the strange cures of patience, *Dauid* may report of his experience, what this plaister hath done for him: for being a figure of Christ, he was alwaies hedged about with the crosse, which proued his patience like a Touch-stone euery day. As Christ was contemned of his countrymen, so *Dauid* was contemned of his brethren: As Christ fled to Egypt, so *Dauid* fled vnto Gath: As Christ receiued food of women, so *Dauid* receiued food of *Abigail*: as *Herod* persecuted Christ, so *Saul* persecuted *Dauid*: and the wrath of the King brought many enemies with it, that when he was anointed, yet hee could not raigne: and when he raigned, yet his raigne was but a warfare: the Philistines against him, the Ammonites against him, the Edomites against him, the Moabites against him, and *Absalom* (his owne bowels) against him, for whom he cried, *Would God I had died for thee.* This son which was his darling, was his traitor, & sought *his* death that brought him to life, as though *Saul* had been risen from the graue againe. In all these troubles *Samuel* shewes what was this pilgrimes comfort; *But Dauid comforted himselfe in the Lord his God*, as though he had no comfort but in God alone. This was the stone vpon which he leaned his head, Be patient, for *many are the troubles of the righteous, but the Lord deliuereth him out of all.* When hee did behold his trouble, like the Host of the Aramites, hee looked backe vnto God, like *Elisha*, and spied one with him stronger then all against him. Therefore respecting his afflictions, he crieth, *Many are the troubles of the righteous:* respecting the promise, hee singeth, *The Lord deliuereth them out all.* Thus (by his owne foot) *Dauid* measureth the condition of the righteous & saith, *Many are the troubles of the righteous:* and then by his owne cure he sheweth how they should be healed, saying, *The Lord will deliuer him out of all.* If ye marke, the Spirit hath directed *Dauid* to those two things which make vs take our troubles grieuously: one, because wee doe not looke for them before

1.Sam.16.2. Luke 8.2. 1.Sam.25.18, 19,21,16,13. 2.Sam.8.2,6,5, 6,15,4,18,33.

1.Sam.30.6.

2.King.6.10.

they

they come. Therfore as Christ told *Peter* before he suffered, to strengthen him when he suffered: so the holy Ghost doth run vpon the crosse, to keepe vs in expectation of troubles, that we might prepare faith, and patience, and constancie for them, as *Noah* prepared an Arke for the flood. The second thing which makes vs to start so at the crosse, is, because we are like the Prophets seruant, which did see his foes, but not his friends: so we see our sore, but not our salue. Comfort seemes a farre off, like *Abraham* in the heauens, as though it would neuer come so low: therefore wee goe about to deliuer our selues as it is said, *Let vs breake his bands*, as though wee could deliuer our selues. But *hold your peace*, saith *Moses*, *the Lord shall fight for you*. So *David* comes in like a pacifier, and saith, *Vexe not your selues, for the Lord will deliuer you*. Beare both these sentences in minde, that you must goe thorow a sea of troubles, and that then you shall come to the hauen of rest, and no affliction shall take you, before you be armed for it, and in euery trouble you shall know where to haue your remedie. *Many are the troubles of the righteous, but the Lord deliuereth him out of all.* Here be the two hands of God, like a wound and a plaister: one casteth downe, and the other raiseth vp. It is good for a man to know his troubles before they come, because afflictions are lightned in the expectation. Therefore God saith of *Paul*, *I will shew him how many things he shall suffer for me*. God dealeth plainly, and tels vs the worst first, what we shall trust to, as Christ told his Disciples at the first: *If ye will be my Disciples, ye must take vp the crosse*: cold entertainment, to breake their fast with the rod. Other feast-makers, saith Christ, broach the best wine first, but Christ keepeth the best till the last. This is the manner of Gods proceedings, to send good after euill, as he made light after darknesse: to turne iustice into mercy, as he turned water into wine: for as the beasts must be killed before they could be sacrificed, so men must be killed before they can be sacrificed; that is, the knife of correction must prune and dresse them, and lop off their rotten twigs, before they can bring foorth fruit: these are the cords which binde the ramme vnto the altar, lest when he is brought thither, he should runne from thence againe: this is the chariot which carrieth our thoughts to heauen, as it did *Nebuchadnezzars*,

Iob.21.28.
2.King.6.
Luke 16.
Psal. 2.
Exod.14.14.
Act.9.16.
Mat.16.8.
Luke 9.
Iob.2.10.
Gen.1.3.
Iohn 2.

earth, and our assumption before our assumption. This is the hammer which squareth the rough stones, till they be plaine and smooth, and fit for the Temple. This is the first messenger which is sent to compell them to the banket, which will not come when they are inuited. Because we are naturally giuen to loue the world, more then is good for vs, therfore God hath set an edge of bitternesse vpon it, to make vs to lothe it, like a nurse, which laieth mustard vpon her brests, to weane the child from the dug: so, *Many are the troubles of the righteous*, to weane vs from the dug of the world. The crosse is one of our schoolemasters in this life, and the best wisedome is deerest bought: prosperitie seeketh for nothing, but necessitie seeketh, and studieth, and laboureth, and prayeth for her wants. As the rod maketh the scholler to apply his booke, so all our knowledge is beaten into vs: some learne their goodnesse of pouertie, some of sickenesse, some of troubles: aduersitie is the fit time to learne the iustice, mercy, power, and prouidence of God: a fit time to learne the patience, wisedome, faith, and obedience of man; a fit time to learne the subtiltie, frailty, and misery of this world. All this thou buyest for troubles; yet they are but troubles, not plagues, nor curses, nor torments, but like the trauailes of a woman, when the birth is ripe, shee is deliuered, and straight she forgetteth all her paines, for ioy that a manchild is borne into the world. So the seruants of God trauell but till the fruits bee ripe. When the new man is borne, their trauels are ended, and they forget all their troubles, because one is borne into the world, like the Sonne of God. This is the difference betweene the afflictions of the righteous and the vngodly.

Exod.8.6. Iohn 4. When God doth visit the wicked, his punishments are called plagues and curses, and destructions; the plagues of Egypt, the curse of *Cain*, the destruction of Sodome. But when he doth *Iohn 19.* visit the righteous, his punishments are called corrections, and chastisements, and rods, which proceed from a father, not to destroy vs, but to trie vs, and purge vs, and instruct vs: therefore when we are afflicted, one saith that God letteth vs blood to saue our liues, for our liues are ranke and must be lopped. And *Gen.36.* as *Iacob* was blessed and hated both at one time; so a man may be blessed and afflicted both together. Afflictions doe not hinder

hinder our happines, but our happines commeth by affliction, as *Iacobs* blessing came with halting, and as peace is procured by warre. *Therefore blessed are ye*, saith Christ, *when men persecute you*: as though they were blessed euen while they were persecuted. Therefore this must not dismay vs, that the Scripture saith, *Many are the troubles of the righteous*, but rather reioyce vs, because we beare the marks of the righteous. *Daniel* complaineth not of his sicknes, but of his sins. Who shall fight the Lords battels but the Lords seruants? Therefore when *Dauid* spake of many troubles, he pointed to the righteous, as if he should say; this is your share, the rod is made for the child. Christ called the crosse his cup. The seruant is beloued that drinkes of his masters cup: Therefore Christ reacheth it to the righteous, and bids none but his Disciples take the crosse: euery man which hath his heauen here, doth labour and sweate for his liuing; and shall not they which haue their hel here, suffer more then they which haue their heauen here? All men are subiect to dangers and losses, and sicknesses: *But all that beleeue in Christ* (saith *Paul*) *shall suffer persecution*: that is, more then dangers, or losses, or sicknesses which the wicked suffer; for the world will not persecute her children, but she will persecute Gods children: therefore this Church is called the Militant Church, because it is alwaies in warfare. Therfore the Gospel is called the Word of the crosse, as though it came to crosse vs: Therfore *Paul* describing the way to heauen, draweth by this line, by many tribulations, the crosse-way is the way to heauen, and the righteous walk in it. Therfore the children of God are not only called labourers, to shew what they should do for God: but they are called souldiers, to shew what they should suffer for God. *The seruant is not aboue his master*: but if Christ should suffer, and we should rest, the seruant were aboue his Master. The prophecie must be fulfilled: *I will put enmity betweene the seede of the woman & the seede of the serpent*: but if there be no warre betweene the children of God and the children of the world, the prophecie is not fulfilled. Therefore *Esau* and *Iacob* had no sooner life, but they began to struggle one with another, before they came out of their mothers wombe. Therefore *Abraham* was banished so soone as he receiued the promise. Therfore *Abel* was enuied of his

Matth. 5. 1. Tim. 2. Matth. 20. Matth. 11. Gen. 3. 2. Tim. 4. Act. 14. 22. Matth. 21. 2. Tim. 2. 3. Joh. 15. 20. Gen. 3.

Gen. 25.22,24. his brother ſo ſoone as he was accepted of God. The righteous man was alway like *Lot* among the Sodomites, and like *Samſon* among the Philiſtines, ſet aworke by his enemies. As Chriſt was no ſooner borne, but *Herod* ſought his life; ſo the new man is no ſooner borne of the Spirit, but the ſerpent is ready to deuoure him, his brethren to baniſh him, and hell to ſwallow him. In all the world he hath no friend, but hee which made the world. This is the ſtate of the Church Militant: She is like the Arke floting vpon the waters, like a Lillie growing among thornes: like the buſh which burned with fire and was not conſumed: ſo the Citie of God is alwaies beſieged, but neuer ruined. Chriſtians and perſecutions cloze together, like Chriſt and his croſſe. As Chriſt was made to beare his owne croſſe, ſo they are made to hold their cheekes to the nippers, their faces to be buffeted, their backs to be ſcourged, their eyes to be pulled out; their peace is perſecution, their reſt labour, their riches pouertie, their glorie reproches, their liberty impriſonment; although they be the Sons of God, the brethren of Chriſt, the only heires of heauen; yet becauſe they ſuffer their hell here, they muſt be content to be ſubiect to their enemies, to be abiects to their kinſmen, to be hated of moſt, to be contemned of all, to be perſecuted ouer the earth, a very hauen & receptacle of troubles. Yet as Chriſt was the Sonne of God, though his life was nothing but perſecution; ſo the tighteous are the ſonnes of God, for all theſe troubles. This is like a baite in their iourney, to thinke as the Samaritane told his Oaſt, *If thou ſpend any more, I will recompence thee when I come:* So Chriſt will mend their wages when he commeth. Why ſhould not God trie his friends, as well as we trie our friends? The ſame afflictions (ſaith *Peter*) are accompliſhed in others, nay greater afflictions are borne of other, which would make vs deſpaire like *Cain*. Chriſt was conſecrated by afflictions, therefore we cannot be conſecrated without afflictions; who would not go to heauen with *Eliah*, though it were in a whirlewinde? If our troubles be light and few, it is becauſe we are weake and tender, therefore God doth reſpect our feeblenes, and layeth no more vpon vs, becauſe we are not able to beare more. It is not a ſigne that wee are righteous, becauſe our troubles are few; but becauſe our troubles are

Matth. 2.

Exod. 3.2.

Luke 23.33.
Iohn 19.17.

Pſal. 69.8,7,1,7.

Luke. 10.35.

1. *Cor.* 10.13.

few,

few, it is rather a signe that we are not righteous, because, *Many are the troubles of the righteous.* For they must bee made examples of patience, they must suffer their hell heere, they must bee squared for the Temple, therefore they must haue many strokes to make them fit. God is not like a Waspe, which when she hath stung once, cannot sting againe: but there is a generation of crosses, and a pluralitie of troubles. When *Dauid* spake of trouble, he spake of troupes and heapes, and starres and sands, and therefore he saith, *Many*, as though he were faine to lay them downe in the grosse summe, not reckon them. By many tribulations (saith *Paul*) but how many he could not number: For except our sinnes, there is no such plenty of any thing in the world, as there is of troubles, which come from sin: as one heauie messenger came to *Iob* after another; so now since wee are not in Paradise, but in the wildernesse, wee must looke for one trouble after another: therefore afflictions are called waters, because as one waue falleth vpon another, so one trouble falleth vpon another. *Acts* 14. *Iob* 1.14,16. *Psal.*42.7,8,9.

As a Beare came to *Dauid* after a Lion, and a Giant after a Beare, and a King after a Giant, and Philistines after the King: so when they haue fought with powertie, they shall fight with enuie: when they haue sought with enuie, they shall fight with infamie: when they haue fought with infamie, they shall fight with sicknes, like a labourer which is neuer out of worke. Thus you see the righteous in troubles, like the Israelites in exile: Now the Lord commeth like *Moses*, to deliuer them: aduersitie seeketh out the promise; the promise seeketh out faith; faith seeketh out prayer; then God heareth, and mercie answereth. All this while Christ seemed to sleepe, as he did in the ship: now he rebukes the windes and waues, and troubles flie before him, like a troupe of wolues before the shepheard. As he asked the adulteresse, Where are thy accusers? and she said, They are gone: so he may aske his patients, Where are your troubles? and they may say, They are gone: the Sunne rose, and the mists vanished: yet (saith *Dauid*) God is good to all that are pure in heart: that is, he remembreth them while he afflicteth them, and is preparing an issue while the crosse prepareth thē. When Christ heard them say, He whom thou loueſt is sicke, he answerd, This sicknes *1.Sam.*17.34. *Exod.*3.10. *Matth.*8.26.

is

is not vnto death, Ioh. 11.3. So when it may be said, He whom God loueth is sicke: then it may be said, This sicknes is not vnto death, and though it be to the first death, yet not to the second.

Ionas 3. Dan. 4. Who would thinke when *Ionas* was in the sea, that hee should preach at Nineueh? Who would thinke when *Nebuchadnezzar* was in the forrest, that he should raigne againe in Babel? Who would think when *Ioseph* was banished of his brethren, that his brethren should seeke vnto him, like his seruants? Who would

Iob 1.42.10. thinke when *Iob* scraped his sores vpon the dunghill, all his houses were burned, all his cattell stolne, and all his children dead, that he should be richer then euer hee was? These are the

Exod. 15.21. acts of mercy which make the righteous sing: *The Lord hath triumphed valiantly.* This is the priuiledge of the righteous, as

Mal. 3.6. God saith, *Ye sons of Iacob are not consumed:* So they answere a-

1. Cor. 4.6. gaine, *We are not consumed.* Therfore (*Paul* saith) we are in di-

Luke 24.6. stresse, but we are not forsaken: as Christ rose out of the graue, so we shall rise out of trouble; and when the gold is fined, the fire shall hold it no longer. When Iesus was in banishment with

Iohn 2.3. *Mary* and *Ioseph*, at last the Angell came and said, *They are dead which sought the childs life:* so when the daies of our banishment and scarsitie, and bondage and sicknes are ended; at last, tidings

Matth. 2.20. shall come that our troubles are dead, and then the righteous shall looke vp like *Moses* when he was past the sea, and see all their enemies, all their troubles drowned behind them; then the heart shal dance like *Miriam*, and sing the song which soundeth

Exod. 30.15, 20, 34. before *Moses*: *The Lord, the Lord is strong, mercifull & gracious, slow to anger, but abundant in goodnesse and truth.* And if *Dauid* had stayed at troubles, and spoken of nothing but rods, the wicked might say, as they doe in Psal. 115. *Where is their God?* and

Psal. 115. Psal. 3. the righteous might complaine with *Dauid*, *I haue cleansed my heart in vaine:* but as the waters of the sea flow & ebbe againe, so the waters of affliction flow & ebbe again; one casteth *Moses* into the water, & another draweth him out of the water. There lieth *Lazarus* at the gate, there lieth *Ioseph* in prison, there lies *Ieremie* in the dungeon, there lies *Iob* in the ashes, there lies *Iacob* in the fields, there lies *Dauid* in the wildernesse, there lies

Gen. 25.20. *Abraham* in exile, there lies *Daniel* among the Lions, there lie the children in the fornace: at last comes the yeere of Iubile,

and

and all the prisoners of the Lord are set at liberty: therefore they are called the prisoners of hope, because they may hope to be deliuered, &c. Therefore God translateth his crosse from the head to the heart, from the heart to the foote, from pouerty to sickenesse, from sickenesse to labour: that whersoeuer he placeth it, we might haue patience; knowing that he can remoue it as he placeth it. *Zach.* 9.1.

Then are fulfilled all these sweet Scriptures: *The Lord retaineth not his wrath for euer, because mercy pleaseth him*, Mich. 7.8. *After two dayes he will restore vs, and the third day hee will raise vs vp*, Ose. 6.2. *Surely there is an end, and thy hope shall not be cut off*, Prou. 23.18. *Heauinesse may endure for a night, but ioy will come in the morning*, Psal. 30.5. He which hath ouercome death, and Satan, and the world, can easily ouercome all the troubles in the world. Rather then *Elias* shall starue, the Rauens shall feede him: rather then *Ionas* shall drowne, the fish shall saue him; as when the Glutton did not pitty, the dogs tooke compassion. Vntill *Dauid* saith, *The Lord will deliuer*, the righteous and the wicked goe together; but now they part; one is taken, and the other is refused: one is deliuered, the other is left in prison. As *Abraham* came not to deliuer the Sodomites, but to deliuer his brethren: so Christ came not to deliuer his enemies, but to deliuer his seruants: not to deliuer them from troubles, but to deliuer them out of troubles; that they may say as well, *The Lord hath taken, as the Lord hath giuen.* As *Dauid* gaue charge to his souldiers, that they should not kill *Absalom* his sonne, though he sent them against *Absalom*, to stay his rebellion: so God forbids his crosses to destroy his children, though hee send them against his children to purge their corruptions. As the Angell passed by the houses of the Israelites, when he saw the blood of the Lambe vpon their doores: so God hath his markes, whereby he knoweth whom he should deliuer out of trouble, and whom hee should leaue in trouble. To one hee saith, Take my Crosse: to another he saith, Bee thou healed: to another he saith, Stay till thy time commeth. Euery hard word may be spoken to the godly, as well as to the wicked, but that deadly word, *Depart into euerlasting fire.* Although they seeme to depart heere; yet then it shall be said, Come, and not Depart. *Luk.* 16. *Luk.* 17. *Gen.* 14.16. *Iob* 1.21. 2. *Sam.* 18.5. *Exod.* 12.13. *Matth.* 25.

As *Iohn*, after the voyce of thunder, heard the voyce of Harpers: so when they haue been beaten, they shall bee cherished. Therefore the trialls of the righteous, though they bee called many troubles, yet they are not called euerlasting troubles.

Rom. 14.2.

Psal. 32.10. As *Dauid* saith here, *Many are the troubles of the righteous*; so in Psal. 32.10. he saith, *Many are the sorrowes of the righteous*: but it followeth, *the Lord will deliuer them out of all.* Nay (saith *Salomon*) *when the righteous escape out of trouble, the wicked shal come in his stead*: that is, the troubles of the righteous shall shift to the vngodly, as the leprosie of *Naaman* went to *Gehezi*. And therefore the wicked are called the ransome of the iust, because they lie in baile for them. As one bird chirpeth to another: so one plague shall whistle to another, and say; Come and help me to torment this sinner (for one plague will not serue the Egyptians) vntill he be so loden with torments, that he crie like *Cain*, *My punishment is greater then I can beare.* The righteous neuer said, that their troubles were more, or greater, or longer then they could beare; for God hath promised, he will not lay more vpon them then they are able to beare: but when they begin to sinke like *Peter* vpon the sea, then the hand is ready to catch them, and straight God maketh an issue for their troubles. As the Viper leapt vpon *Paul*, and leapt off againe: so troubles leape vpon the righteous, and leape off againe; as though they had mistaken the partie, and rapt at the wrong doore. Therfore, *Marke the vpright man* (saith *Dauid*) *and behold the iust: for the end of that man is peace.* Though his beginning be trouble, yet his end is peace: *He will not suffer the righteous to fall for euer.* He saith not, that he will not suffer him to fall; but that he shall not fall for euer: that is, at last his shackle falleth from him, the net breakes, the prison openeth, & he goes forth like *Lazarus* out of his graue, to shew what wonderfull things the Lord hath done for him. So *Paul*, after he had spoken of his troubles (as though he thought vpon this sentence of *Dauid*) repeateth the same of himselfe, saying, *But the Lord deliuered me out of all.* Therfore one calleth affliction the trance of the righteous, because they seeme dead for a while; but they wake againe: therefore they challenge their enemies, and say,

Gen. 4.

1. Cor. 10.3.

Acts 27.

Psal. 17.37.

2. Tim. 3.

Reioyce

Reioyce not against me, O mine enemy: for though I fall, yet I shall rise. Mich.7.8.

This should content the righteous, To be deliuered at last: as *Dauid* quieteth himselfe, saying; *By this I know the Lord fauoreth me, because mine enemies doe not triumph ouer me:* not because I haue no enemies, or because I haue no troubles which would ouercome me. Therefore when he wrote downe *Many troubles*, he blotteth it (as it were) with his pen againe, as a Merchant razeth his booke when the debt is discharged: and in stead of many troubles, he putteth in, *The Lord deliuereth.* Because he forgiueth all sins, he is said to deliuer from all troubles; to shew that we haue need of no Sauiour, no helper, no comforter but him. Psal.41.11.

The Lawyer can deliuer his Client, but from strife; the Physician can deliuer his Patient, but from sicknes; the Master can deliuer his seruant, but from bondage: but *The Lord* (saith *Dauid*) *deliuereth out of all.* As when *Moses* came to deliuer the Israelites, hee would not leaue an hoofe behinde him: so when the Lord commeth to deliuer the righteous, he will not leaue a trouble behinde him. But euen as they pray in Psal. 25. *Deliuer Israel, O Lord, out of all his troubles:* so hee will answere them, *Be thou deliuered out of all thy troubles*; that is, this and this, and this (that trouble that thou thinkest intolerable, that trouble which thou thinkest incurable;) the Almighty hath might against all. When *Iob* is tried, not a sore shall sticke vpon him. Therefore, as *Elisha* feared not when he saw as many Angels as enemies: so, now you see as many mercies as troubles, let the comfort satisfie you, which satisfied *Paul*, *Feare not*, for I am with thee, thy pardon is comming: like the Angel which stayed the sword ouer *Isaacs* head. Reade on but a little further, and thou shalt heare the voyce, which proclaimed warre, proclaime peace: many troubles in the beginning of the verse, and no troubles in the end. What Physician hath been here? The Lord (saith *Dauid*) *The Lord was in this place* (saith *Iacob*) *and I knew it not:* so the Lord is in affliction, and men know it not. He which saith, I put away thine iniquities, must say, I put away thine infirmities. For there is no Sauiour but one; which saith to death, *I will be thy death.* As the woman was sicke vntill Christ came: Psal.25. *Iob* 24. 2.*King.*6. *Act.*27.24. *Gen.*22. Note. *Gen.*28.15. *Esa.*43.25.

Mat. 8. 25. Master, save us, we perish. Lord, saith he, there is nothing but trouble. Many troubles of the righteous: but one deliverer of the righteous: many [illegible] one comforter. Troubles come in an hundred [illegible] comforts agree: [illegible] many streams always set one course, like a Rainbow which commeth onely from the Prince [illegible] saith God, *In me is thy help.* Hos. 13. 9. *I create* [illegible] Maker that he calleth himself a creator of comfort, [illegible] one Creator, so there is but one comfort [illegible] all things of nothing, so he createth [illegible] when all comfort is worne out, and [illegible] comfort again, then he bringeth

Exo. 17. 6. 1 Sam. 14. water out of the rocke; that we may say, *The finger of the Lord hath done this.*

[illegible] he looketh upon his [illegible] messenger from Christ,

Nehem. 6. 11. Prov. 24. 10. (while he is praying & weeping) and saith, *The Lord will deliver thee,* [illegible] he also saith like Nehemiah, and saith, *Shall such a man as I flee?* Such a comfort I receive? If I be faint in the day of adversity, [illegible] my strength is small as if he should say, I have [illegible] to receive comfort from Christ like Dismas.

Prov. 15. 15. If I were [illegible] yet I have faith, *a good conscience is a continuall feast,* and I have [illegible] a good conscience. Therefore I will wait

Psal. 2. Prov. 20. 16. Rom. 14. the Lords leisure, I will [illegible] I am like the Publican, I will not [illegible] faith is in vain. I will not [illegible] God hath appointed it to try me.

1. Cor. 8. 10. [illegible] then [illegible] me [illegible] from any profession I be- [illegible] I know [illegible] in the day [illegible] friends tempt [illegible] though [illegible] which

Isai. 24. 15. 2. Sam. 1. [illegible] I will be as *Ioshua,* which [illegible] of children to *Ana-* [illegible] Christ [illegible] of wealth, and health, [illegible] troubles of *Ioseph*; and

and the Lord deliuered him out of all: many were the troubles of *Abraham*, and the Lord deliuered him out of all: many were the troubles of *Dauid*, and the Lord deliuered him out of all: many were the troubles of *Iob*, and the Lord deliuered him out of all: therefore he can deliuer me out of all. But if he doe not (said *Sidrach, Misach*, and *Abednego*) we will not doe euill, to escape danger: because Christ hath suffered more for vs. Therefore if I perish, I perish, (saith *Hester.*) She was content thus her life should perish, so her people might be saued. *Hest.* 4. 16. doth her perish: if my body be imprisoned, my pleasures do but perish: and who can tell, when he hath suffered that which is appoynted? Therefore God saith, *Fear not reproches of men, Psal.* 75. *will I remember for euer.* Nero thinks there shall neuer be remembrance done but when he doth deface it: sometimes time. Therefore (saith *Dauid* to the Lord) *Sanctifie the Lord of hosts in the day* that *is*, if he come not in the morning, he will come at noone: if hee *25. 5.* come not at noone, he will come at night: at one houre of the day he will deliuer vs. And how greater was the glory after the resurrection, then it was before? the remembrance of Babylon *Mat.* 28. 6. will make vs sing more ioyfull in Sion. Thus *Dauid* desireth *Psal.* 137. they should goe about the sea, and will deuise, as the Israelites were to Canaan) Looke not for ease or pleasure in your way, but for battle and hardnesse and diseases. Vntill ye be past the Wildernesse, all is fruite, and thistles and fonfall: but so soone as you are thrown the wilderness, all is large and goodly, and pleasant, as if you were in Paradise. Seeking then your kingdome is not here, looke not for a golden life in an iron world: but remember that *Lazarus* doth not repayne in heauen, though he suffered paines vpon earth, but the Glutton mourneth in hell, that inioyed not for the pleasures of heauen. *Luk.* 16.

To which pleasures the Lord Iesus bring vs, when this cloud of troubles is blowne ouer vs. Amen.

FINIS.

THE CHRISTIANS PRACTICE.

Romans 12. 2.

Be ye changed by the renewing of your minds, that ye may prove what is the good will of God, acceptable and perfect.

Mat. 21. 29. Christ saw for his Disciples, he said unto them; [illegible] idying their two together, [illegible] Baptizing. This being the occasion of [illegible] to speak of Baptisme, which is the Sacrament [illegible] chosen first Scripture, [illegible] of the renewing of our minds. For, when minds are renewed, then the vow which we made in Baptisme is performed.

Psal. 103. 5. When Paul had forbidden the Romans to fashion themselves unto the world, he gives them a fashion, which he calls the renewing of the mind, to the Eagle renewing her youth, by renewing their minds. This fashion is called the Mat. 22. 12. Wedding Garment; which every man must wear that comes to the banquet of the King. As when much haste is made over one fashion, after another, and after they come to the old fashion: so here Paul calls them to the old fashion again, which was used in Adams time; that is, the image and fashion wherein they were Gen. 1. 26. created. Now the reason follows in,

That ye may prove what the will of God is: As if he should say, This shall be the fruit of your Regeneration; when your minds are renewed, you shall know many things, which are hid from you, you shall be able to judge of doctrines, who preach truth, & who preach error: and you shall understand the will of God; what he would have you do, and what he would have you flie, Mat. 9. 17. as if you were in his bosome. As new wine will not abide but in new vessels: so this new knowledge will not abide but in new minds; the mind renewed knoweth God. So that this Scripture may be called the path to knowledge, or the way to found the mind of God: which is a secret that every man longs to know; but the most turne a wrong leafe to finde it, as Paul said of Peter,

ver, he seeks nothing more to God's will. When the Serpent enticed knowledge, he said, *If ye eat the forbidden fruit, your eyes shall be opened, and you shall know good and evil.* But God said, If you will not eat the forbidden fruit, your eyes shall be opened, and you shall know good and evil. This is one reason why Paul would have them renew their minds, *That they may know the will of God.* Why, does not the Word of God teach us the will of God? Yes, but no man doth understand this word, but he which hath a new mind: because as the Sun is not discerned by any light, but by his own light: so no spirit can interpret the Scripture, but the same Spirit that wrote it; which is called *the holy Spirit*, because it is holy, and because it makes holy. Sin was the first rule which obscured our understanding, & all the cause of this eclypse be taken away, yet *we shall see but in part.* This is as the Sun may be seen in Water eclypsed, but yet he seemeth lighter to the eclypsed, so understanding may be seen in this life, but it is far more obscure then knowledge shall be. Paul would have us renew the knowledge out of the Scriptures which

They which have renewed their minds, saith he, shall prove what the will of God is, that is, they shall try all that they do hear, and learn by all the things they read, till they make out the will

Gal. 2. 14. Gen. 3. 3. 2. Cor. 12. 3. Gen. 3. 7. 1. Cor. 13. 9. Gen. 11. 13. Prov. 9. 10. Psal. 119. 113.

my tongue, and to meditate upon the matter. Hee which cannot say with David, *My heart is inditing a good matter*, cannot follow with David, *My tongue is the pen of a ready writer*. This is the cursing of God; They which are unwilling to obey, are not worthy to know; for what should he doe with his talent, which will not vse it? Hee which forbids vs to cast pearles before swine, doth stay his owne hand from casting knowledge on the ungodly: they may know so much as shall condemne them, but they cannot know what will saue them. When Christ bound Peter, say, *Thou art not Iesus the sonne of God*; Christ answered, *Flesh and blood hath not reuealed this*: the wing that can alone beare vp this knowledge. This is the Word, of which Christ saith, *All that abide not vnder it, as it is true, that the Spirit [illegible] Amos, will breathe vpon them*; but her [illegible] wisdome is like vnto the daughter of God, which hee enjoyeth for wife vnto him which loues her, and sues for her. As Dauid could not vnderstand, why the wicked prospered, vntill he went into the Sanctuary of God; and as Moses might not enter the Sanctuary where God did [illegible], vntill he had [illegible] so from vnder [illegible] mysteries, as [illegible] Christ [illegible] put off his [illegible] so we shall [illegible] which haue eares, and [illegible] When [illegible] God would talke with Christ in the flesh, [illegible] which we will [illegible] must goe aside [illegible] and [illegible] our [illegible] [illegible] when [illegible] for what knowledge hath [illegible] that [illegible] like vnto a Martin, which will [illegible] but in [illegible] heart which [illegible] and all [illegible] would not come to [illegible] before the knowledge of God, to [illegible] and [illegible] the bond of perfection.

Psal.45.1. Mat.25. Mat.16.16,17. Mat.19.17. Iohn 3.8. Psal.73.17. Exod.3.5. Psal.115.6. 1.Cor.12.2. Osee 2.4. 1.Sam.2.25.

They which have true love (saith *Iohn*) *know God: but they which have not love, know not God*: 1. though they have never so much knowledge besides. Yea good *Matthew* of Christ said, *They shall see greater things then these*; but unto the obstinate Iewes he said, *Seeing, you shall not see*; like *Hagar*, which had the Well before her and did not see the water. He which cannot say with *Paul*, *We have the spirit of Christ*, cannot say with *Paul*, *We have knowledge*. Holy men were always interpreters of Gods Word: because God did open their mind, as well as plant truth into Gods meaning; according to that, *The poore in heart shall see God*: and that in Iohn. 7. 17. *If any man will doe Gods will, he shall understand the doctrine, whether it be of God or no*: and in Psalm. 111. 2. ver. 10. *They which keepe his precepts, have a good understanding*: and that in 2. Corinth. 2. 15. *The spirituall man understandeth all things*. And therefore *the feare of the Lord* is not only called *the beginning of wisedome*: but in Prou. 2. 5. it is taken for wisedome it selfe. As when Christ taught in the Temple, they asked, *How knoweth this man the Scriptures, seeing he never learned them?* so it is a wonder, why the learning of the men have, which have no learning; like *Priscilla* and *Aquila*, poore Tent-makers, which overcame the eloquent *Apollos*, that great Clerke, a man renowned for his learning. What need we say to this, but as Christ said? *Father, for it pleased thee so*: when *Iacob* came so soone with the venison, as his father asking him how he came by it so suddenly, *Iacob* answered, *Because the Lord thy God brought it so suddenly to mine hand*: so the holy and righteous men cannot give any reason, why they conceive the words of God so easily, and the wicked doe conceive them so hardly: but this God brings to passe according secretly to their hearts: as we reade in Luke 24. 45. when the Disciples were settled in the profession of Christ, it is said, that Christ opened their understanding, and made them understand the Scriptures; so suddenly came their knowledge. Solomon said in Prou. 2. 23. *Wisdome protesteth to the righteous, if you will turne at my correction, I will powre out my heart unto you, and make you understand my words*. A schoolemaster might say so to his scholler, I will powre out my heart unto you: but he cannot say so to God saith, I will make you understand my heart. Therefore if the Queene of Sheba thought the [illegible]

1. *Ioh.* 4. 7.
Matth. 13. 12.
Genes. 21. 19.
1. *Cor.* 2. 12.
1. *Cor.* 3. 1.
Matth. 5. 8.
Prou. 1. 7.
Iohn 7. 15.
Acts. 11. 15.
Luke 10. 21.
Gen. 27. 20.
1. *King.* 3. 2.

of

of Salomon happy, because they heard his wisedome: how happy was Salomon himselfe, that feared God which gave him wisdome? Come unto me (saith Christ) *all ye which are weary, and I will refresh you.* So Christ hath no comfort but for the wearie: so hath he no wisedome but for the righteous: they are his brethren and sisters, and father, and mother. There is a kind of familiarity betweene God and the righteous, that he makes them of his counsell: for *Salomon* saith, Pro. 3. 32. *His secrets are with the righteous:* and Psal. 25. 14. *His secrets are revealed unto them that feare the Lord.*

Matth. 28. Mark. 3. 35.

Ioh. 13. 25. Exod. 3. Luk. 12.

They are like *Iohn*, the beloved Disciple, which leaned on his bosome; like *Moses*, to whom he shewed himselfe; like *Steven*, that beheld him in his armes; like the three Disciples, which were up to the Mount to see his glory. So we reade of *Abraham*, Gen. 18. 17. *Shall I hide it from Abraham*, saith God? As though this were an offence in God, if he should tell the righteous no more then he tels the wicked; therefore because *Abraham* was a good man, he would him more then he shewed all the rest. As *Salomon* knowledge was perfect, so long as his righteousnesse was unclouded: so the neerer we come to that righteousnesse again, the more things come to our knowledge: according to that, Prov. 8. *They that seeke the Lord, understand all things.* Such an heart God hath given to his servants, like a torch-bearer, or a lampe to goe before them, to examine all things, as they goe in this darke wildernesse; least they should take error for truth, evill for good, or their owne will for the Will of God; that they which doth stand, might be preserved from evill, as *Dauid* was from the hand of *Saul*. Now because some hold the righteous have this Lampe before them, you see what a difference there is betweene the knowledge of the godly, and the knowledge of the wicked.

1. Sam. 25.

As the windowes of the Temple were large within, but narrow without: so they which are within the Church have greater light then they which are without. They sit like *Moses* in the darknesse of Egypt, when the other dwell like *Israel* in the light of Goshen. Knowledge is easie to him which loveth knowledge, saith *Salomon*: but the scorner seeketh knowledge, and findeth it not, saith *Salomon*, Pro. 4. *The spirituall man* (such

1. Cor. 2. 14.

Paul)

Paul) *saith*) *that the deepe things of God: but, the naturall man* (saith *Paul*) *perceiveth not the things of God. Thou hast revealed these things to babes* (saith Christ:) *but these hast hid them from the wise and the prudent. If any man will do Gods will, he* (saith Christ) *shall understand the doctrine*: but to the obstinate Iewes Christ saith, *You cannot understand my talke. My sheepe heare my voyce*, saith Christ: but to the wicked Christ saith, *You cannot heare my voyce. Evidences shewn for this faith he to Nathanael, shew shall see greater things then these*; but, *if ye believe not*, saith *Esay*, *ye shall not understand.* Luk.10.21.

That these Scriptures might be fulfilled; you see that as sin is called *blindnes*, 2. Chro. 6. 18. so sinners are called *blind*, Esa. 56. 10. and may be called *strangers to Israel*. Vntill we be borne againe, we are like *Nicodemus*, which knew not what it was to be borne againe, Ioh. 3.

Vntill we become zealous our selues, we are like *Festus*, which thought *Paul* mad: so mad, Act. 26. Vntill we be humble our selues, we are like *Michol*, which mocked *Dauid* for his humility, 2. Sam. 6. 16. It was true then, and it is true now, and it will bee true alwayes, which *Paul* obserueth, 1. Cor. 1. 18. that to some, Religion shall seeme foolishnesse. The reason of all this, *Paul* lay vp in a word. If you aske why the wicked cannot vnderstand heauenly things, he saith, *Because they are spiritually discerned*. Cor. 2. 14. Therefore how should he discerne them, that hath not the Spirit of Christ? Note.

For this cause Wisdome is not said to be iustified of any, but of her owne children, Mat. 11. 19. Neither doth Christ say, that any sheepe heare his voyce, but his owne sheepe. *My sheepe* (saith he, Ioh. 10. 27.) *heare my voyce*; they follow their Shepheard, they know his voyce, they vnderstand his law, they iudge of his instructions, they haue the measure of his words; all is open, and plaine, and manifest and cleare vnto them: they search deepe, and iudge right, and know sooner: and though they haue no learning, yet they haue better iudgement then the learned: whereas the other take labour, and study without God, walke in a labyrinth, and fall into doubts, while they seeke resolution. Whereas the wicked man reades the Scriptures, hee seeth no difference betweene the Word of God, and the word of men: like

Cleophas,

Luk. 24. 16. Cleophas, which talked with Christ and knew not Christ: who he speaketh of Religion, he fluttereth like a young bird which cannot flie, because his wings are not grown: yea he preacheth his prayer in like manner, that understandeth not one word that he saith. He which hath but a shew of holinesse, hath but a shew of wisdome: a liefe knowledge is no need: but there is no knowledge in the heart. An euill man may know somthing, and speake somthing of his reading and hearing: as he saith, *There is a spirit in man* (that is, every man hath some knowledge;) *but the inspiration of the Lord giueth vnderstanding*, as though the sinners vnderstanding did not deserue to be called vnderstanding.

Job 32. 8.

If the wicked may speake any thing that is good, he speakes by rote: but he which speaketh not out of the abundance of his heart, is soone drawne dry. The preaching of the Word doth not become him: it is harsh & rusling in his mouth, as though it came out of a wrong bow: or like vnto a shittle, which flieth from the hand of a child. He is in the pulpit, as the ghester the banquet, which wanted his wedding garment: he speakes not like one which hath authority, but as one that hath no authority: and alwayes his conscience soundeth vnto him, *What hast thou to doe to take my Word in thy mouth, seeing thou hatest to be reformed?* Therfore be exercised, that ye may know what the will of God is. This is the Abce, and Primmer, and Grammer, the first lesson, and last lesson of a Christian. To know the good, & perfect & acceptable wil of God; which must make vs good & perfect, and acceptable our selues. The will of God is alwayes good and acceptable, and perfect; howsoeuer it seeme to vs. Though it condemne vs of euill; yet is it good: though we see not how it is perfect, yet it is perfect: nay, it is so perfect, that we cannot see the perfection of it, as the Sunne is so bright, that we cannot behold the brightnesse of it. First, it seemes good vnto man before it be acceptable: what is acceptable, then it seemes perfect. And as Gods will doth seeme to vs, so we doe seeme to him: if his will cannot seeme good and acceptable, and perfect to vs; much lesse may our will seeme good, or acceptable, or perfect vnto him. For this is our goodnesse, To acknowledge his goodnesse: for to be such a contrariety, so know

Mat. 22. 12. Mat. 7. 29. Psal. 50. 16.

Luk. 6. 45.

Note.

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the will of God, what shall keepe vs from the knowledge of it? Shall some, which is the worst thing in the world? Because we will not renew our minds, therefore we are ignorant of so many things which we would know: and will we be willing to follow the Word, we shall sooner throughly understand it, but buzand grope as it like Owles, which prie at the Sun out of a barne. Oh what a benefit had Salomon lost, if he had lost his wisdome which God gave him! so great a benefit dost thou lose, if thou lose the knowledge of Christ. Call for it from the day that a man cannot discerne the will of Satan from the will of Christ, every heresie seemeth truth, every euill seemes good. And this hath bin the beginning of all errors in the Church; Because men did not loue the truth, therefore God would not reueale his truth vnto them. Therefore I conclude as I began, *Be ye changed by the renewing of your minds, that ye may proue what is the good will of God, acceptable and perfect.* 1. *King.* 3. 2.

Now a word of the Sacrament. There is an infant to be receiued into the Church: which putteth vs in mind of the promise which was made vnto God, when wee were receiued into the Church our selues. This Sacrament was instituted by Christ, when he was baptised of *Iohn* in the riuer Iordan: and it succeedeth Circumcision; as the Communion was ordained in stead of the Passeouer. So soone as we are borne, we are baptized in the name of the Father, the Sonne, and the holy Ghost, by the ministerie of the Church, to sign and seale vnto vs a thing vnto God from the day we come into the world. In this Sacrament our bodies are washed with water; to signifie how our soules are washed with Christs blood: when our bodies are washed, signifying indeed one of the worst things; so signifie how we shall be raised from death to life, by the resurrection of Christ, and how we should rise from sinne to righteousnesse. That we begin our life with a solemne promise to God, before the Church, to serue him with our bodies and soules all dayes of our life. Mat. 3. 14. Mat. 21. 19. Note.

Now let vs remember how we haue kept this promise with the Lord; or rather how we haue broken promise with him. Then we gaue our selues to God: but since, we haue giuen our selues to sinne. Then we promised to renounce the world: but since, we haue followed the world. Therefore seeing it is

begun

begin to pay that which we ought so long; and pray the Lord which hath instituted this Sacrament as a seale of his mercy, to receiue this child into his fauour, as now receiue it into his Church: to baptize it with his Spirit, as we baptize it with water: & powre vpon it his grace, as we giue it the signe of grace.

FINIS.

THE PILGRIMS WISH.

Philip. 1. 23.

I desire to be dissolued, and to be with Christ.

Here is *Paules* desire *to be dissolued*; & the cause, *that he might be with Christ*: wherein first you shall see the difference betweene the faithfull & the wicked; the one loues once lotheth this life, & the other longeth after it. Secondly, because such profite learne to desire death, you shall see whether any one may wish to die. Thirdly, because after his dissolutiō he hopeth to be with Christ, you shall see the diuersity of iudgements betweene *Paule* and his Papists, which thinke when they are dead, they shall go to Purgatory. Lastly, because the soules which are with Christ, walke as they did when they liued vpon earth, you shall learne a kinde of walking spirits, which haue but so much talked of in time of popery, and were taken for the soules of them which were dead: after, we will speake a little of the Sacrament which we vse to receiue, & so commit you to God. *I desire to be dissolued.* Before Christs comming, when the Kings or Patriarches died, it is said, that they went to their Fathers, as we reade of *Dauid* and *Salomon* &c. But after Christs comming, when the faithfull dye, they are said to goe to Christ, as wee reade of the penitent theefe, *Luke* 23. 43. Not because the Patriarches were not to Christ, seeing as they were beloued for Christ and not for Abraham, therefore they are not said to go to Christ; although if they were to be vnder Abraham, they must needs goe to Christ; because Christ, speaking of his Godhead, was alwayes in heauen. *I desire to be dissolued.*

2. King. 2. 10.
2. Chron. 9. 47.
2. Chron. 21. 1.
Act. 7.

sake. As the worldly long for Christ to come to them, so the faithfull long to goe to Christ: for vaine is our ascending to him, as he descended to us, his descending is in vaine; because he came downe, that we might goe up: he descended to take our flesh, we ascend to take his Kingdome: he descended to be crucified, we ascend to be glorified: he descended to hell, wee ascend to heaven; that is, to joy, to glory, to blisse, to our Father, to our Saviour, to our Comforter, to Angels, to Saints, to eternall life. Therefore good cause had *Paul* to desire to be with Christ, that he might be secure: for no doubt it was the sweetest voyce that ever the Theefe heard in this life, when Christ said vnto him, *This day shalt thou be with me in Paradise.* Luk. 23. 43. Besides, as *Paul* persecuted before, so he was after persecuted himself, as he tels the Corinthians, 2. Cor. 11. 23. *I was often in danger with rods: I was once stoned: I suffered thrice shipwracke, &c.* Therefore good cause had *Paul* to desire to be with Christ, that hee might be out of trouble. Yet he will not dissolue himselfe, but desireth to be dissolued: that is, that he which brought him into this world, would take him out of the world: neither doth hee will or pray, or make any petition to God to take away his life, but tels him his desire, desiring to be dissolued. To desire, is not to pray: but shewes what we approue. Neither doth he desire so to be dissolued, as though he were weary of his labours, and would suffer no more for Christ: but he is content to live, as he saith in verse 24. *Nevertheless for me to abide in the flesh, were better for you:* as if he should say, To do you good, I am content to suffer still, and stay still from Christ, whom I long to be with. Seeing then that he will not dissolue himselfe, nor pray to be dissolued, but is content to live still: why doth he say, *I desire to be dissolued?* Onely to shew what he preferreth in his desire. If he might chuse life, or death for his owne respect, he could be content to leave his friends, and riches, and pleasure, & life and all, only to be with Christ. This seemeth to be a good lesson for sicke men, when they can live no longer, then to be with Christ, were better then to be with the Glutton, who never thought of heaven, till he was in hell: but *Paul* was not sick, nor sore, when he desired to be dissolued, therefore this is not onely for the sicke, but for the whole. If he had wished to live and stay still in the world, no

Luk. 16.

man

man need to be taught to say after him: Sir, young and old desire not to be dissolued; but few are content to be dissolued. To a naturall man in this life nothing is so sweet as life; & he which is in loue with this world, abhorres death, quakes at the very thought, but to minds which mislikes this world, nothing can come so welcome as death; because it takes him out of the world. This is it which *Paul* would haue vs learne, That nothing in this world is so precious, that for it we should desire to liue, or stay from God one houre. Though all dye not with vs, yet all must submit to this, that death is better then life, because it leades to Christ: which when *Paul* had thoroughly tasted, he was satisfied of all things else, and desired to liue no longer, that he might be with Christ; knowing appereth the end of mans life; which because he knew aboue all, he desires to liue no longer, how great soeuer troubles, and dangers soeuer lay in waite behinde him. Seeing he knew Christ crucified, and longing like *Eneas* to walke with Ghosts, he cryes after with the Apostle, *I desire to be dissolued, and be with Christ, for that is best.* Gen. 5. 22. Rom. 7. 24. Luke 2. 28. ap. Then shall Christ come to him: so the faithfull rejoyce thus they shall go to Christ.

The necessity of death is so welcome to him which knoweth the vsefulnes of it, as the faithfull man, but to the good, would not liue out of heauen, no not in heauen. That made the Martyrs so willing to abide any kinde of death then tyranny could deuise, to be rid of their sinfull bands, and this corruptible burthen, which presseth downe the soule, that they might after Christ, Act. 1. 10. ap. liue in the vnspeakable glorie of heauen. All is trouble and vexation against whom sinne preuailes, whether in state, or drinke, or sleepe, how compleat it is in the flesh; and vnfit to be with Christ, so he rid from these molestations of the knowledge and loue of God, maketh a man hate the owne flesh, and abhorre the pleasures of this world, and loath euery difference from life and death, especially that meane which hee could deuise to continue his life, and to remoue his desire selfe, and say, though he should dye, *Not my will, but thy will be done.* All this appeares in this example, what operation is in the knowledge and loue of Christ: it made the world irk-

some

some vnto *Paul*, which all men naturally desire; it made death pleasant vnto him, which all men naturally abhorre: although they be weary of their life, and haue no pleasure from morning to night, yet it will not please them to change, which they needs must: they neuer loathe, but loue their miseries; they will not dye one houre, to liue for euer. Doe not the wicked themselues prophecie by their feare of death, a worse condition of some dreadfull iudgement after this life, prepared for sinners and all that contemne God; when none but they stand in such feare of death? Why doth one wish for it, and another tremble to heare of it? If it were but a sleepe, no man would feare it at all: for who feareth to take his rest when the night approcheth? If it did take away sense and feeling, and make men trees or stones, no man would feare it at all: for who would feare strokes, if hee could feele no more then a stone? Or who would care for any thing, if he had not sense of any thing? Would any man tremble so, to be as the dead creatures which haue no sense of euil? They must needs be in better case then the happiest man in this life; which is not without the sense of euill. Therefore this feare of death which you see in all but the faithfull, doth presage some strange torment, some heauy change and sharpe punishment to those men, which they begin to taste already before they dye; like the spirit which perseruted *Saul* before his end. They desire not to be dissolued, but they feare to be dissolued; they goe not to Christ, but their departure is an euerlasting departure from Christ, to the damned, to the diuels, to hell, without either end or ease, or any patience to endure it. 1. *Sam.* 16. 14.

Thus you see that no man is willing to dye, before his conscience bee quieted toward God, and thee hee can catch some hope of a better life after this life. He which knowes that he shall go to Christ, it is impossible that he should die vnwillingly: but he which cannot hope for a better world, must needs leaue this world grudgingly, and feare death more then all the terrors of life. Hee had rather bee sicke, and cold, and hungry, and [illegible] then goe vnto death; because hee knoweth what he suffers here, but he knoweth not what he shall suffer hereafter. Therefore he which is not willing to be dissolued, hath not desired Christ yet as he should: for no man esteemeth this

life when he begins to taste of the next; but then the loue of the
2. King 2. 14. world doth fall from him, like the Mantle of *Elias*, when he was rapt into heauen.

The Apostle had seene many good things in his dayes, and was neuer satisfied; willing to be dissolued, but thirsted still, and no water could quench his thirst, vntill he dranke of the water of Life, and then he thirsted no more: so nothing can fill the soule which was made for God, but God alone. Riches, and honours, and pleasures, did not make *Simeon* willing to dye, but the sight
Luk 2. 22. of Christ: happy are the eyes which see him, for they are as wil-
Iohn 1. 20. ling to dye as *Simeon* was. So soone as *Iohn Baptist* did see our
Matth. 3. 11. Sauiour, and knew that it was he, he debased himselfe as if hee had been no body, and would not be accounted of, but sought to lose the opinion of the people, that Christ might haue all; although he was a Prophet, and more then a Prophet, and not a greater amongst the sonnes of women. So when *Paul* had seene his Sauiour, he forgot all that he loued, all that he desired, and all that he possessed: no ioy, no glory, no life now but to dye. All things must yeeld to the Son, and be content with *Iohn*, that he increase, and we decrease. This is our glory and life, that
Gen 45. 28. he liues in glory. *It is enough* (saith *Iacob*) *for me, that Ioseph my sonne liueth*: it is enough for vs that Iesus our Sauiour raigneth. If the head be crowned, all the body is more honoured: therefore let vs glory that Christ is glorified, and reioyce as much that he is ascended, as our fathers reioyced that he descended: for where the Head is, there the body must needs be.

I desire to be dissolued.] He calleth his death not a destruction, but a dissolution, for three causes. First, he departeth from this life, and hath no more society with them that liue vpon the earth. Secondly, his soule departeth from the body vntill the day of Resurrection; then she findeth her owne body again, and they reioyce like friends which are met together. Thirdly, hee departeth from this vale of misery, into the Paradise of ioy and all felicity, to liue and raigne with God for euer: an assurance whereof he taketh, that he shall be with Christ, for that death
Gen. 8. 9. is the way to Christ. As the Doue found no rest vntill shee came to the Arke: so the faithfull find no rest till they come to Christ, they goe about now the Wildernesse like other men. Vnlesse

Iewes

Iewes arriued at Canaan, all their life was spent in sinfull Egypt, or in the dreadfull Desart; during the time of their iourney, they had no settled rest or continuing pleasure. Peace beginneth when the battell endeth; there is the prerogatiue of the dead, least death should be too fearefull to vs. The best of Gods blessings are behinde, that is, euerlasting life, and the way to it is death: thou art going to ioy, therefore looke not for it, vntill thou come to thy iourneyes end. If Canaan the land of peace, the land of plenty, the land of pleasure, bee in the Wildernesse; stay here, march no further: whither doe you goe like the pilgrims of Israel, if Canaan be in the Wildernesse? But *Paul* looks for the Crowne as the gole, he is not with Christ, but trusts to be with Christ; he is not in heauen, but hee hopes to come to heauen, and this hope led him thorow the Wildernesse, that hee murmured not like the Israelites, but only longed for that day, when Christ shall say vnto him, as he said to the penitent thiefe, *This day shalt thou be with me in Paradise*. Thus you haue heard the difference betweene the faithfull and wicked, how the one loatheth this life, and the other longeth after it.

Ioſh. 13. 17.

Reuel. 2. 10.

Now we come to our question. *Simeon* said, *Lord, now lettest thou thy seruant depart in peace*: so *Paul* saith, *I desire to be dissolued and to be with Christ*; they doubted not, as the Papists doe, what should become of them after death: for one saies that hee goes to Christ, and the other saith that he goes to Peace: therefore it seemes that Purgatory was not yet found, when the iust men went to peace. This is one of the fruits of a godly life: It hath hope (saith *Salomon*) in the end; in death it warranteth a man of life, & when the flesh saith, feare, & the Serpent deceiues, it makes the flesh crouch, and the Serpent flie, and the soule reioyce; while death is opening the prison doore, that she may flie to her country from whence she came. Therefore what shall I say to Purgatory, if *Paul* go to Christ, and *Simeon* go to peace? Some say it is in the ayre: some say that it is in the earth: some vnder the earth, or a little aboue hell. Thus *Nebuchadnezzar* cannot assoile his owne dreame. You must vnderstand that Purgatory is like your painted sepulchers, which are framed more for the liuing, then for the dead: for you know that the locusts of Rome, Trentall, & Dirges, & Masses for the dead, as the

Luk. 2. 29.

Prou. 14. 36.

Prou. 11. 7.

Dan. 4. 1.

Act. 19.25. Siluer-smiths in Ephesus liued by Images: and therfore as they were loth that Images should goe downe; so they are loth that their Purgatory should be quenched: for it is the gainefullest liein all Popery: for out of this lake issues their Masses and Dirges, and Trentals for the dead. They are said for the dead, but they make for the liuing: *For the dead haue no portion of all that is done vnder the Sunne.* Doe what you will, say what you can, Masses, Dirges, or Trentals, they haue no portion in it; for they haue receiued their reward already, and the *tree lyeth where it fell*: yet these foolish Virgins hope for oyle of the wise Virgins, and thinke they shall be paid for other mens labours and almes, and Trentals, and Pilgrimages, and Masses: as though they neuer read, that *the iust shall liue by his owne faith*, that hee which Gal. 3. 11. beleeueth, shall not goe to iudgement, but passe from death to life; that *they that dye in the Lord, rest from their labours.* How Ioh. 5. 24. Reuel. 14. 13. doe they goe presently into Paradise, if they stay at Purgatory, and fire and torments? Hath Christ satisfied for vs, and must wee now make satisfaction for our selues? Whither the Glutton & the Begger are gone, thither must wee all, that is, to *Abrahams* bosome, or hell fire; there are but two kinds of men, and therefore but two waies; and where then is purgatory? which the best of the Fathers confesseth that he could neuer finde in Scripture. Therefore take heed of hell, for Purgatory is but a fear-babe. Luk. 16.

Of walking spirits. Furthermore, when *Paul* saith that he shall go to Christ, this seemes to resolue the old question often debated among the simple people, once deluded, Whether the soules of men departed, walke after death, and appeare vnto men, exhorting them to this or that, as *Gregory*, or some counterfeit reporting in his Dialogues. The Apostles before their full growth, might seeme to be incumbred with this error; because when they saw Christ walking vpon the waters, they said, *It is a spirit*: and when *Peter* knocked at the doore in the night, they said to *Rhoda* a damsell, *It is his Angel*. Act. 12. 15. Which error was drawne from the illusion of Satan: and vulgar opinion receiued from *Pythagoras*, which taught that the soules of men departed, did returne into the bodies of other men after death, either for correction, or for reward: if they were good soules, then they were preferred to better men: if they had been bad soules, then they were cast

into worse bodies then they had before: a fine Philosophicall dreame.

This deluded *Herod*, when he heard of Christ, hee supposed that *Iohn Baptist* was risen againe, whom he had beheaded: and the better sort of the people, as wee reade in Matth. 16. 14. dreamed that Christ was *Elias*, or *Iohn Baptist*, or *Ieremy*, or some of the Prophets risen againe. But touching the soule once departed from the body, that it returnes not, nor can returne into the world, many examples, and testimonies, and reasons, and the order of our resurrection declareth. The soules of the righteous are in the hands of the Lord, and no man or diuel can take them out of his hands: the soules of the wicked are in the hands of the Diuell, and God will not take them out of his hands; and therefore *Abraham* saith, *He which is here, cannot come from hence, and they which be there, cannot come from thence*: for then the paines of hell were not euerlasting paines, nor the ioyes of heauen euerlasting ioyes, but temporall, like the paines and ioyes of this world. Therefore it is no soule which walkes about. How then? What is this which I seem to see? like such a man, and such a man? The diuell (which changeth himselfe into an Angell of light to deceiue) can change himselfe into the likenesse of a man much more. This is it which thou seest, as *Saul* saw *Samuel*; 1. Sam. 28. 8. not *Samuel* himselfe: for could the Witch raise *Samuel* out of the grave, which could not keepe her soule out of the grave? Or could the diuell disturbe the Prophet after death? Then he should neuer be in quiet, if the diuell could disturbe him, because he disquieteth the godly so much while they liue. If this apparition be called *Samuel*, how doth he call it *Samuel*, if it be not *Samuel*? As the babies of *Calais* are called *Calais*: as the picture of *Beza* is called *Beza*: as hee which playeth the King vpon a stage, is called a King. As the golden Mice and Emerodes which the Philistines laid in the Arke, were called Mice and Emerodes, although they were but meere shapes and figures of them? so this likenes of *Samuel* is called *Samuel*, though it was not *Samuel* indeed, but a counterfet shape of *Samuel*. For God would not answere *Saul* before by Oracle, nor by Priest, nor by Prophet: & would he answere him by the dead, which doth forbid to aske counsell of the dead?

Iob. 10. 28, 29.

Luke 16.

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dead? *No* (saith *Abraham*) *they haue Moses and the Prophets*: Luk. 16. As if he should say; Let them learne of the bookes of the dead, for the dead shall not returne vnto them. Againe, if it had been *Samuel* himselfe which had taught *Saul* to worship God, would that holy Prophet haue receiued worship himself, as this spirit did? Againe, if it had been *Samuel*, *Saul*s schoolemaster, which taught him alwaies to repent while he liued; he would rather haue exhorted him to repentance now, then before, seeing the day of his death was so neere. But you will say; Whosoeuer it was, it seemes that hee could prophecie of things to come: for he foretold *Saul*s death. Can the diuell prophecie? This was an easie matter for the diuell to prophecie, because hee knew that *Dauid* was anointed before, and therefore *Saul* must be remoued, that he might raigne, as he was anointed. Secondly, he knew that *Samuel* had prophecied his confusion; and therefore he must be degraded, that the prophecie might be fulfilled. Thirdly, he did see the Philistines comming against him, and therefore no marueil if he did aime that his death was neere at hand, seeing a man might prophecie the same.

If any man be not satisfied with this, to beleeue that the soules of the dead doe not walke after their dissolution, let me reason with him thus: Is it a soule which thou seest? Why, a soule is a spirit, and cannot be seene no more then the voice or an Eccho: didst thou euer see thine owne soule, though it hath been euer with thee since thou wast borne? Doest thou thinke it is a body? Why, a body cannot walke without a soule: for the soule is the life which moueth the body. If thou say it is a body and soule too, then why doth *Paul* call death a dissolution? it is a separation of the soule from the bodie: if the body and soule be not dissolued, then the man is not dead, but liuing still. If thou say the soule is come to the bodie, and the body is risen to the soule for that time; then I can say no more to thee, but beleeue thine owne eyes: If thou thinkest that it is such a mans body which thou seest, looke in the graue & open the ground, and there thou shalt see the body where it was laid, euen while this vizor walkes in thy sight: therefore apparitions are no other, then that which appeared to *Saul*. Thus the diuel hath many waies to deceiue; and this is one & a dangerous one to draw

vs from Gods Word to visions, and dreames, and apparitions, vpon which many of the doctrines of the Papists are grounded. They had neuer heard of Purgatorie, but for these spirits that walked in the night, and told them that they were the soules of such and such, which suffered in fire, till their Masses, and almes, and Pilgrimages did ransome them out: so these night-spirits begat Purgatorie, and Purgatorie begat Trentals, as one Serpent hatcheth another.

Yet a third question riseth out of these words, and that is this; Whether a Christian may wish for death? As *Paul* desired, so may we desire, if we haue *Pauls* spirit. As Christ told his Disciples when they asked him, whether they should pray for fire from heauen, as *Elias* did; Christ answered, that they knew not of what spirit they were: as if he should say, If you were of *Elias* spirit, and did pray with the same minde, and to the same end that he did, then you might pray as he prayed. The wicked wish to die, because they would be rid of the crosse, and suffer no more for God: as *Cain*, so soone as he was cursed, and knew that his life should be a torment, he sought to die, to preuent the iust iudgement of God, and spighthim (as it were) which should punish sinnes. So doe the people oftentimes, which haue not to satisfie hunger, and the sicke which faint of an incurable disease, and the wearie captiues in prison, gaoles and bonds. As for the faithfull, if they at any time wish to die, they pray for death as the last remedie against sin and Satan: euen as they pray in the Reuelation, for the hastning of Christs comming to iudgement, *Come, Lord Iesu, come quickly*; for the shortning of the dayes of sinne, lest all flesh should perish. But they which wish for death in this sort, would die as the will of God hath ordained, and mortifie their flesh to abide these troubles, and still by faith suppresse the dolorous griefe of sinne, by frequent meditation of inward ioy, receiued by grace in Christ, and therein reuiue themselues, as with the earnest peny of their inheritance, which they shall receiue at the fit time, when it shall comfort them much to haue suffered so long. Much therefore haue they to answere, which are not contented to die in peace, and stay till they be dissolued; but as though themselues were the authors of life and death, from cruell heart giue wrongfull commission

Luk.9.54.

Genes.4.

Reuel.22.20.

to the bloodie hand, to cut asunder that which God hath ioyned, the louing soule and their bodie: as *Iudas, Achitophel, Saul*, and *Pilate* did: not one of these was good in life or death. Yet the Author of the Maccabees commendeth *Razis* most of all, for that which was the greatest sin that euer hee did, for killing himselfe. Man was not borne of his owne pleasure, neither must he die at his owne lust; or else it had beene good for *Iob*, which suffered more then any Saint except Christ, to make away himselfe, as *Iudas* did. But why is it commanded then, *Thou shalt not kill?* If thou mayest not kill another, much lesse mayest thou kill thy selfe. As for the example of *Samson*, Iudg. 16. 30. which may seeme to oppose against this, in that hee killed himselfe when as hee pulled the house vpon his owne head, and all that were with him: vnderstand that he was a figure of Christ, which vanquished more in his death then in all his life; and it appeareth that he had warrant from God, in that his strength being taken from him, was (for the act) in a moment restored to him vpon his prayer. And the Epistle to the Hebr. 11. 13. to cleere that fact saith, that he did it of faith: that is, knowing that hee had deserued to die, and that by these meanes the enemies of God should be destroyed, hee submitted himselfe to the good will of God, like a good Captaine which ventured his life, to kill his enemies: therefore wee must not looke to particular examples, but to the generall law. Wherefore let no man doe this euill, that any good may come of it, but rather follow the aduice of the holy Apostle, as it becommeth vs; with patience let vs run out the race which is set before vs.

2. Mac. 14.

Iob 2.

Exod. 20. 13.

Heere I might shew you, that they are guiltie of their owne death, that kill themselues with sufferting, intemperance, drunkennesse, &c. Although they loue their life too deare, yet they take all meanes to hasten their deaths. Thus much of Purgatory and night spirits, and praying for death.

Now it remaineth, that as the Iewes sanctified their brethren before they did eate the Passeouer, so I would prepare you before ye eate this holy Sacrament, of which the Passeouer was but a figure. The Iewes were taught of God before they did eate the Passeouer, to put away leauen out of their houses the day before. Exod. 12. 15. Hath God care of leauen? No: this is it which

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the Apostle teacheth, 1. Cor. 5. before yee come to the Lords Supper, *Purge the old leauen of malice, sinne & wickednes out of your hearts*: that is the leauen which you should purge out of your houses. Therefore marke what the Apostle writeth to the Corinthians, 1. Cor. 11. (I beleeue it is a matter which you did neuer consider) *For this cause many are weake and sicke among you, and many sleepe or die.* For what cause? Because they receiued this holy Sacrament vnworthily and vnreuerently, before they were prepared with faith, and hope, and repentance: *For this cause many are weake & sicke among you, and many die.* Who did euer thinke that his sicknesse, or his wants, or his infirmities did grow for that he receiued the Lords Supper vnworthily? Many causes haue beene supposed, but this cause was neuer thought of. Haue any of you said in distresses of body or mind, This is come vnto me, because I did receiue the blessed Sacrament of Christ vnworthily? because I came not prepared with that mind, as they doe which beleeue and know God? Yet the Apostle, which by his diuine spirit knew the cause of these calamities among the Corinthians, doth depose their strange diseases and sudden death to none other cause, but to their vnworthie and vnreuerent receiuing of this holy Sacrament. Nay, he saith further, that he which eateth and drinketh this Sacrament vnworthily, eateth and drinketh his owne damnation, that is, he taketh possession of death, hell, and damnation, euen while he eates, as the deuill entred into *Iudas* while he receiued. Now if your Physicion should warne you of such a thing, that you take it in season and measure, or else it is a poyson, and will kill you; I suppose you would obserue the season and measure, and take it in such order as he prescribeth, as neere as you could, if you beleeue him: so if you beleeue the Apostle, that you receiue the Sacrament to your damnation, if you receiue it vnworthily, I am sure you will not take it vnreuerently or rashly for all the world. If I had the words of motion to speake that which might be spoken of this matter, it would fright *Iudas* himselfe, that no man would come to this holy banket without his wedding garment. Consider but this, how you would come into the presence of God, how you would prepare your selues to come before the maker of heauen and earth, which searcheth

1. *Cor.* 11. 26.

Matth. 22.

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thereof, and knoweth euery corner of the heart. If euer yee did approch vnto God, if euer yee came neere vnto the Lord, you neuer came so neere as now, when you come to receiue his body and blood, and are vnited vnto him in one spirituall bodie; and yet (peraduenture) many come not so prepared, so cleansed, so dressed, so trimmed into the presence of God, as *Hester* did into the presence of *Assuerus*. What doe you thinke of these elements? what doe you imagine of this bread and wine? They are seales. What seales? Seales of his Word, seales of Gods promises, seales of your adoption. If euer you were instructed out of this Booke, that instruction is confirmed and ratified vnto you now by Christs seale. Christ hath not ordained Sacraments in his Church, for a fashion or dumbe shew, that you should feele, or see, or taste, but as the woman which had a bloodie fluxe, when she touched the hem of Christs garment, he said that vertue was gone out of him: that is, all the graces which these signes represent, that is, all the blessings that Christ Iesus hath purchased vnto man by his death. Now because if you receiue this Sacrament rightly, you are vnited vnto Christ, as the members with the head: if euer you did beleeue, or loue, or repent before; this requireth you to beleeue, and loue, and repent more, because now you are Christs bodie, which shewes that ye must obey Christ the Head, like members of the body, for the body is ruled by the head. What haue you now to receiue all these blessings? If ye haue not faith, how can you lay hold of any promises or merits of Christ, to say, This is mine? If you had a hand to take, and a faith to apprehend, now you might eate of the bread which is better then Manna, which he that taketh, doth not hunger againe, after any pleasure in the world. Heere is enough for *Abraham*, and *Abrahams* seede: Come vnto it, all that thirst, and it will refresh you. Happier is that man now that hath his wedding garment, then the rich Glutton, that fareth deliciously, and goeth in purple euery day. Now you are the Lords guests, and the Lord himselfe is your feast, and this feast is before you, the holiest meate that euer ye did eate, and the comfortablest meate that euer you did eate, and yet the dangerousest meate that euer you did eate: you stand vpon life or death, you eate to saluation or damnation; there is

2. Hester 5.

Luke 16.

nothing

nothing in this world which you can receiue with greater benefit, or with greater perill. *Adam* did eate the forbidden fruit with greater danger; *Adam* could not taste the tree of life with greater fruit, then you may taste & receiue this Sacrament. *Gen.3.*

The Arke was a signe of mercy, yet *Vzzah* was slaine for touching the Arke vnreuerently: Circumcision was a good thing, yet circumcision did not profit the Sichemites, but was a way to make their enemies slay them, because they were not circumcised for religion, but for lucre: so if ye receiue for custome, and not for deuotion; this Sacrament shall be to you as circumcision was to them. Therfore take heede how you receiue as they receiued, lest you meete with a curse when you looke for a blessing. If thou remembrest any sinne against God, or against thy neighbour, leaue thine offering at the Altar, and be reconciled before thou come into his presence: for if stubble come to fire, there is no way but burne: now beloued, let faith, and loue, and repentance, haue their perfect worke, that you may receiue this Sacrament as Christ would haue you receiue it: and God grant you as much profit by it, as is offered in it: and so much comfort of it, as it hath brought to any, whosoeuer haue receiued it faithfully, reuerently, and worthily before you. *1.Sam.6.* *Gen.34.*

FINIS.

THE GODLY MANS REQVEST.

Psalm.90.12.

Teach vs, O Lord, to number our daies, that we may apply our hearts to wisdome.

THis Psalme was compiled by *Moses*, as ye may see by the title, at what time the spies returned frō the land of Canaan, and God, for the murmuring of the people, pronounced, that all which were aboue twenty yeeres old should die in the wildernesse; except *Caleb and Iosua*, that incouraged their brethren to goe vnto Canaan. Now when

when *Moses* heard the sentence of death pronounced against himselfe, and all the Iewes which came out of Egypt, except onely two, *Caleb* & *Iosua*, that all should die before they came to the land which they sought, he prayeth thus for himselfe and the rest, *Teach vs, O Lord, to number our daies, that we may apply our hearts to wisedome*: that is, seeing we must needs die, teach vs to thinke of our death, that we may die in thy feare, to liue againe: shewing vs how the consideration of our mortality will make vs apply our hearts to godlinesse. Hee which is tottering himselfe, had need leane vnto a stable thing; therfore a wauering man is commended here to constant wisedome. Man is mortall, wisedome is immortall; yet by wisedome man becomes immortall too: therefore *Moses* thinking of his death, runneth to wisdome, as a remedy against death. I haue chosen a text fit for the time,* which warneth vs how our yeeres passe; that when wee thinke of the old yeere, how soone it is gone, we may see vpon what a whirling wheele we are set: which putteth vs in minde euery day of that last day which is comming for vs, when wee shall giue account how euery day was spent before it. So many yeeres as are past, so many yeeres we are neerer to the last: and though the old yeere be gone, and a new yeere come, yet whether another shal come after this, as this came after the former, no man, I thinke, hath any promise of him that made time: for euen these two daies since the old yeere went out, many haue gone the way which we all shall follow. Now, why daies, or weekes, or yeeres, but for vs? But for man there should be no winter, no summer, no spring, no Autumne; that we seeing how the seasons are renued, at last with them we may learne to renue our selues: for to celebrate new yeeres with old sinnes, is to let euery thing goe before our selues, and suffer the time to condemne vs, which was giuen to saue vs. God hath shewed vs new yeeres, but he would haue vs shew him new men. This is Gods new-yeers gift: not sheep, nor doues, nor fruits, which the Iewes offered: neither myrrh, frankincense and gold, which the Gentiles offered: Mat. 2. but a new creature, Gal. 6. 15. Therefore we must come to some Schoole-master, which teacheth vs like *Iohn Baptist*, what we should do, that we may grow in knowledge, as we grow in yeeres. *Teach me to number my daies* (saith *Moses*)

*For it was preached at the beginning of the yeere.

Heb. 10. 1.

Moſes) *that I may apply my hearts to wiſedome.* Whereby *Moſes* collecteth, that this was one of his helpes, which made him profit in the knowledge of God, to number his dayes: as a man that hath a ſet time for his taske, liſtens to the clock, and counts his houres, ſo we haue a ſet time to ſerue God, *Worke whiles it is day,* ſaith Chriſt. What hee doth meane by this day, the Apoſtle ſheweth you, *This is the day of ſalvation*: that is, this life is the day wherein you ſhould worke. What worke haue you to doe? The Apoſtle telles you; *Worke out your ſalvation.* This is a long taske: therefore we had need to *number our dayes,* and not loſe a minute, leſt wee bee benighted before our worke bee done. *Teach me, O Lord, to number my dayes.* He which in the Land of Midian learned to number ſheepe, now hee is come into the Wildernesſe, learneth to number his dayes, *Teach vs, O Lord, to number our dates.* Not teach vs the number of our dates, for wee ſhall quite forget it againe: and the knowledge of times, and courſe of ſeaſons is the knowledge of God himſelfe; but *teach vs to remember our dates*: that is, that we may be ſtill numbring and counting our dayes, and houres, and minutes, to ſee how faſt we die, that euery day and houre we may learne ſomething. As God hath numbred our dates, ſo wee muſt learne to number our dates: or elſe it ſeemes that wee cannot *apply our hearts to wiſedome*: that is, whilſt we thinke vpon death, we cannot faſhion our ſelues to a godly life, though we were neuer ſo much inſtructed as *Moſes*. This we finde daily in our ſelues, that the forgetfulneſſe of death, makes vs to apply our hearts vnto folly, and pleaſure, and all vnprofitableneſſe, that contrary to his counſell, *worke your ſalvation*, we worke our damnation. We are ſo farre from numbring our dayes, that we doe not number our weekes, nor our moneths, nor our yeeres; but, as the Apoſtle ſaith, *A thouſand yeeres with God are as one day*: ſo one day with vs is as a thouſand yeeres: that is, our time ſeemes ſo long, that we thinke we ſhall neuer dye: but he which made this prayer is now dead, and the number of his dayes is ended, and nothing is left but his holy bookes, which bring this prayer vnto vs, that we may learne to pray ſo too. Now I muſt pray, *Teach me, O Lord, to number my dayes*; and thou muſt pray, *Teach me, O Lord, to number my dayes, that we may apply our hearts to wiſedome*: that is,

Iob. 9. 4.

so to pray, and fast, and watch, and heare, and doe, as he commeth home which shall shortly giue account of his stewardship.
Luke 16. 2. This is the fruit which comes to a man by numbring his dayes. God teacheth manno *apply his heart to wisedome*: and this is his lesson which he giues for that purpose, *number thy dayes*, that is, thinke that wisedome is a long study, and that thou hast but a short time to get it, and this will make thee get ground of vertue: for there is no such enemie to repentance, as to thinke that we haue time enough to repent hereafter, which makes a man say, when any good motion commeth, Nay, I may stay yet, yet I may stay, like the sluggard which turnes vpon his bed like a dore vpon the hindges, and saith, *Yet a little more, a little more*
Prou. 6. 10. *sleepe, a little ouer a slumber, I may lie still a while*: this is not to number our dayes, but to stretch our dayes, and make them seeme more then they are; and they that doe so, neuer *apply their hearts vnto wisedome*. So you see what a preseruatiue *Moses* vsed against drowsie and pleasure, he kept a Calender as it were of his dates which called vpon him, *Be diligent, for thou hast but a short time*. Fiue things I note in these words: First, that death is the haunt of euery man, whether he sit in the Throne, or keepe in a cottage, at last he must knock at deaths doore, as all his fathers haue done before him. Secondly, that mans time is set, and his bounds appointed, which he cannot passe, no more then the Egyptians could passe the sea; and therfore *Moses* saith, *Teach vs to number our dayes*, as though there were a number of our dates. Thirdly, that our dayes are few, as though we were sent into this world but to see; and therfore *Moses* speaking of our life, speaks of dates, not by moneths, nor of weeks: but *to number our dayes*, shewing that it is an easie thing for euery man to number his dates, they be so few. Fourthly, the sports of sinners forget death, rather then any thing else: & therfore *Moses* praieth the Lord to teach him to number his dayes, as though they were sleeping out of his minde. Lastly, that to remember how short a time we haue to liue, will make vs apply our hearts vnto that which is good. The first point is, that as euery one hath a day to come into this world, so he shall haue a day to go out of this world. When *Moses* had spoken of some which liued 700. yeeres, and other which liued 800. yeeres, & other which li-

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ued 900 yeeres, shewing that some had a longer time, and some a shorter; yet he speaketh this of all, *Mors omnis est, at ista est mors ejus*, that is, *he died*; which is the Epitaph of every man. We are not lodged in a Castle, but in an Inne, where we are but ghests; and therefore *Peter* cals vs *strangers*. We are not citizens of earth, but citizens of heauen, & therefore the Apostle saith, *We haue here no abiding citie, but we seeke for one to come*. As Christ saith, *My kingdome is not of this world*, so we may say, My dwelling is not in this world; but the soule foureth vpward whence she came, and the body stoopeth downward whence it came: as the tabernacles of the Iewes were made to remoue, so our tabernacles are made to remoue. Euery man is a creature, & will, and there is nothing sure in life, but death: as hee which wrote this is gone, so I which preach it, and you which heare it, one comming in, and one going out, is to all. Although this is daily seene, yet it had need be proued: nay euery man had need to die, to make him beleeue that he shall die. When Adam and *Eue* became subiect to death, because of their sinne; to teach them to thinke on death, so soone as they were thrust out of Paradise, God clothed them with the skins of dead beasts, which shewed them that now they were clothed with death, and that as the beasts were dead whose skins they wore; so they should dye also: therefore *Dauid* saith, *Man being in honour, became like the beasts that perish*: when he saith, that he did become like the beasts which perish, he implieth, that man should not perish like the beasts, but when he did like a beast, he died like a beast. From this day euery man might say with *Iob*, *Corruption was my father, and the worme was my mother*. For the rich Glutton is lockt in his grave as fast as poore *Lazarus*. Therfore God speaking of Kings, saith, *I said, Ye are gods, but ye shall die like men*. If Kings must dye like men, then the expectation of men is death: therfore when this King was ready to die, he said to *Salomon, that he should go the way of all the earth*, calling death *the way of all the earth*: to which *Esay* beares witnes, saying, *All flesh is grasse*: that is, it falleth, and is cut downe like grasse. In Paradise wee might liue, or dye: in the world we liue, and must die: in heauen we shall liue, and not die. Before sin, nothing could change vs; now, euery thing doth change vs. For when winter comes, wee

1. *Pet.* 2. 11.
Heb. 11. 19.
Iohn 8. 36.
Gen. 3. 19.
Exod. 33. 7.
Exod. 26. 1.
Psal. 82. 6.
Iob 17. 14.
Luk. 16. 22.
Esay 40. 6.
Gen. 1. 27.
Gen. 3. 21.
Gen. 47. 9.

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are cold, when age comes we are withered, when sickenes comes we are weake, and shewthat when death comes we shall die. The clothes which weare vpon our backes, the Sunne which sets ouer our heades, the graues which lye vnder our feete, the meate which goes into our mouthes, cry vnto vs that we shall weare, and fade, and dye; like the fishes, and fowles, and beasts, which euen now were diuinge in their elements, and now are dead in our dishes. Euery thing euery day suffers some eclipse, and nothing standes as a stay, but one creature calles to another. Let vs leaue this world. Our fathers summoned vs, and wee shall summon our children to the graue; first we waxe old, then we waxe dry, then we waxe weake, then we waxe sicke, so we melt away by droppes, as lothe we carried other, so other carry vs into the graue: this is the last bed which euery man shall sleepe in: wee must returne vnto our mothers wombe. Therefore *Iacob* calleth his life but a pilgrimage: therefore *Paul* calleth his life but a race; therefore *Dauid* calleth himselfe but a worme. A pilgrimage hath an end, a race hath a stop, a worme is but troddenvnder foote, and dead straight: so in an houre, we are, and are not: here we are now, and anon wee are separated, and to morrow one sickeneth, and the next day another sickeneth, and all that be here neuer meete againe: we may well be called earthen vessels, for we are soone broken; a spider is able to choake vs, a pin is able to kill vs: all of vs are borne one way, and die an hundred waies. As *Ehud* stood in the doore of the caue, when God passed by: so we stand in the passages of this world, ready to goe out whensoeuer God shall call. Wee lose first our infancy, and then our childhood, and then our youth: at last, as we came in the roomes of other, so other come into our roomes. If all our dayes were as long as the day of *Iosuah*, when the Sunne stood still in the midst of heauen, yet it will bee night at last, and our Sunne shall set like other. It is not long that we grow; but when we begin to fall, we are like the Ice, which thaweth sooner then it freezes: so these little worlds are destroyed first, and at last the great world shall be destroyed too; for all which was made for vs, shall perish with vs. What doe you learne when you thinke of this, but that which *Moses* saith, to apply your hearts to wisedome? Death commeth after life, and yet guides to the

2. *Tim.* 4. 7.
Psal. 22. 6.
2. *Cor.* 4. 7.

1. *King.* 19. 9.

Iosh. 10. 2.

whole

wholelife like the flame of a ship: but for death there would be no rule: for euery mans hart should be his lawe: hee is like a King which fingreth a faure ofs hough he be from his sessions, and flay the condemned: yea the very hours that hee will come, maketh the prouident Merchant to prouide his fardeau, and is like a dampe which puts out all the lights of pleasure. The second note is, that the time of man is set, and his bounds appointed, which he cannot passe; and therefore *Moses* prayeth the Lord that he would teach him to number his dayes: as though there were a number of our dayes: therefore God is called *Elohenu*, which signifieth a secret number, because he knoweth the number of our dayes, which is secret to vs. As it was said to *Balthazar*, *God hath numbred thy kingdome*; so it may bee said to all, *God hath numbred thy life*. To this *Iob* bringeth a witnesse, saying, *Are not his dayes determined? hath he not appointed the moneths which he cannot passe?* Againe, *Ieremy* saith, *They could not stand, because the day of their destruction was come*. As there is a day of destruction, so a day of death; so there is a day of birth, a day of mariage, a day of sicknes, a day of deliuerance according to that, *The determined time is ended*, that is, God hath determined all things. As God appointed a time when his Sonne should come into the world, and he came at the same time, as the Prophets & Euangelists record: so he hath appointed a time when all his blessings shall come to vs, and they come at the same time, as we reade of *Ioseph*, whose appointed time came shewing that God appointed a time when to crosse him, and before that time came, he could not be drowned: therefore Christ saith so often, *My time is not yet come*, shewing that he knew the time of his baptising, the time of his preaching, the time of his working, the time of his dying, and the time of his ascending. As for that which is obiected of *Ezekias*, because *Esay* the wid him that he should dye, and after told him that 15. yeeres were added to his life: it is like the preaching of *Ionas* to the Ninuites, *Forty dayes, and Ninuie shall be destroyed*: so yet Ninuie was not destroyed, because they repented. *Ezekias* was not glorified, because he repented. Therefore you must vnderstand the phrase of God. As when we say that we shall iourney to morrow, we vnderstand, *If God will*: so when God saith, *I will do it*, he vnderstands, if

Iob 14. 5.

Ier. 46. 21.

Dan. 11. 26.
Dan. 9. 29.
Gal. 4. 4.

Psal. 105. 19.

Ioh. 7. 8.

2. *King.* 20. 1.

Ionah 3. 3.

we perfist: As all the promises of God are conditionall, to take place, if we repent; so all the threatnings of God are conditionall, to take place, if we repent not: and therefore sometime this word *Propheta* is as much as where there is no blessing nor curse pronounced without any if: I may answere againe, that God is a Iudge, and spake like a Iudge to *Ezekiah*: a Iudge doth not condemne all whom he saith he will condemne; nor a schoolemaster beate euery one whom he saith he will beate, to make him learne; yet the Iudge and schoolmaster doe not dissemble, but menace: this is not lying, but threatning. But you will say, If my time be set, thus long I shall liue, and I cannot passe, then I will take no physicke. You may as well say, I will take no meat. God hath not ordained the end without meanes, but the meanes as well as the end. If he haue appointed one to dye in his youth, hee hath appointed some meanes to shorten his life, as he did *Absolons*: if he haue appointed one to liue long, he hath appointed also some meanes to preserue his life, as *Ioseph* cherished *Iacob* in his age. Therefore though God had promised *Paul* that his company should not bee drowned, yet he told the mariners, that vnlesse they kept in the ship they should be drowned: as if their safety should not be without meanes: but a good mind neuer quarels about these things.

Deut. 18.

2. Sam. 18. 6.

Act. 27. 21.

The third poynt is, that our life is but a short life: as many little soules are in Golgotha, as great soules: for one apple that falleth from the tree, ten are pulled before they be ripe, and the parents mourne for the death of their children, as often as the children for the decease of their parents. This is our April and May wherein we flourish, our Iune and July are next, when wee shall be cut downe. What a change is this, that within fourscore yeeres, not one of this assembly shall be left aliue? but another Preacher, and other hearers shall fill these roomes, and tread vpon vs where our feet tread now.

The Rauen, and the Phœnix, and the Elephant, and the Lion, and the Hart fulfil their hundreds; but man dyeth who he thinks yet his soule riseth: before his eye be satisfied with seeing, or his eare with hearing, or his hoary with falling, death knocks at his doore, and will not giue him leaue to meditate an excuse before he come to Iudgement. To shew the shortnesse of mans life, *Moses* vsed the shortest diuision in nature to expresse it by,

he might haue said, Teach me O Lord, to number my moneths, or my yeeres, but he speakes of dayes, as the Scriptures is wont to number our life by dayes, and houres, and minutes, to shew vs that we shall giue account for houres, as well as for dayes, for dayes as well as for weekes, for weekes, as well as for moneths, for moneths, as wel as for yeeres: which warneth vs to make vse of all our time, and euery day to thinke vpon the last.

This was the Arithmetick of holy men in former times, To reckon their dayes, so that their time might seem short, to make them *apply their hearts to wisedome*. The Hebrewes did number their dayes thus: First, they did deduct the time of sleepe, so that if our yeeres bee threescore and ten, as the Prophet saith, fiue and thirty of these yeeres are striken off at one blow, because wee spend halfe our time in sleepe: then they did deduct the time of youth, which *Salomon* calleth *vanity*, as though it were not worthy to be called life, but vanity: then they did deduct the dayes of sorrow, because in sorrow a man had rather dye then liue: so when the houres of sleep, and the houres of youth, and the houres of sorrow are taken away, what an Epitome is mans life to come? The Fathers vsed another account: First, they did deduct all the time which is past: for the time which is past is nothing: then they did deduct time to come, because the time to come is vncertaine, and no man can say that hee shall liue. Now when the time past, and the time to come is set aside, there is nothing left but the time present, that is, a moment, which is not so much in respect of eternity, as a little mote to the whole earth.

Psal. 90. 10.

Eccl. 11. 10.

David numbred his daies by a measure, *My life* (saith hee) *is like a span long*, Ps. 39. 5. When he measured his life, he tooke not a pole, not an ell, nor a yard to measure it by, but a short measure, his short span, *My life is like a span long*. Thus you haue learned to number your dayes, or rather the houres of your dayes. As some came into the Vineyard in the morning, and some at noone, and some at night: so some goe out of this Vineyard in the morning, some at noone, and some at night: some mans life hath nothing but a morning, some haue a morning & noone: he which liueth longest, liueth all the day; & therfore the youngest of all pray but for this day: & if he liue till to morrow,

then he preacheth for them, they lay long still, *Glide on this day to day without hurting*: but how can they be compared here to a glorious day, and a sorrowfull hour to a holy day, and a long life to a sinfull one, and a short life to a sinnefull day? How comes it to passe that when a man dies, all his yeeres seeme but so many dayes; and before he dies, all his dayes seeme so many yeeres?

Iob 14.1. *Iob* speaketh of all alike, *Man which is borne of a woman hath but a short time to liue*: though he was an hundred and thirty yeeres old; and yet when he came before *Pharaoh*, he said, *Few and euill haue my dayes been*. Though *Pharaoh* did not speake of dayes, but asked him *how old he was*, yet he answered of dayes, to shew that not only his yeeres, but his *dayes were few*. Our Fathers marvelling to see how suddenly men here, and are not, compared life to a dreame in the night, to a bubble in the water, to a ship on the Sea, to an arrow which never resteth till it fall, to a player which speaketh his part vpon the stage, and straight he giueth place to another, to a man which commeth to the market to buy something and left another, and then is gone home againe: so the figure of this world passeth away. This is our life, while we enioy it, we hold it as *Iacob* said, that *his dayes had been few*: so we may say, that our dayes shall be few.

Gen. 47.9.

Now why hath God appointed such a short time to man in this world? Surely, lest he should deferre to doe good, as his manner is: for though his life is so short, yet he thinkes it too long to repent. The Prophet saith, that *our yeeres are but threescore and tenne*, as though this were but a little time to liue. But why should we liue so long? for if our life were but a yeere, yet a yeere is more then we see, all the rest is left: for we deferre till that weeke which we think will be last. It is said of the Diuell, that *he is hasty, because his time is short*: but the time of man is shorter: and therefore Christ saith, *Watch thy day*, as though no day could be called thy day, but this day: and therefore all that thou hast to doe, thou must doe this day. Consider this, all which trauell towards Heauen; had we not need to make haste, which must goe such a long iourney in such a short time? How can he chuse but runne, which remembreth that every day runneth away with his life?

Psal. 90.10.

Reuel. 12.13. Luk. 19.42.

The fourth point is our aptnesse to forget death rather then any

any thing else, and therefore Moses prayeth the Lord to teach him to number his dayes, as though they were still slipping out of his mind. How which hath numbred our dayes, must teach vs to number our dayes? for what Moses prayeth the Lord to teach him to number his dayes, he signifieth that he would very faine remember them, but still his mind did carme from them; and that he could not thinke vpon them longer then hee thought on the Lord, which taught him to number them: such is the rebellion of our nature, wee cannot remember that which wee should, because we remember so many things which we should forget. How often doth the Scripture call death to our minds? Yet we read how they put the day of death from them, and would not remember it: *Salomon* bids vs remember that wee shall come to iudgement; and yet we read how they plead against the day of iudgement, and syllogize to their sins, *That all things shall continue as they be, because there hath been no change yet*: euen so it is with vs, as *the foole saith in his heart, There is no God*; so we say in our hearts, There is no death, or at least, death will not come before we be old. Of all numbers, we cannot skill to number our dayes: we can number our sheepe, and our oxen, and our coyne; but we thinke that our dayes are infinite, and therefore we neuer goe about to number them. We can number other mens dayes and yeeres, and thinke they will dye ere it be long, if we see them sicke, or sore, or old; but we cannot number our owne. When two ships meet on the sea, they which are in one ship, thinke that the other ship doth saile exceeding fast; but that their ship goeth faire and softly, or rather standeth still, although in truth one ship saileth as fast as the other: so euery man thinks, that other poste and runne, and flie to the graue, but that himselfe standeth fast, or stil, although indeed a yeere with him, is no longer then it is with other: beside that, we are giuen to forget death, we striue to forget it, like them which say, *Wee may not remember*.

Amos 6.1.
Eccles. 11.9.
2. Pet. 3.5.
Psal. 14.1.
Amos 6.10.

Teach me to remember my dayes? nay, teach me to multiply my dayes: teach me to remember death? nay, teach me to prolong death: or if I cannot prolong death, teach me to forget death, that I may sinne without feare: for the remembrance of death maketh a man to sinne fearfully, and takes away the pleasure of

fin. Therefore if ye marke, there is a kind of men which cannot abide to heare of death, they are ſicke of the name of it: the reaſon is, *Achab* cannot abide *Micaiah, becauſe he neuer prophecied good vnto him, but euill*: ſo death neuer prophecied good to the wicked, but euill: for which they cannot abide it. Therefore as *Pharaoh* bade *Moſes* go out of his ſight, ſo they bid death goe out of their ſight, and ſay when he comes, as *Achab* ſaid to *Eliah, Art thou here, my enemy?* whe they ſhould ſay, Welcome my friend. For as the diuels thought Chriſt was come to torment them: ſo the vngodly think that death comes to torment them. Is it peace when they ſee death? They doubt it is not peace, becauſe they neuer loued the God of peace. O that I could bring you into their hearts, that ye might ſee more then tongue can expreſſe! for I doe not thinke that any Epicure, or worldling, or Non-reſident, haue any ioy to think of death, or deſire to be diſſolued, but rather that hee might neuer bee diſſolued, becauſe death comes to the wicked like a Iaylor, which comes alwayes to hale vnto priſon: therefore their care is not to remember death, that *they might apply their hearts to wiſdome*, but to forget death, leſt they ſhould *apply their harts to wiſdome*, and loſe their pleaſures before the time; for he which is not purpoſed yet to leaue his ſins, would not be troubled with any thought y might make him take his pleaſure fearfully, leſt hee ſhould leaue ſinne, before ſinne leaue him. Therefore the diuell doth neuer teach a man to number his dayes, becauſe he gaines by the forgetfulnes of death: but the Lord, which would haue a man *to apply his heart to wiſdome*, it is he which teacheth vs to number our daies; and therefore *Moſes* prayeth vnto him: and becauſe we pray not vnto him as he did, to teach vs *to number our dayes*, therefore we die like wormes before we be aware. So farre we are from that which he ſhooteth at, *to apply his heart to wiſdome*, that we are not in the way vnto it: that is, to remember that we ſhall dye.

1. King. 22.

The laſt point is the cauſe, why *Moſes* would learne to number his dayes, *That he might apply his heart vnto wiſdome*: as if he ſhould ſay, vntill men thinke vpon death, they neuer apply their hearts to wiſdome, but buſie themſelues with worldly matters, as though they were feathering a neſt that ſhould neuer be pulled downe. Wiſdome hath alwayes carried that ſhew of excel-

lency,

lenesse, that the very wicked haue laboured to put on this vizor: as we reade of *Pharaoh*, who to cover his foolishnes, saith, *Come let vs deale wisely*. And againe, it is said, that the Grecians sought after wisdome, when the nation which God calles the foolish nation, did seek after wisedome, that is, they would haue the name of wisdome: but this wisedome which *Moses* calls wisedome, is counted foolishnesse; *the foolishnesse of preaching*, saith *Paul*, meaning how the foolish count preaching foolishnes. Againe, *speaking to the Gentiles*: meaning, that the Word of God seemeth like a foolish thing vnto many. For that which Christ said vnto *Peter*, he may say almost to all. *They doe not sauour the things of God*. As *Eue* desired a new creature, so they haue found out another wisdome, which is called the *wisedome of the flesh*. They remember, *Be wise as serpents*, but they forget, *Be simple as doues*. He which is like to *Achitophel*, is counted a deepe counseller: he which is like *Machiauell*, is counted a wise fellow. Alas, how easie a matter is it to deceiue, and counterfeit, and play the subtill serpent; if a man would set his head vnto it? Could not *Dauid* goe as farre as *Achitophel*? Could not *Paul* shew as much cunning as *Tertullus*? Yes, yes, if they were not taught to bee simplest doues. But this wisedome comes not by the remembrance of death, but by the forgetfulnesse of death. Men doe not vse to thinke of death when they goe about such matters, but say like the serpent, *We shall not die*. Two things I note in these words: first, that if we will finde Wisdome, we must apply our hearts to seeke her: then, that the remembrance of death makes vs apply our hearts vnto it. Touching the first, *Moses* found some fault with himselfe, That for all that hee had heard, and seene, and obserued, and was counted wise, yet he was new to begin, and had not applied his heart to learne wisedome, like the Wiseman, which saith; *I am more foolish then any man, I haue not the wisedome of a man in me*. So vnsatiable and couetous (as I may say) are the seruants of God: the more wisedome, and faith, and zeale they haue, the more they desire. *Moses* speaketh of wisedome, as if it were physicke, which doth no good before it be applied; and the part to apply it to, is the heart, where al mans affections are to loue it and cherish it, like a kind of Ostesse: when the heart seeketh, it findeth; as though it were brought

*Exod.*1.10. *1.Cor.*1.22. *Deut.*32.21. *1.Cor.*2.21. 23. *Matth.*16.23. *Gen.*36.24. *Rom.*8.7. *Matth.*10.16. 2.*Sam.*17.7. *Acts*24.2. *Matth.*10.6. *Genes.*3.3. *Pro.*30.7.

Ier.29.13. vnto her like *Abrahams* Seruant. Therefore God saith, *They shall seeke me, and finde me, because they shall seeke me with their hearts*: as though they should not finde him with all their seeking, vnlesse they did seeke him with their heart. Therefore the way to get wisdom, is to apply your hearts vnto it, as if it were your calling and liuing, to which you are bound prentises. A man may apply his eares, and his eyes, as many truants doe to their bookes, and yet neuer prooue schollers: but from that day which a man begins to apply his heart vnto wisdom, he learneth more in a moneth after, then he did in a yeare before; nay, then euer he did in his life. Euen as you see the wicked, because they apply their hearts to wickednesse, how fast they proceed, how easily, and how quickly they become perfect swearers, expert drunkards, cunning deceiuers: so if ye could apply your hearts as thoroughly to knowledge and goodnes, yoh might be as like the Apostle which teacheth you. Therefore when Salomon sheweth man the way how to come by wisedome, he speakes often of the heart as, *Giue thine heart to wisedom. Let wisedom enter into thine heart. Get wisedom. Keepe wisedome. Embrace wisedome* as though a man were a wooing for wisedome. Wisedome is like Gods daughter, that he giueth to the man that loueth her, and sueth for her, and meaneth to haue her at his heart. Thus we haue learned how to apply knowledge that it may doe vs good: not to our eares, like them which heare Sermons onely; nor to our tongues, like them which make table-talke of religion; but to our hearts, that we may say with the Virgin, *My heart doth magnifie the Lord*: and the heart will apply it to the eare, and to the tongue; as Christ saith, *Out of the abundance of the heart the mouth speaketh*. The last point is, that the remembrance of death makes vs to apply our hearts to wisdom. *Moses* commended not many bookes to a wise man learned: but as *Dauid* commends one booke in stead of many, *Meditate in the Law of God day and night*: for *the reading of many bookes* (saith *Salomon*) *is but wearinesse to the flesh*: therefore as though *Moses* had marked what did moue him most to seeke after God, he prayeth that that thought may run in his mind still, *the remembrance of death*. As many benefits come vnto vs by death, so many benefits come vnto vs by the remembrance of death: and this is one; It maketh a man

Pro.2.10. Pro.4.5. 13.8.

Luke 1.

Marke 14.12.

Psalm.1.2. Eccles.12.12.

to

to apply his heart to wisedome. For when he considereth that he hath but a short time to live, he is carefull to spend it well; like *Moses*, of whom it is said, that when hee considered how he had but a season to liue, he chose rather to suffer afflictions with the seruants of God, then to enioy the pleasures of sin for a season. This is that which makes the old men fast, and watch, and pray more then young: because they thinke themselues neere their deore, like old *Isaac*, which when hee was blind for age, said vnto *Esau*, *Behold, I am now old and know not the day of my death*, that is, Because I am old, I looke to die shortly. And *Hezekiah* by laying his charge to set all things in order before he died, sent for his eldest sonne, to whom he thought that the kingdome belonged, that he might blesse him before he died. This is the reason why the Feathes called *The miserie of the Crosse*, which we call the best, because it was dearest bought. It is hard for a man not to thinke of a short life, and thinke euill, or idlely of a long life, and thinke well. Therefore when *Ieremy* had set forth all the calamities and woes of the Iewes; as the last he imputes all to this, *The remembrance of their sinne*: so if I may iudge why naturall men care for nothing but their pomp, why great men care for nothing but their honour and dignity, why couetous worldlings care for nothing but their gaine, why voluptuous Epicures care for nothing but their pleasure; I may say with *Ieremy*, *They remember not their end.* Wee neuer count the same things liuing and dying: therefore when *Salomon* had spoken of all the vanities of men, at last he opposeth this *Remembrance*, as a counterpoise against them all; *Remember that for all these things thou shalt come to iudgement*: as if hee should say, Men would neuer speake as they speake, nor doe as they doe, if they did but thinke that these speeches and deedes should come to iudgement. As the bird guideth her flight with her traine, so the life of man is best directed with a continuall recourse vnto his end. The thought of death hath made many sinnes auoide, like the Deuill, when Christ alleaged Scripture; it is like a strainer, all the thoughts and speeches, and actions, which come thorow it, are cleansed and purified, like a cloth which commeth out of the water. Seeing then that so much fruit growes

Heb. 11.26.

Genes. 27.2.

2. *King.* 20.1.

Lam. 1.9.

Eccles. 11.9.

Matth. 4.

of

of one stalke, which to the numbring of our dayes: let vs consider what an vnruell we haue soft, which happy before this day neuer prayed with *Moses*, that the Lord would teach vs to number our dayes. What if we had died in the dayes of our ignorance, like *Iudas*, which hanged himselfe before he could see the Passion, or Resurrection, or Ascension of Christ? But God hath cared for vs more then we haue cared for our selues. We should haue numbred our dayes and sinnes too: but alas, how many dayes haue we spent, and yet neuer thought why any day was giuen vs? But as the old yeere went, and a new yeere came, so we thought that a new would follow that, and so wee thinke that another will come after this, and so they thought which are dead already. This is not to number our dayes, but to prouoke God to shorten our dayes: there are few here which haue not seene twenty yeeres: now if we had but euery yeere learned one verse since we were borne, we might by this time haue bin like Saints among men: but the time is yet to come, when wee must applie our hearts to wisedome. To riches and pleasures we haue applied our hearts, and our eyes, and our eares, and our hands too; but to wisedome we haue not applied our hearts.

There be many causes, but there should be no cause, if we had numbred our dayes. For surely if a man could perswade himselfe that this is his last day, as it may be, he would not deferre his repentance vntill to morrow. If he could thinke that this is his last meale that euer he should eate, hee would not surfet: if he could beleeue that the words which hee doth speake to day, should be the last that euer he should speake, he would not offend with his tongue: if he could be perswaded that this Sermon should be the last Sermon that euer he should heare, hee would heare it better then euer he heard any yet. Yet breath is in the body, and the heart may apply it selfe, and the eye may apply it selfe, and the eare may apply it selfe, and the hand may apply it selfe: *Worke while it is light.* I can but teach you with words, as *Iohn* baptized with water. As *Moses* prayed the Lord to teach him *to number his dayes*, so you must pray the Lord to teach you to number your dayes. And now I leade you to number your dayes. It may be that thou hast but twenty yeeres to

ſerue God, wilt thou not liue [illegible] yeere like a Chriſtian, that thou maiſt liue a thouſand yeeres like an Angel? It may be that thou haſt but ten yeeres to ſerue him; wilt thou not ſerue tenne yeres for heauen, which wouldſt ſerue twenty yeres for a farme? It may be that thou haſt but fiue yeeres to ſerue God, wilt thou not ſpend fiue yeeres well, to redeeme all thy yeeres for euer? Yet God doth know whether many here haue ſo long, to repent for al the yeeres which they haue ſpent in ſinne. If thou were borne but to day, thy iourney is not an hundred yeeres: if thou be a man, halfe thy time is ſpent alreadie: if thou be an old man, then thou art drawing to thy Inne, and thy race is but a breath; therefore as Chriſt ſaid vnto his Diſciples when he found them ſleeping, *Could ye not watch one houre?* So I ſay to my ſelfe, and to you, can we not pray? can we not ſuffer a little while? He which is tired can craule a little way, a little further, one ſtep more for a Kingdome. For this cauſe God would not haue men know when they ſhall dye, becauſe they ſhould make ready at all times, hauing no more certainty of one houre then another. Therefore our Sauiour ſaith, *Watch*, becauſe you know not when the Lord will come to take you, or to iudge you. *Happy are they which heare the Word, and keep it.* Thus you ſee that death is the laſt vpon earth, that the time of man is ſet, that his race is ſhort, that he thinkes not of it, that if he did remember it, it would make him apply his minde to good as hee doth to euill: and now I end as I began. The Lord teach vs to number our dayes, that wee may apply our hearts to wiſdome. Amen.

FINIS.

A GLASSE FOR DRVNKARDS.

22 *And when Cham the father of Canaan, saw the nakednesse*

23 *And Shem and Iaphet tooke a garment, and put it vpon both*

24 *And Noah awoke from his wine, and knew what his yonger*

25 *And said, Cursed be Canaan: a seruant of seruants shall he be*

26 *He said moreouer, Blessed be the Lord God of Shem, and let*

27 *God perswade Iaphet that he may dwell in the tents of Shem,*

On these words the story of *Noah* and his sons: As *Noah* was rich and well and euill, so he had good sonnes, and euill: but as his vertues were more notorious then his vices, so God blessed him more then he crossed him: for he had two good sonnes, and but one euill sonne; his good sonnes were *Shem* and *Iaphet*, his wicked sonne was *Cham*: his good sons were blessed, his wicked son was cursed: First, of the father, and then of his sons. In *Noah*, first, you see his husbandry; and then his drunkennesse; and after, his nakednesse. In *Cham*, first, you see his mockery; and after, his curse. In *Shem* and *Iaphet*, first, you see their reuerence; and after, their blessing.

Of *Noahs* drunkennesse and his husbandry, we haue spoken; now a word of his nakednes. *Drinking of the wine, he was drunk, & was uncouered in the midst of his Tent, &c.* It is said that drunken porters keep open gates: so when *Noah* was drunken, he set all open; as wine went in, so wit went out; as wit went out, so his clothes went off. Thus *Adam* which begā the world at first, was made naked with sin: and *Noah* which began the world again,

Gen. 3.

is

is made naked with sin, to shew that sinne is no shrowder, but a stripper. This is one fruit of the Vine more then *Noah* looked for: in stead of being refreshed and comforted, he was stripped and scorned.

There is a thing which followeth sinne, which *Iob* calleth a *reckoning*, which the sinner never thinketh of, before he have done. When the childe hath faulted, then he is beaten: so now *Noah* hath sinned, he must be beaten: first, he is strips naked, after, he is scourged; wine putteth off his clothes, and then *Cham* commeth and lasheth him; to shew that wine can both cheere the heart, and grieue the hart. As the forbidden tree, whē it promised our parents knowledge, took their knowledge from them: so euery sinne giueth other wages then it promiseth. Little thought *Noah* that wine would make him naked: but now he is naked, and stripped too, as though he were first stripped, and then whipped. He which beleeued the threatning (like *Lot*) when others mocked; he which escaped the Flood, when others were drowned; he to whom all the fowles of the ayre, and the beasts of the earth flocked in couples, as they did to *Adam*; he which was reserued to declare the iudgements of God, and begin the world againe; *Noah*, the example of temperance, the example of moderation, the example of sobriety, lyeth naked in his Tent, for drinking the wine, which he himselfe had planted: the operation of wine was drunkennes, the sequell of drunkennes was nakednes, the effect of nakednes was derision. As the Serpents sting is in his taile; so the end of sinne is bitternesse. Lest he should leaue the vice wherewith he was once defiled (as they which are once drunke, hardly get out of the Cellar) God giueth him a *Memorandum*, like *Iacob* limping, that hee was neuer drunken after, but learned temperancy of intemperance: therefore it is good a little to feele the sting of sinne, that wee may handle it like a Hornet.

Iob 9.34. and 21.9.

Gen. 3.6.

Gen. 19.

Gen. 2.

Now when *Noah* the father was drunken, *Cham* the sonne becommeth a scorner: the father deserued to be despised of his son, because he had disfigured the image of a father. Therefore it followeth, *When Cham the father of Canaan saw the nakednes of his father, he told his two brethren without, &c.* Drunkennesse was his fault, and shame must bee his punishment. Whereby

you

you may note, how God doth proportionate and match sinnes and punishments together, that a man may looke vpon his punishment like a glasse, and see his sinne. Againe, by this you may see, how God doth bring forth the faults of the iust, as well as the vniust, or else others would say as Christ saith, Ioh. 8. *Who can accuse me of sinne?* What a griefe was this to *Dauid*, that his sonne should be his prayer? So to increase the griefe of *Noah*, his sonne was his scorner. He may say as the Psalmist saith, Psal. 54. 12. *It is thou, O man, euen my companion and familiar, which delighted together.* If mine enemy had defamed mee, I could haue borne it, or I would haue fled from him: but hee whom I haue loued; nay, he whom I brought into the world, made me a shame to the world, like the Viper which killeth the dam that beareth it. So oftentimes the prophecie of *Michaiah* proueth true, *A mans enemies are they of his owne house*, chap. 7. 6. As *Iudas* betrayed his Master.

Who can reclaime a wicked disposition? how deepe was the root of euill hid in his heart, that *Noah* could neuer know it, before he shewed it? Vntill now, *Cham* seemed as good as *Shem*; and if *Iapher* had said, Thou shalt be cursed, he would haue said, Thou shalt be cursed. Hypocrisie is spun with such a fine thred, that we may liue as long with a man, as *Noah* did with *Cham*, and scarce discerne him.

Here are two sins which went before *Cham*'s curse: one, that he did see his fathers nakednes: the other, that he did reueale it vnto his brethren.

When he saith that *Cham saw his fathers nakednesse*: he meaneth, that he looked vpon it with a pleasure, as *Dauid* vpon the nakednes of *Bathsheba*: for he might haue seene it by chance, and not offended, as a man seeth an Image and detesteth it. 2. Sam. 11.

The Edomites are reproued for looking vpon the affliction of their brethren, because they reioyced to see it: but the friends of *Iob* looked vpon his afflictions, and are not reprooued, because they sorrowed to see his sorrowes. Therefore *Cham* did not sinne in seeing, but in gazing and reioycing, like the Edomites. Obad. 11.

There is a wise eye, and there is a foolish eye. The wise eye is like the Bee, which gathereth honey of euery weed: the foo- Eccles. 2. 15. Prou. 17. 24.

lish

lish eye is like the Spider, which gathereth poyson of euery flower. Therefore God licensed *Abraham* to see the flames of Sodom, which he forbad *Lot*, because that which teacheth one, tempteth another. It is a true Prouerbe, *The eye is a shrew*; although it shew light, yet it leadeth many into darkenesse. If *Eue* had not seene, she had not lusted: for it is said, *Seeing that the tree was pleasant to the eyes, shee tooke and ate.* If *Achan* had not seene, he had not stolne. For he saith, *First I saw, and then I coueted.* If *Dauid* had not seene, he had not lusted: for it is said first, that he did see her, and then hee sent for her. So when *Cham* had seene the temptation, he was snared with the sinne: therefore it followeth, *He told his brethren which were without, &c.* Thus sinne groweth of sinne, from the eye to the heart, and from the heart to the tongue: a man may goe into a labyrinth easily, but when he is in, he cannot get out; so *Cham* did see a temptation easily, but when he had seene it, he could not looke from it. Therefore when *Esaiah* speaketh of vanity, he named *cart-ropes of vanity*, to shew how one sinne draweth another, as it were with cart-ropes, and one sinner maketh another, as *Eue* did *Adam*. When Satan was cast out himselfe, he sought euer after whom he might deuoure: so when *Cham* had strained reuerence himselfe, he laboured to bring his brethren into the same disobedience. All men seeke after followers, and we thinke it euill to be euill alone: therefore the thecues before they go to steale, call their mates, and say, *Come with vs*; Prou. 1. 10. *It is enough* (saith *Peter*) *that we haue spent our former time in lusts*: so it was enough that *Cham* had sinned himselfe, but when he had seen, hee would haue his brethren see too: when hee was become a scorner, he would haue his brethren scorne too: therefore as *Andrew* called *Simon*, and *Philip* called *Nathanael*, to see the Son of God: so *Cham* called his brethren to see the nakednesse of his father. The sinnes of men are like a plume of feathers; for itching eares, and an euill disposition breedeth an euill suspicion. Therefore *Cham* thinking that his brethren had been as shamelesse as himselfe, thought this a merry may-game to make them sport. *Come with mee* (saith hee) *and I will shew you my father naked.* They say, It is an euill bird which will defile his owne nest: so it is an euill son that will shame his owne father.

Genes. 3. 6. Iosh. 7. 21. 2. Sam. 11. 2. Esa. 5. 18. Genes. 3. 1. Pet. 4. 5. Prou. 1. 10. 1. Pet. 4. 3. Iob. 1.

He-

He should have covered his fathers nakednesse so soone as hee saw it, left his brethren should see it too; but hee was ready to make it worse, like them which turne a suspition and make it a report. Hee should have taken the beame out of his owne eye, when he spyed a mote in his fathers eye: but as the eye sees all things, and cannot see it selfe, so wee can see others mens faults, but not our owne. When *Agur* had considered the follies of others, he considered his owne follies, and said, I am more foolish then any man. When *Iudah* had considered *Thamar* sinnes, hee considered his owne, and said, *She is more righteous then I.* But when *Cham* did see a fault in his father, all his owne faults were hid under a bushell, he cared not that he was his father, nor that hee was saued for his righteousnesse, not that hee had planted a Vineyard for him and his brethren, nor that he was neuer drunken before, nor that he had committed greater sinnes himselfe; but like them which make their sport of that which should bee their sorrow, so hee laughed at that which might make him weepe. Often did I well, might *Noah* say, and thou didst neuer bid me so for that: but once did I euill, and for that thou wouldest shame me.

Prou. 30. 1.

Gen. 38.

There is a kind of men which are ashamed of other mens faults, but not of their owne: they are like Flyes, which alwayes light vpon the sores: if they finde any fault, that of they talke, that is their sport, like a Tennis ball, when they come to their Ordinaries; and though they did neuer well in all their life, yet that fault seemeth greater vnto them then all their owne: these men are so like the diuell, that in the Reuel. 12. 10. the diuell is called by their name, *An accuser of the brethren*: and that you may know that such wrongers shall burne in the fire of hell, Saint *Iames* saith, *That their tongues are kindled with the flame of hell already*, Iam. 3. 6. This was euer the property of bad men, to seek faults in good men, to obiect against, that they may finne without reproofe of them. Therefore said *Paul, Subiect your selues, that they which would slander you, may be ashamed, hauing nothing to speake euill of you.* If *Noah* had not bin drunken, *Cham* had lost his sport.

Titus 2. 8.

Now because this fact of *Cham* was so haynous; when he is accused of it, he is called the father of *Canaan*; as if hee should

say,

Note.

Pro.1.10.

Gen.2.25.

Note.

(saue Cham) they were [illegible] naked. Shem and Iapheth [illegible] Why is he blind as hee who is starke naked? Hey, who is so blind as hee which will see? The light of the eye oftentimes draweth the soule out of light into darknesse: knowing therefore that it was hard to see like Cham, and not to sinne like Cham, they would not see, least they should offend. As they would not see it themselues, so they were carefull that none other should see it, and therefore they couered it with their clokes. For we must not onely refraine sin, but refraine sinne, according to that, Leuit. 19. 17. *Suffer not thy brother to sin*: so Shem and Iapheth seeing how their brother had sinned, stopped the cause that no more might sinne; they were loth that he should see that which he would haue them to see; their griefe and modesty was such, that they did not stay to make him any answere, or aske him any question, but straight they thought what was best to be done: and as a Nurse taketh the milke out of her owne mouth to giue to the childe; so they tooke off their clokes from their backes to couer their father. Such a reuerence is in children toward their parents, if they haue but nature, that they will not suffer the maiesty of their father to waxe vile, but rather they will heare any reproch against themselues, then abide a word against their father. Now if wee doe such reuerence to earthly fathers which bring vs into miserie, that we had rather shame our selues, then they should beare any shame; why are we so ashamed and afraid to speake of our Father, which calleth vs out of misery into happinesse? If Cham be cursed for dishonouring a man, let them feare which dishonour God.

Marke.

Note wel.

You know that the Papists doe couer the spots of their Bishops with this cloake of Shem and Iapheth, and not onely they, but others too: for if any speake of corruption in Rulers, or briberie in Iudges, or Simonie in Bishops, or Non-residencie in Pastors, he is said to discouer his fathers nakednesse like Cham: but as we may not reueale all sinnes, least the vncircumcised reioyce; so wee may not couer some sinnes, least the vncircumcised encrease. For if some mens drunkennesse were not reproued, they would be drunken still, and make a common weale of drunkards: therefore they which will be couered, first let them

them proue themselues innocent as *Noah* was, and after let them amend as *Noah* did, and they which couer them, let them distinguish betweene *Noah* and *Chanaan*, and betweene errour and obstinacy. For some Christ appointed admonition; for others, reprehension; for others, excommunication; and for others, correction: therefore euery mans nakednesse must not bee couered as *Noahs* was: we will couer the first drunkennesse, as *Shem* and *Iapher* did, if they will repent as *Noah* did, and bee drunken no more. But shall we follow them like a blind mans boy, to stay them to arise as they fall, when they say that they stumble not, though they bee on the ground? This is not the cloake of reuerence, but the cloake of flattery. Therefore as Christ said, *Let the dead burie the dead*; so I may say, Let the wicked couer the wicked; the Wolues are not the Lambes fathers, but the Lambes butchers: therefore if they would be couered, let them speake to their children to couer them: for this is our rule, *They which sinne openly, reprooue openly, that the rest may feare*: 1. Tim. 5. verse. 20. Note.

Thus you haue heard what the bad sonne did, and what the good sonnes did: now we come to *Noah* againe. Then *Noah awoke from his wine, and knew what his yonger sonne had done vnto him, and said Cursed be Canaan, a seruant of seruants shall he be vnto his brethren. He said moreouer, Blessed be the Lord God of Shem, and let Canaan be his seruant*, &c.

Here you haue heard how *Noah* commeth to himselfe: then how he knew what his sonnes had done vnto him: then how he curseth one, and blesseth another. As his sonnes were ashamed of his nakednesse when he was drunken: so now he is sober, he is ashamed of it himselfe; therefore he is said to awake from his wine, as though he had been asleepe: for, *The drunkard* (saith *Salomon*) *sleepeth like a shipboy*: Prou. 23. 34. When the belly is full, the bones are at rest: so, when *Noah* was full, his thoughts were at rest; therefore he is said as it were, lulled asleepe with ouermuch wine, he may be said to awake.

Here I could exhort all them that sleepe with *Noah*, to awake with *Noah*. *Noah* was once intemperate, and many follow him in that: *Noah* was but once intemperate, and few follow him in that; *Dauid* was once incontinent, and many Note.

is like that the good Patriarch had bewailed his owne sinne before, and now hauing repented, and got pardon for it, he commeth forth like a proclaimer of Gods iudgement, and thundreth against this mocker. What a griefe was this to the father, to be constrained to condemne his owne sonne, and with his owne mouth to pronounce him banished from the Church of God? For though *Cham* had not the nature of a son, yet *Noah* had not lost the nature of a father, and hee saw what a small number was left vpon earth, like *Adams* children, for to replenish the whole world againe; therefore it grieued him to curse his sonne, as much as it reioyced his sonne to scorne him. Yet as *Abraham* would sacrifice his sonne, rather then displease God; so *Noah* did curse his son, rather then he would displease God: shewing that wee should not spare our owne bowels, when God would haue them punished; but doe as the fathers and mothers of Idolaters and blasphemers did in the law, who brought the first stone to presse their sonnes to death: shewing that as the Son of God died for them, so their sonnes should die for God, if they would not serue him. Now the curse goeth forth: *Cursed be Canaan*, that is, cursed be scorners, cursed be all they which dishonour their father and mother, *A seruant of seruants shall he be.* This is the first mention of seruants in all the Scripture. Man was not made to serue, but to rule; but sinne maketh them serue, which should rule: therefore as you saw sinne bring in the first nakednesse, so you see sinne bringing in the first seruant, *A seruant of seruants shall he be.* This curse is denounced with great vehemency: for hee saith not simply, A seruant shall he be; but, *A seruant of seruants shall he be*: as if he should say, a seruant, and more then a seruant; that is, of a seruile condition, and seruile mind. As the Sabbath of Sabbaths signifieth a high Sabbath; as the song of Songs signifieth an excellent Song; as the Holy of holies signifieth the holiest place; and as the Lord of Lords signifieth the chiefest Lord: so Vanity of Vanities signifieth the greatest Vanity, and *seruant of seruants* signifieth the vilest seruant. Seeing then that the Pope taketh this name vnto him, and writeth himselfe, *The seruant of seruants*, in all his Indulgences, as though hee did ground vpon this curse of *Cham*; it seemeth that the Lord would

Deut. 13.

Note.

The Pope and *Cham* haue one stile.

shew thereby who is like *Cham*; and who is cursed: therefore let not vs denie him that which the holy Ghost doth giue him; but as hee taketh *Chams* name, so let him take his curse too. *Cursed be Canaan, &c.* It was not *Canaan* which tempted *Shem* and *Iapher* to gaze vpon their fathers nakednesse, but it was *Cham*. How commeth it then that *Noah* doth curse *Canaan*, and not *Cham*? In the 22. verse, *Cham* is called the father of *Canaan*; so that *Canaan* was *Chams* sonne: therefore God not content with the punishment of *Cham* alone, saith, *Cursed bee Canaan* also: shewing, that both *Cham* and *Canaan*, the father and the children, shall bee cursed for this impiety: because *Cham* had shewed himselfe a rebellious childe to *Noah*, God sheweth that his children shall doe the like by him. Heere is to be noted, that whereas *Cham* had elder sonnes then *Canaan*, and *Canaan* was his yongest, yet God for a purpose nameth the youngest in the curse; shewing, that his wrath should last euen to the youngest, and be a great while before it was forgotten. Here is to be noted againe, that whereas the Countrie of *Canaan* was so fruitfull, and so blessed a Countrie, that it was called the land that floweth with milke and hony; yet vnder the name of *Canaan*, *Chams* youngest son (of whom the Countrie of *Canaan* tooke the name) God sheweth that the Canaanites shall be cursed in this blessed Land; as *Cain* was a vagabond vpon his own ground: to shew that the ioy of heart, and peace of conscience commeth from God, and nothing else. Now the issues which followed from this curse, doe shew that *Noah* spake not from the spleene, but from the Spirit of God: for first you reade how the Canaanites, who came of *Canaan*, were slaine of the Israelites; then you reade how the Gibeonites, which came of *Canaan*, were made slaues to the Israelites; then you reade how the Egyptians and Ethiopians which came of *Canaan*, were taken captiue by the King of Assur: then you reade how *Nimrod* and his complices, that came of *Canaan*, were confounded at Babel, when they went about to exalt themselues. Beside, whereas length of dayes is a blessing to them which honour their father, *Cham* which dishonoured his father, had not one son of his line which liued aboue one hundred yeeres. So that as *Isaac* said, *Iacob haue I blessed, and he shall be blessed*: so *Noah*

Genes. 4.

Esay 20.4.

Genes. 27.

may

may say, *Cham* haue I cursed, and he shall be cursed, for he was cursed indeed; cursed in himselfe, and cursed in his children; cursed in heauen, and cursed in earth; cursed with God, and cursed with men: for after this hee beganne to be abhorred, and they that came of him. Therefore *Abraham* commanded his seruant that he should not chuse a wife for his sonne of the Canaanites. *Isaack* giueth the like commandement to his sonne *Iacob*, because they were a cursed nation, and hated of God euer since *Noah* said, *Cursed be Canaan.* Thus when *Cham* said vnto his brethren, *Come, and I will shew you my father naked*: he might haue said; Come, and I will shew you my selfe accursed. If God haue such wrath against a scorner, thinke whether thou followest not some sinne worse then scorning. Gen. 28.

Now after *Noah* had cursed *Cham*, hee blessed his brethren, *Blessed be the Lord God of Shem, &c.* Of *Shem* came the Iewes, which had the first blessing: and therefore *Shem* is blessed first: of *Iapher* came the Gentiles, which had the latter blessing, and therefore *Iapher* is blessed after: the forme of *Shems* blessing is, *Blessed be the Lord God of Shem, &c.* One which heareth this blessing, would thinke that *Noah* did not blesse *Shem*, but that he blessed God: for he saith not, blessed be *Shem*, but blessed be the Lord God of *Shem*. This is to signifie, that as cursed *Canaan* came of *Cham*; so the blessed Messias should come of *Shem*, which though he were *Shems* sonne, yet here he is called *Shems* Lord, as he was called *Dauids* sonne, and *Dauids* Lord. Then, to shew that *Noah* doth not blesse *Shem*, but God doth blesse him, and *Noah* prayed that he might be blessed, as Christ gaue the spirit, and *Iohn* ministred but the water. Thirdly, to shew that God for blessing vs, should be blessed of vs; and therefore *Noah* said, *Blessed be the Lord of Shem, &c.* as if he should say, Blessed be the Lord which blesseth *Shē*. Further, this sheweth the difference betweene *Shems* blessing, and *Iaphets* blessing; that is, the Iewes and the Gentiles; for he saith, *God perswade Iapher to dwell in the tents of Shem*, as though *Iapher* were not blessed yet, but should be blessed; but he saith of *Shem*, *Blessed be the Lord God of Shem*: as if he should giue him possession, & say, Take thy blessing: for to assure him of Gods blessing, he calleth

God *Shems* God. As we say, My lands are my goods, so hee might say, My God and my Lord; such a property the faithfull haue in God. As *Paul* saith, *God is not the God of the dead, but of the liuing*: so I may say, God is not the God of the wicked, but of the righteous; and therefore he is called, *The God of Abraham, the God of Isaac, and the God of Iacob*, which were all good, and righteous, and holy men. The next blessing is *Iaphets*, the forme of his blessing is, *God perswade Iaphet to dwell in the tents of Shem*: that is, God perswade the Gentiles which come of *Iaphet*, to embrace the religion of the Iewes, which come of *Shem*. See how God counteth it for a blessing to bee in the true religion, and how men should be perswaded vnto it, because it is loue which cannot bee forced: this is the first prophecie in Scripure of the calling of the Gentiles: that is, of our calling to Christ. And to put vs in mind that we were once out of the Couenant, and but added to the Couenant, the name of *Iaphet*, which was the father of the Gentiles, doth signifie, *perswaded* or *enlarged*, as it were added to the Church, as though the time were, when we were out of the Church: therefore first we are indebted to our good Mediator, which added vs to the kingdome, when we were out of the kingdom; and then, that hee did it by perswasion, not by compulsion. As *Noah* prayed to God to perswade *Iaphet*, so he hath perswaded vs by his Word, and not forced vs by his rod: shewing how wee should perswade one another to the truth, in the spirit of mildnes, remembring that we come of *Iaphet*, which signifieth, *perswaded*.

Now after *Shems* blessing, and after *Iaphets* blessing likewise, hee saith, *Let Canaan be his seruant*; this is thrice repeated in three verses together, as if God had ratified it, and sworne it with a trebble Verity. For when *Ioseph* told *Pharaoh* why his dreame was doubled, he gaue this reason, Because it should surely come to passe: so *Cham* might be sure his curse would come to passe. Here is a sweete obseruation beside, how *Shem* and *Iaphet* are blessed in *Chams* curse, and how *Cham* is cursed in their blessing: for when he saith, *Let Canaan be Shems and Iaphets seruant*; he implieth this, that beside they were blessed in their owne children (because they were obedient to them) they should

Gen. 41. 32.

should be blessed in *Chams* children, because they were seruants to them; so *Shem* and *Iaphet* were blessed in *Chams* curse. Againe, beside that *Cham* was cursed in his owne children, because they were rebellious to him: he is cursed also in *Shems* and *Iaphets* children, because they were Lords ouer him; according to this saying, *Let Canaan be their seruant*: so *Cham* is cursed in *Shems* and *Iaphets* blessing, as the Egyptians were drowned in the waters which saued the Israelites. These are the notes which I could picke out of this storie: here you see how *Cham* was cursed, but for doing euill; and how *Shem* and *Iaphet* were blessed, but for doing well: therfore as the Angell said to them which sought Christ at the sepulchre, *Feare not you*; so I may say to all which seeke Christ, Feare not you: for when *Cham* is cursed, *Shem* and *Iaphet* are blessed; so when the wicked are cursed, the godly shall be blessed, as the sheepe went to the right hand, when the goates went to the left hand. This is enough to shew what wee are, that when God saued but eight persons in the Flood, yet you see one of them drinke vntill he be drunken; and another scorne vntill hee bee cursed. If two among so few did so, when the Flood was by them, what maruell though so many doe so, now the Flood is gone, and the weather calme? As there was a *Cham* in the Arke, so look alwaies to haue a *Cham* in the Church. *Shem* did not go out of the Arke, because *Cham* was in the Arke; neither let the faithfull goe out of the Church, because the wicked are in the Church. As *Cham* scorned, and *Noah* was scorned; so there shall bee alwaies one that persecuteth, and one which is persecuted: if the sonne persecute the father, thinke it not strange to bee persecuted of any; for they which are not persecuted, lightly are persecutors themselues. Thus you haue seene *Noah* drunken and scorned, *Cham* scorning and cursed, *Shem* and *Iaphet* reuerencing and blessed. In this storie is the first mention of planting Vineyards, the first speech of drinking of wine, the first example of drunkennesse, the first blessing and cursing of parents, the first name of seruant, and the first prophecie of the calling of the Gentiles. *Noah* is a warning to all drunkards; *Cham* is a warning to all scorners; *Shem* and *Iaphet* are an example for all subiects to reuerence their Rulers, and for all children to reuerence their parents. Note.

rette. Now as Noah prayed, God perswade Iapher to dwell with Shem, so God perswade vs to dwell with Christ.

FINIS.

THE ART OF HEARING, IN TWO SERMONS.

Teaching a way to remember Sermons or counsell afterward, as well as presently, and how euery Sermon shall take away some corruption from the hearer.

TO THE READER.

Vhat life reuniteth knowledge, & therefore it is likely that many would profit by sermons, if they were taught to heare. But before they can well how to heare, that is, what things to obserue, & thereby to remember them, it is not possible that they should learne much, although they had a store: for this I know by trial, euen of those which were counted among the best and diligentest hearers in London, that they might learne more in a moneth, then they haue gathered in twenty yeares. For they vnderstand neither the Lords Prayer, nor the Creede, nor the ten Commandements: but haue a few notes in their heads of some sermons that they haue heard; and that is all their knowledge, except some few, which haue kept the order laid downe in this booke. Therefore that euery man may be able not only to make a confession of his faith, but to giue a reason of his faith too; that which I haue preached, here I haue written, as a Catechisme for hearers: to begin at it, desiring all my brethren, that they would tell their flockes at the first, that they shall neuer profit much, vnlesse they record their sermons so farre as they are profitable, and that they as teachers, would studie to deliuer that which is worthie to be recorded.

THE

THE FIRST SERMON.

Luke 8. 18.

Take heede how you heare.

THis is the warning of Christ to his Disciples, after they had heard the parable of the seed, how it fel in foure grounds, and but one of the foure brought forth fruit. Here Christ exhorteth his disciples to be that ground; and we exhort you. As God sent his Prophets and Teachers to Ierusalem, that was the chiefe Citie of the Iewes, where the Temple was built, and where the Priests and the Levites, and the Doctors dwelt, like an Vniuersity, that from it all the Townes and Villages about, might receiue instruction and light, like a Beacon which standeth upon a hill, and is seene ouer all the Countrey: so God hath done to this Ierusalem of yours. The Citie of Ierusalem had never so many Prophets crying at once in her streets, as this Citie wherein we dwell; though the Ore which preacheth ouer the coine, hath often been attempted to be muzzled, euen of those which tread not at all. Yet as the Lambes breed in the winter, and Quailes came with the wind; so Preachers spring in the time of discouragement, more than when nothing hindreth them: and whether it bee our ambition (as the kindred of Christ said, *They which will bee famous, goe to great places,*) or whether God would make this Citie a spring and fountaine to water the Land, as he did Ierusalem; Here is the Colledge of the Prophets, here is the voice of a Crier, here dwells the Seer, though he be hated, and scorned, and contemned for his paines. When I consider how many labourers God hath sent to this vineyard, and yet how little fruit it yeeldeth to the Sower, I cannot impute it to the want of teaching, but to the want of *hearing*: neither so much to the want of *hearing*, as to a kinde of negligent *hearing*, like the highway which receiued the seed, but did not cover it. Therefore when this sentence came to my minde, me thought I should goe no further, vntill I had taught you how to *heare*. I stood in doubt a while, whether I should take such a short text: but when I looked into longer then it, mee thought this

A note for London.

seemed longer then they, and as I iudge, a text which should be preached before all texts; which because it was not taught and learned at the first, a thousand Sermons haue beene lost and forgotten, as though they had neuer been preached at all: therfore let me say as my text saith, before I expound it, *Take heed how you heare*, while I teach you how to *heare*.

There is no sentence in Scripture, which the deuill had rather you should not regard, then this lesson of hearing: for if you *take heed how you heare*, you shall not onely profit by this Sermon, but euery Sermon after this shall leaue such instruction, and peace, and comfort with you, as you neuer thought the *Word* contained for you: therefore no maruell if the Tempter doe trouble you when you should *heare*, as the fowles combred *Abraham* when he should offer sacrifice. For bee yee well assured, that this is an infallible signe, that some excellent and notable good is toward you, when the deuill is so busie to hinder your *hearing* of the *Word*, which of all other things he doth most enuie vnto you: therefore as he pointed *Adam* to another tree, *Genes. 3.* lest he should goe to the Tree of life: so, knowing the *Word* to be like vnto the Tree of life, he appointeth you to other businesse, to other exercises, to other workes, and to other studies, lest you should heare it, and be conuerted to God, whereby the tribute and reuenue of his kingdome should be impaired: therefore marke how many forces hee hath bent against one little Scripture, to frustrate this counsell of Christ, *Take heede how you heare*. First, hee labours all that he can, to stay vs from hearing: to effect this, he keepes vs at tauernes, at playes, in our shops, and appoints vs some other businesse at the same time, that when the bell calls to the Sermon, we say like the churlish guests, We cannot come. If he cannot stay vs away with any businesse or exercise, then hee casts fancies into our mindes, and drowzinesse into our heads, and sounds into our eares, and sets temptations before our eyes; that though wee *heare*, yet wee should not marke, like the birds which flie about the Church. If he cannot stay our eares, nor slacke our attention as hee would, then he tickleth vs to mislike something which was said, and by that makes vs reiect all the rest. If wee cannot mislike any thing which is said, then he infecteth vs with some preiudice

The deuils slights against hearing.

Matth. 22.

of

Note.

Mark. 4. 24.
Esai. 3. 7.

1. Cor. 11. 28.

whether

Gen. 3.

Mat. 27. 5.

asked.

asked. But I say (saith Chrysost) he is not to be saved by faith, &c. The Lord continually reproueth them, because they heard not, or fully heard, or rightly heard, or with an vpright conscience. The Scribes and Pharisies did fast, and watch, and pray, and heare, and reade, and giue, and doe all that we can doe, and yet Christ rewarded all their workes with a woe: *Woe be vnto you Scribes and Pharisies*. The Disciple which betrayed Christ, heard so much as the Disciples that loued Christ; yet he had no feeling nor comfort, nor profit with all his company with Christ, because he did not vse it as the rest did. The Iewes did heare more then all the world beside, yet because they tooke no heed to that which they heard, therefore they crucified him which came to saue them, and became the cursedst people vpon the earth, which were the blessedst Nation before: therefore the A. b. c. of a Christian, is to learne the Art of *hearing*. We care how we sow, lest our seede should be lost: so let vs care how we *heare*, lest Gods seed be lost. There is no seede which groweth so full as Gods seed, if it be sowne well: therefore that I may shew you that method of *hearing*, which Christ commendeth here to his Disciples, it is necessarie to obserue fiue things. First, *the necessitie of hearing*: secondly, *the fruit which commeth by hearing*: thirdly, *the kindes of hearers*: fourthly, *the danger of hearing amisse*: fiftly, *the manner of hearing which will make you remember that which is said, and teach you more in a yeare, then you haue learned all your life*. Note. Fiue parts of this treatise.

Touching *the necessitie of hearing*. When Christ saith, *Take heed how you heare*; he implyeth that all his Disciples should *heare*: nay, they which were excommunicate from the prayers, and from the Councels, and from the Sacraments for their sins, yet were not excommunicate from *hearing*, because they should learne to repent. Here was a large commandement of our Sauiour Christ standeth, *That which I say vnto you, I say vnto all*: therefore it is a generall proclamation, *Whosoeuer hath an eare to heare, let him heare*: the place implyeth that *all should heare*, though it implyeth that *all cannot heare*. When the voyce spake from heauen, it said nothing but *This is my beloued Sonne, heare him*: as though all the duties of man were comprized in *hearing*. When *Luk.* 8. 8. *Mat.* 17. 5.

Christ

Luke 1.7.
Acts 9.3.
2.Sam.4.4.
Note.

opening

opening as it were the doore where Wisdome must enter. Therfore, except in *praying*, temptations neuer trouble a man so much as in *hearing*; which sheweth, that these two are the destroyers of the destroyer: therfore as the tempter himselfe could not abide to heare the *Word* when Christ spake, so he cannot abide that we should heare the *Word*. It must needs be good for vs, which our enemies would keepe from vs. *Mat.* 4.

Many hearing the *Word*, haue met with knowledge, haue met with comfort, haue met with saluation; but without the *Word*, neuer any was conuerted to God. Therefore whensoeuer the *Word* is preached, euery one may say to himselfe, as the Disciples said to the blind man, *Be of good comfort, he calleth thee:* be of good comfort, the Lord calleth thee. *Mark.* 10.49. When Christ heard a woman say, *Blessed are the brests which gaue thee sucke:* Christ replied, *Blessed are they which heare the Word of God:* shewing that his disciples were more blessed *for hearing him*, thē his mother *for bearing him*. As *Isaac* gaue *Iacob* a double blessing, so Christ blessed them againe: for in Mat. 16.17. he saith, *Blessed are the eares which heare the things which you heare:* shewing that the Iewes were more blessed thē all the world, because they had this one blessing, to *heare* the truth. If they bee blessed which *heare*, then you come hither for a blessing, & he which is blessed wanteth nothing. Euery priuiledge doth import some speciall good to him which hath it: but it is the priuiledge of man to *heare the Word*, & therefore *the Word became man*, because it belongeth onely to man. God hath giuen life, and light, and food, to fowles, and fishes, and beasts; but his *Word* is the prerogatiue of man. As to speake, is the propertie of man; so to heare, is the property of man. To shew *the fruit which commeth by hearing*, Christ calleth the *Word* which we should heare, *Verbum Regni*, *The Word of the Kingdome*, as though it brought a kingdome with it: to shew *the fruit which commeth by hearing*, the Disciples call the *Word* which we should heare, *Verbum vitæ*, *The Word of life*, as though it brought life with it: to shew *the fruit that commeth by hearing*, Christ compareth the good *hearers* to the fruitfull ground: to shew *the fruit that commeth by hearing*, *Paul* saith, *Faith commeth by hearing*, in the tenth Chap. to the Romanes: there is one fruit, *Knowledge commeth by hearing:* *Luk.* 11.28. *Mat.* 16.17. *Iohn* 1 14. The fruit of hearing. *Mat.* 13.14. *Iohn* 6.18. *Vers.* 15.

Matth.15.10. there is another fruit: *Comfort commeth by hearing*, Psal.119. there is another fruit: the sense of sin commeth by *hearing*, there is another fruit. As Christ with fiue loaues and two fishes, fed fiue thousand men, so *Peter* with one Sermon
Act. 2. conuerted three thousand soules. *Agrippa* hearing *Paul* but
Act. 2. 41. once, *almost became a Christian*: the Eunuch hearing *Philip* but
Act. 26. 27. once, *straight receiued the faith*: *Zacheus* hearing Christ but
Act. 8. 38. once, *gaue halfe his goods to the poore*: so I doubt not but some goe from our Sermons almost Christians, like *Agrippa*: some whole Christians, like the Eunuch, expressing their faith like *Zacheus*. Now a little, and then a little, the soule groweth like the body. If you heare well, our voyce is like the sound of the
Iosh. 6. *Rammes hornes*, that made the walles of Iericho to reele; nay it will make the walles of hell to reele: for the same *Word* made the Prince of hell giue backe, Matth.4.7. Although at all other times we are as plaine and simple as *Iacob*, yet at this time wee haue a promise, and it is giuen to vs (for your sake) to speake sometime that which we conceiue not our selues, because the houre is come wherein God hath appoynted to call some of you, as hee hath done some of you before. Therefore as the
1. *Sam.* 11. princely spirit came vpon *Saul* when he should raigne, to teach him how he should rule; so the propheticall spirit commeth vpon Preachers when they should teach, to teach them how they should speake. Therefore as Christ was contented to bee baptized of *Iohn*, so be you contented to be instructed of vs, that if
Mat. 3. 15. we be more simple then you, the glory of God may appeare more in conuerting you by vs.

Thirdly, touching *the kind of hearers*: If all which come to heare, did heare as they should, Christ need not warne vs, *Take heed how yee heare*. But as we pray, so wee heare; the one is a lip-labour, and the other is an eare-labour. As children play the trewants in the schoole; so men play the trewants in the Church: how many come to heare me, and yet (peraduenture) some doe not heare, while I speake of *hearing*? One hath no pitcher, another hath left his pitcher behind him, another hath brought a broken pitcher which will hold no water: therefore Christ calleth vs *Fishers*; for as a Fisher taketh but a few, in respect of those which goe by, so we reforme but a few in respect

of

of them which goe as they came. First, of *Pauls hearers*, and then of *Christs hearers*, and after of *our hearers*. When the Athenians heard *Paul* preach of the Resurrection, it is said, that *some mocked*; there is one sort; *the chaire of scorners*: some said, *We will heare thee of this againe*: there is another sort, which are not yet resolued, but desire to be better instructed: some did assent vnto him, and receiued his doctrine; as *Dionysius Areopagita*, and *Damaris*, a woman; there is the best sort: we neuer preach, but we haue all these *hearers*; some mocke, some wauer, and some beleeue. Act. 17.32. Psal. 1.

Now of *Christs hearers*: we finde in the Gospell, that Christ had *foure sorts of hearers*: while I count them to you, thinke of what sort you are; for I doubt not but that there be here of all sorts. Some heard him *to wonder at him*, like *Herod*, which was moued with the fame that went of him. Some came to heare, *because they would know all things, that they might be able to talke of them*. It seemes that *Iudas* was such a scholer, for he had learned to preach, but not to follow: some came to *cauill, and to trip him in his speeches*; of these *hearers* were the Scribes & Pharises, which would make him an enemy to *Cæsar*: some were like to the good ground, which came *to know what they might doe, and how they should beleeue*; like the humble Scribe, which inquired the way to heauen.

Now to *our hearers*. As there were *wise Virgins*, and *foolish Virgins*; so there are *wise hearers*, and *foolish hearers*. Some are so nice, that they had rather pine, then take their food of any which is licenced by a Bishop; as if *Elias* should refuse his food, because a Rauen brought it to him, and not an Angell: some come vnto the Seruice to saue forfeiture, and then they stay the Sermō for shame: some come because they would not be counted Atheists: some come because they would auoyd the name of Papists: some come to please their friends. One hath a good man to his friend, and lest he should offend him, hee frequents the Preachers, that his friend may think well of him: some come with their masters & mistresses for attendance: some come with a fame; they haue heard great speech of the man, and therefore they will spend one houre to heare him once, but to see whether it be so as they say: some come because they be idle, to passe Note.

the time they goe to a Sermon, leſt they ſhould be weary of doing nothing: ſome come with their fellowes; one ſaith, Let vs goe to the Sermon. Content, ſaith he, and he goeth for company; ſome heare the ſound of a voice as they paſſe by the Church, and ſtep in before they be aware: another hath ſome occaſion of buſineſſe, and he appoynts his friends to meet him at ſuch a Sermon, as they doe at *Pauls*: all theſe are accidentall hearers, like children which fitin the market, and neither buy nor ſell. But as many Foxes haue been taken, when they came to take: ſo they which come to ſpie, or wonder, or gaze, or ſcoffe, haue changed their minds before they went home, like one which findes when he doth not ſeeke.

As ye come with diuers motions, ſo yee heare in diuers manners: one is like an Athenian, and he harkeneth after newes: if the Preacher ſay any thing of our Armies beyond the ſea, or Counſell at home, or matters of Court, that is his lure: another is like the Phariſe, and he watcheth if any thing bee ſaid that may bee wreſted to bee ſpoken againſt perſons in high place, that he may play the diuell in accuſing of his brethren: let him write that in his Tables too: another ſmackes of eloquence, and he gapes for a phraſe, that when hee commeth to his Ordinary, he may haue one figure more to grace and worſhip his tale: another is male-content, and hee neuer pricketh vp his eares, till the Preacher come to gird againſt ſome whom he ſpiteth; and when the Sermon is done, hee remembreth nothing which was ſaid to him, but that which was ſpoken againſt other: another commeth to gaze about the Church: hee hath an euill eye, which is ſtill looking vpon that from which *Iob* did auert his eye: another commeth to muze; ſo ſoone as hee is ſet, he falleth into a browne ſtudy, ſometime his mind runnes on his market, ſometimes on his iourney, ſometimes of his ſuite, ſometimes of his dinner, ſometimes of his ſport after dinner; and the Sermon is done, before the man thinke where hee is: another commeth to heare; but ſo ſoone as the Preacher hath ſaid his prayer, hee falles faſt aſleepe, as though hee had beene brought in for a corpſe, and the Preacher ſhould preach at his funerall.

This is the generation of *hearers*: Is not the ſaying of Chriſt fulfilled

fulfilled now, *He that is of God heareth not*: because wee heare, and heare not like a couetous Church which goeth by a begger, when he cryeth in Christs name for relefe, and heareth him cry, but will not heare him, because he craueth that which hee will not part with. May we not say againe with Christ, *What went ye out to see*, rather then, *What went ye out to heare?* seeing yee remember that which ye see, and forget all which yee heare. So you depart from our Sermons like a slide-thrifts purse, which will hold no money; and as you goe home, one saith, hee doth not edifie; another saith, I cannot profit by him; another saith, He keepes not to his text; another saith, He speakes not to the heart: as if the ground should complaine of the seede, which will not receiue the seed. Is not this the cause why your Preachers about the City care not how they preach, because their flockes haue no care to heare? Is not this the cause why God doth not heare vs, because ye will not heare him? Is not this the cause why ye are such Doctors in the world, and such Infants in the Church? Ye learned your trade in seuen yeeres, but you haue not learned Religion in all your yeeres. Can you giue any reason for it but this? you marked when your Master taught you your trade, because you should liue by it: but you marked not the Preacher when he taught you Religion, because you do not liue by it. Note.

Come now to the danger by hearing amisse. Christ saith, *Take heed how you heare*: In the fourth Chapter of Deuteronomie it is said, *Take heed lest you forget that which ye heare*. This *Take heed*, alwayes goeth before some danger: therefore as *Paul* saith, that men receiue the Sacrament to their saluation, or to their damnation, 1. Cor. 11. so Christ saith, that men heare the Word to their saluation, or to their damnation: *The Word which I haue spoke shall iudge you in the latter day*, Ioh. 12. It is called *the sauour of life*, because it saueth: & it is called *the sauour of death*, because it condemneth. An euill eye ingendreth lust, and an euill tongue ingendreth strife: but an euill eare maketh an Heretick, and a Schismaticke, and an Idolater. This careleſſe hearing made God take away his Word from the Iewes: therefore you may heare the Word so, as it may be taken from you, as the Talent was from him that hid it: for God will not leaue his 1. Cor. 2. 16.

Matth. 25. pearles with swine; but as he saith, *What hast thou to do to take my words in thy mouth, seeing thou hatest to be reformed?* so hee will say, What hast thou to do to take my Word in thy eare, seeing thou hatest to be reformed? If any of you go away no better then you came, you are not like hearers, but like cyphers, which supply a place, but signifie nothing; so you take a roome, but learne nothing: and they which are ciphers in the House of God, shall bee ciphers in the Kingdome of God. Therefore if thou haue an euill eye, and an euill tongue, and an euill hand, and an euill foot, yet haue not an euill eare too; for then all is euill, because the eare must teach all: if the eare hearken to euill, then the heart must learne euill. Therefore an euill eare is compared to a bad Porter, which lets in euery one in a gay coate, though he be neuer so bad; and keepes out him that goes bare, though he be neuer so good: so an euill eare lets all that is euill enter into the heart, but all that is good it shuts the doore against, least it should set the Spirit and the flesh at variance. Oh, if the Adder had not stopped his eare, how long since had hee bin charmed! But the shortest time in Gods seruice, is the longest time in all the day. The beasts came to the Arke to saue themselues: and men will not come to the Church to saue themselues. *It is too farre*, saith *Ieroboam*: but it were not too far, if *Ieroboam* were not vnwilling. One thing is necessary, and all vnnecessaries are preferred before it. The greatest treasure in the world is most despised: the *Starre* which should leade vs to Christ, the *Ladder* which should mount vs to heauen, the *Water* that should cleanse our leprosie, the *Manna* that should refresh our hunger, and the Booke that we should meditate on day and night, lieth in our windowes, no man readeth it, no man regardeth it: the loue of God, and the loue of knowledge, and the loue of saluation is so cold, that we will not reade ouer one booke for it, for all we spend so many idle times while wee liue. If *Samuel* had thought that God had spoken to him, hee would not haue slept; but because he thought it was not God, but *Eli*, therefore he slept; so, because you remember not that it is God which speakes, therefore you marke not. But if you remember Christs saying, *He which heareth you, heareth me, and he which despiseth you, despiseth me*, you should heare the voyce

Note. *Luke* 10.

Note.

Psal. 1. 2.

of

of the Preacher, as you would heare the voyce of God. Surely (beloued) we know no other way to saue you nor our selues: if we did, how wretched were we to keepe it from you, which haue no other calling, but to shew you the way of saluation? If this be the way, and no other, if this be shewed you, and no other, and yet you will not take it, but chuse another, then are you not condemned by any other, but you condemne your selues. He which will not heare, is worse then *Herod*: for as bad as hee was, yet it is said of him, that hee heard *Iohn*. Nay, euen those whom our Sauiour Christ in the Parable before this text, compareth to the barren, the stony, and the thorny ground, were all hearers: and therefore he which will not heare, is worse then any ground. It is said of *Saul*, that though hee were haunted with an euill spirit, yet when hee heard *Dauid* play vpon the Harpe, the euill spirit departed from him: so they which heare, haue some ease of their sins, some peace of conscience, some intermission of their feare, as *Saul* had when he heard the Harpe; but they which will not heare, haue no intermission of their feare, nor of their griefe, nor of their sins, because the euill spirit neuer departeth from them. Therefore as all the beasts tremble when the Lion roreth, so let all men hearken when God teacheth.

The end of the first Sermon.

THE SECOND SERMON.

IN the end hereof is proued, that none should preach [illegible] without due meditation: which is a common presumption in these dayes, and makes the Word and Ministery despised. [illegible] teacheth that I should teach you so to heare, that you may remember that which is said, and learne more by one Sermon, then you reape by tenne. Christ calleth none vnto him but them which hunger and thirst: as if none were fit to heare the Word, but they which hunger after it, and bring a

stomacke with them. It is vertuer of the Hare, that when he lifteth vp his eares, hee is quicke of hearing, and heareth euery noyse; but when he layeth downe his eares, he is deafe, and heareth nothing: So it is, when you mark, and when you mark not. They which are quick of hearing, are sure of remembrance; but they which are dull of hearing, are shorein keeping: therefore before I teach you how to heare, giue me leaue to say againe as my text saith, *Take heed how ye heare*; that both our labours be not lost.

As there be two spirits, so there be two doctrines, two wisedomes, and two counsels. In 1. Timoth. 4. 1. there is a doctrine of diuels: if you heare that doctrine, you hearken to the diuell, as *Saul* did to a Witch. In the fifteenth of *Matthew* there is a doctrine of men, which Christ calleth *Leauen*: if you hearken to that, you shall eate like men, because the blind leade the blind. In Genesis 3. there is a counsell of the Serpent: if you hearken to that, you shall perish like *Eue*. In the 2. of Samuel 18. there is a wisedome of *Achitophels*: if you hearken to that, you shall speed like *Absalom*. Of all these, *Salomon* saith, *Heare no more to the words which make thee erre*. But there is another doctrine, Act. 13. 12. which is called, *The doctrine of the Lord*: of this it is said, Luk. 8. *Whosoeuer hath an eare to heare, let him heare*.

Note.

Mark. 10.

Prou. 16. 27.

Now to shew you how you should heare: when *Peter* and *Iohn* would make the Cripple attentiue, they said vnto him, *Looke vpon vs*: so, many, to sharpen their attention, desire to stand before the Preacher, that they may looke him in the face. By this little helpe *Peter* sheweth, that wee had neede to vse many helpes to make vs heare well. In the thirteenth Chapter, and fifteenth verse of the Prophecie of *Ieremie*, where the Lord speaketh, it is said, *Heare, and giue eare*: as though wee should *heare*, and *neare* then *heare*. This *neare* then *heare* is to marke and vnderstand, and remember, and beleeue, and follow that which we heare: like the Iewes which said, *All which thou speakest from the Lord, we will do it*, Deut. 29. So, all that which wee speake vnto you from the Lord, you should do it: Therefore all the Commandements but the last, are Commandements of doing. And *Salomon* in the twelfth Chapter of

Act. 3.

Ecclesiastes,

Ecclesiastes, and thirteenth verse, concludes all with this, which he calleth the summe of all: *Feare the Lord, and keep his Commandements.*

In the third Chap. of Exodus, and fifth verse, God teacheth vs how to heare, when he speakes to Moses, and bids him *put off his shoes*, for we should put off our base thoughts, and our wits, and our understanding at our business, when God speakes: for he which thinkes or doth any thing else, when hee should doe that which is better, though it bee good which hee doth, yee he doth sinne in doing it. In the tenth of the Reuelation, an Angel teacheth vs how to heare, when he willed vs to eate the booke, shewing that we should hunger after the Word, and digest it into every part, as we digest meate. Paternes of hearing well.

In Matthew 13. Christ teacheth vs how to heare, when hee saith, *Heare, and vnderstand.* And againe in Mark. 4. when hee saith, *Take heed what you heare.* And *Esay* teacheth vs how to heare, when he saith, *Heare for the time to come*, shewing that those *Esay* 42. 23. do heare for the present, then for afterward, because they forget it againe, and after a while are neuer the better. In 1. Cor. 6. *Paul* teacheth vs how to heare, when hee saith, *Receiue not the grace of God in vaine*, shewing that many heare comfort, and are not comforted; many heare instruction, and are not instructed. *Iames* teacheth vs how to heare, chap. 1. 22. when he saith, *Be not hearers only, but doers*: shewing that you should doe as you *Matth.* 22. heare, as you would haue vs to doe as we teach. In the tenth of *Luke*, *Mary* teacheth vs how to heare, when she desires all to sit at Christs feet and marke his doctrine: shewing that we should not say like the foolish sheepe, We haue other business: but that that this is our businesse, as Christ answered his parents, *I must goe about my Fathers businesse.*

In Luke 2. the Virgin teacheth vs how to heare, when shee heard the sayings of *Anna*, and *Simeon*, and Christ is said that *he grew in wisdome*, and *stature*, and *fauour with God and man*: shewing that our eares should be burning glasses to the heart: for where the treasure is, there the heart is, as the heart is where the treasure is. In the seuenteenth of the Acts, the men of Berea teach vs how to heare, when they went home and searched the Scriptures, to see if they had heard Paul preach, to see whether

Moses

before, and the Prophets did teach the same, shewing that the Word is the touch-stone to try the doctrines

In the eighth of *Luke*, all the Disciples teach vs how to heare, when they pointed Christs Parable, and repeated it againe vnto him to know the meaning: shewing that we should not onely heare, and the Preacher onely preach: but if you doubt of any thing you should enquire, and they should instruct you againe. In the third of *Luke*, the Souldiers, and the Hearers, and the Publicans teach vs how to heare, when they come to enquire, and aske, *Master, what shall we doe?* shewing that wee should come to heare something which may incourage vs to this vertue, or arme vs against that vice, that wee goe from hearing, to doing, as *Iohn* taught them: all these are glasses in the Scripture for the hearer to addresse himselfe by, before hee come to the Sermon.

Beside these other things doe teach vs also. As *Salomon* saith, *Get vnto Wisdome and Learning*: so Christ, in the beginning of this chapter, sends vs to the Husbandman to learne to heare. As hee prepareth the ground before hee soweth his seede, least his seede should bee lost: so wee should prepare our hearts before we heare, least Gods seede be lost. In the tenth of *Iohn* he sends vs to the sheepe: as they know the voyce of their shepheard, and will not heare a stranger: so wee should know the voyce of Christ, from the voyce of Popes, or Doctors, or Councels, or traditions, least we goe like *Samuel*, from God, to *Eli*. When you haue been in the sheep-folds, goe to the woods, and learne of the birds: for they will listen to him which teacheth them to sing, that they may learne to sing the same note after him: so we should learne to sing the tune of the Spirit: for they which heare the Word aright, learne to speak when as the Word speaketh.

Beside these Schoole-masters, we haue other teachers too: all the Epistles which are giuen to the Words doe teach vs how wee should heare the Word. The Apostle cals their writings, *Epistles, The Epistle to the Romans, The Epistle to the Corinthians*, &c. shewing that the Word is like an Epistle sent from God to man, wherein hee writes his minde familiarly vnto vs, and therefore we should reade it, heare it, marke it, and learne it, as we would

scanne

straunge a letter which comes from some of our familiar and deare friends.

In Hebr. 9. the Gospell of Christ is called the Testament or Will, shewing that our Legacies are written in it, and that wee should heare it, and marke it, and plye it, till we be as cunning in Gods Will, as we are in our fathers Will. In the first Epistle of Saint *Paul to Timothy*, the sixth Chapter, the Word is called a *charge*: and in the second to *Timothy*, the fourth Chapter, God is called a *Iudge*: shewing that we should heare the Word of God, as we hearken to a Iudge, when he giues a charge, or pronounceth a sentence: for euery sentence in this booke is a charge to the King, or the Councellor, or the Lawyer, or the Preacher, or one, or other: let euery one heare his charge.

In the fifth Chapter of the Epistle to the Hebrewes, verse 12. the *Word* is called *meate*, shewing that we should desire and hunger to heare it. And as the stomacke sends the strength of the meate into euery member of the body: so wee should send to the eye, that which is spoken to the eye: and to the eare, that which is spoken to the eare: and to the tongue, that which is spoken to the tongue: and to the hand, that which is spoken to the hand. If thou heare comfort, apply that to feare. If thou heare a promise, apply that to thy distrust. If thou heare a threatning, apply that to thy presumption, and fill vp the gap still where the diuel entreth.

In the Parable before my Text, the *Word* is compared to seed, the Preachers to sowers, and the hearers to the ground; shewing that ye come hither to be watered, and dressed, and manured: therefore if Gods seed be sowne, and the diuels fruit come vp, you are like the Iewes, which brought Christ vineger when he thirsted for wine.

As the little birds perke vp their heads when their damme comes with meate, and prepare their beakes to take it, striuing who shall catch most (now this looketh to be serued, and now that looketh for a bit, and euery mouth is open till it beeselike:) so you are here like birds, and wee the damme, and the Word the foode; therefore you must prepare a mouth to take it. They which are hungry, will striue for the bread which is cast amongst them, and thinke, This is spoken to me, this is spoken A good Similie.

to

comfort. I heare neede of this, and I haue need of this: *reproofe*, goe thou to my feare; *promise*, go thou to my distrust; *threatning*, go thou to my security, and the Word shall bee like a perfume, which hath odour for euery one.

Note. These are good remembrances for all hearers, to thinke that the Word is an Epistle from God vnto them; that it is the Will wherein their Legacies are written; that it is a charge from the Iudge of life and death; that it is the meate whereby they liue; the tree of life, which if it grow, they are fruitfull, if it grow not, they haue no fruit: but these are generall matters: my desire is to teach you a compendious way of hearing, which you haue not heard before; that as the *Word* is called a *briefe Word*, so you may learne it briefly, for it is not gainfull vnto vs, as it is to Lawyers, Physitions, and Chirurgions, to keepe you long in hand, but to heale you, and dispatch you quickly, as Christ healed the Leper.

This age hath deuised diuers methods to learne many things in shorter time then they were learned of old: A man may spend fiuen yeeres in learning to write, and hee may meete with a Scribe which will teach him as much in a moneth. A prentice may spend nine yeeres in learning a trade, and some master (if he were disposed) would teach him as much in a twelue moneth. A man may fetch such a compasse, that he may be a whole moneth in going to Barwicke; and another which knoweth the way, will go it in lesse then a weeke: so to euery thing there is a further way, and a nearer way, and so there is to knowledge. You doe not remember the hundreth part of that which you haue heard; and to morrow you will not remember the tenth part of that which you heare this day. It may bee that some will remember more: and why not thou, as well as hee? because one vseth the helpe of his memory, which the other vseth not. If you will vse his policy, you shall remember as well as hee; for let him neglect his helpe, and his best memory heere shall not carry him (in which I am marked now) vntill it bee night. When the woman of Samaria heard Christ speake of a water, *of which he that drinketh shall thirst no more*, Oh (saith she) *giue mee* of that water, so now you heare of such a way, you would faine know it, but will you be still with that I were such a messenger,

that

that I could compell you vnto it: for truly vntill you vse it, you shall neuer learne faster then you doe. Now I thinke you haue a desire to heare it, I wil shew it vnto you first, in mine opinion, two things out of euery Sermon are specially to be noted; that which thou diddest not know before, and that which speaketh to thine owne sonne: for so thou shalt increase thy knowledge, and lessen thy vices. Mat. 22.

Now if thou wouldest remember both these a yeere hence as fresh as now, this is the best policy that euer thou shalt learne, to put them presently in practice: that is, to send them abroad to all the parts of thy soule, and members of thy body, and reforme thy selfe semblably to them, and thou shalt neuer forget them, for thy practice remembreth them. But before this, you must vse another helpe, that is, record euery note in thy minde as the Preacher goeth: and after, before thou doest eate, or drinke, or talke, or doe any thing else, repeate all to thy selfe. I doe know some in the Vniuersity, which did neuer heare good Sermon, but as soone as they were gone, they rehearsed it thus, and learned more by this (as they said) then by their reading and study: for recording that which they had heard when it was fresh, they could remember all, and hereby got a better facility in preaching, then they could learne in bookes. The like profit I remember I gained, when I was a scholler, by the like practice.

The Philosophers and Orators that haue written such volumes, haue left in their writings, that this was the keeper of their learning, like the bag which beareth the treasures. Therefore I may say with Christ, that the wicked are wiser then Christians: for the Orators and Philosopheis vsed this helpe in hearing of earthly things, and we will not vse it in hearing of heauenly things. The onely cause why you forget so fast as you heare, and of all the Sermons which you haue heard, haue scarce the substance of one in your heares, to comfort or counsell you when you haue need, is, because you went from Sermon to dinner, and neuer thought any more of the matter; as though it were enough to heare; like Siues, which hold water no longer then they are in a riuer. Note

What a shame is this to remember euery clause in your Lease, and euery poynt in your fathers will; nay, to remember Note this well.

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an old tale ſo long as you liue, though it bee long ſince you heard it, and the leſſons which ye heare now, wil be gone within this houre, that you may aske, What hath ſtolne my Sermon from me? Therefore that you may not heare vs in vaine, as you haue heard others, my exhortation to you is, to record when you are gone, that which you haue heard. If I could teach you a better way, I would: but Chriſts Diſciples vſed this way whē their thoughts ranne vpon his ſpeech, and made them come againe to him to aske the meaning: the Virgin his Mother vſed this way when ſhe pondered his ſayings, and laid them vp in her heart: the good hearers of Berœa vſed this way, when they carried *Pauls* Sermon home with them, that they might examine it by the Scripture. This difference is noted betweene *Iacob* and his ſonnes: when *Ioſeph* vttered his dreame, his brethren gaue no regard to it: but it is ſaid that Father *Iacob noted the ſaying*. Therefore this muſt needs be an excellent way. For if *Ioſeph* and *Mary*, and Chriſts Diſciples ſhould ſpeake vnto you as I doe, and ſhew you a way to heare, they would ſhew you the ſame way that they vſed themſelues. You cannot tell how much it will profit you vntill you practiſe it; doe but try it one moneth, and if you loue knowledge, I am ſure you will vſe it while you liue: but if you will not vſe it for all that can be ſaid, truly you ſhall be like the old women which S. *Paul* ſpeaks of, which were *alwaies learning, and neuer the wiſer*.

Luk. 2.

Luk. 1.

Act. 17.

Gen. 37. 11. Note.

2. *Tim.* 3. 7.

This is our firſt leſſon vnto you, *Take heede how you heare*: I may ſay now, Take heede how you reade too. For there are bookes abroad like *Iſmaels* ſcoffes, like *Rabſhakeh* his raylings, like the ſongs which were made againſt *Dauid*, which may write for the title of their bookes, *Fooles in print*. If *Hiel* had not built Iericho againe, theſe might be fit workemen for ſuch a frame.

Eſay 36.

1. *King.* 16. 34.

Of negligent preaching.

If you muſt *Take heed how you heare*, then we muſt take heede *how we preach*; for you heare that which we preach. Therefore *Paul* putteth none among the number of Preachers, but they which *cut the word aright*: that is, in right words, in right ſenſe, and in right methode: and becauſe none can doe this without ſtudie and meditation, therefore he teacheth *Timothie* to *giue attendance to doctrine*: that is, to make a ſtudy and labour of it:

1. *Tim.* 4. 13.

it: for as Saint *Peter* saith, that in *Pauls Epistles there bee many things hard to vnderstand*: so in *Peters* Epistles, and *Iohns* Epistles, and *Iames* Epistles, there be many hard things too, which *Dauid* before called *The wonders of the Law*, and *Paul* calleth *The mystery of saluation*; and Christ calleth *A treasure hid in the ground*. Therefore *Salomon* confesseth, that hee studied for his doctrines, Ecclesiastes 12. vers. 10. Although he was the wisest and learned'st man that euer was, yet he thought, that without study he could not doe much good. *Daniel* was a Prophet, and yet he desired respite to interpret *Nebuchadnezzars* dreame. Is the Scripture lighter then a dreame, that we should interpret it without meditation? It seemes then that *Salomon* and *Daniel* would not count them Sermons, which come forth like vntimely birthes, from vncircumcised lippes, and vnwashen hands, as though they had the Spirit at commandement. Wheate is good, but they which sell the refuse thereof, are reproued, Amos 8. 6. So preaching is good, but this refuse of preaching is but like swearing: for one takes the name of God in vaine, and the other takes the Word of God in vaine. As euery sound is not musick, so euery Sermon is not preaching, but worse then if hee should reade an Homily. For if *Iames* would haue vs consider what we aske, before we come to pray, much more should wee consider, before we come to preach; for it is harder to speak Gods Word, then to speak to God: yet there are Preachers risen lately vp, which shroud euery absurd sermon, vnder the name of the simple kind of teaching, like the Popish Priests, which made ignorance the mother of deuotion: but indeed to preach simply, is not to preach vnlearnedly, nor confusedly; but plainly, & perspicuously, that the simplest which doth heare, may vnderstand what is taught, as if he did heare his name.

2. Pet. 3. 16.

Psal. 119.

Ephes. 3.

Dan. 2. 16.

Note, ye Preachers.

Note.

But if you will know why many Preachers preach so barely, loosely, and simply, it is your owne simplicity which makes them thinke, that if they goe on and say something, all is one, and no fault will be found: because you are not able to iudge in or out: and so because they *giue no attendance to doctrine*, as *Paul* teacheth them, it is almost come to passe, that in a whole Sermon, the hearer cannot picke out one note more then hee could gather himselfe: & many loathe preaching, as the Iewes abhorred

Bad hearers make bad Preachers.

Note, yee Preachers.

abhorred the sacrifice for the slubbering Priests, which cared not what they offered: and the greater sort imagine that there is no more wisedome in the Word of God, then their teachers shew out of it. What a shame is this, that the Preachers should make preaching be despised? In the 48. of *Ieremiah*, there is a curse vpon them which do the busines of the Lord negligently. If this curse do not touch them which doe the chiefest businesse of the Lord negligently, it cannot take hold of any other. Therfore let euery Preacher first see how his notes do moue himself, and then he shal haue comfort to deliuer them to other, like an experienced medicine, which himselfe hath proued.

Thus much of preaching: now to you which *heare*. Thinke that you are gathering Manna, and that it is God which speaks vnto you, & that you shall giue account for euery lesson which you *heare*: and therefore record like *Mary*, when you are gone, and the seed which wee sow, shall grow faster then the seede which you sow.

FINIS.

THE HEAVENLY THRIFT.

Luk. 8. vers. 18.

Whosoeuer hath, to him shall be giuen: and whosoeuer hath not, from him shall be taken, euen that which it seemeth that he hath.

THe next words before are, *Take heed how you heare*: the reason followes: to make vs take heed how we heare, he saith, *Whosoeuer hath, &c.* This sentence hath two hands (as it were) one giueth, & the other taketh: therfore one calleth it a comfortable saying, & a dreadfull saying: for it blesseth some, and curseth other; like *Moses*, which saued the Israelites, & slew the Egyptiãs. *Whosoeuer hath, to him shall be giuen*, there goeth the blessing. *Whosoeuer hath not, from him shall be taken*; there runneth the curse. Thus looking backe to the words before, viz. *Take heede how you heare*; this doctrine

doctrine commeth vnto vs: That he which taketh heed how he heareth, prospereth and flourisheth like a tree which hath life in it, till it come to a tree: but he which taketh no heed how he heareth, fadeth and withereth like a stocke which is dead, vntill he hath not onely lost the gifts which he had, but till the Spirit doe leaue him too, and he become as naked a man, as *Adam* did to God. The like sentence is in the 21. of Saint *Matthew*, where it is said, *The Kingdome of heauen shall be taken from you, and shall be giuen to a Nation which will bring forth the fruites thereof*: there is a taking from them which bring no fruits, and a giuing to them which bring fruits. The like is in the 22. of the Reuelation, where it is said, *Let him which is iust, be iust still; & let him which is filthy, be filthy still*: whereby it is meant, that the iust shall be more iust, and the filthy shall become more filthy. The like is in the fifteenth of *Iohn*, verse 2. where it is said; *Euery branch which bringeth not fruit, he taketh away: but euery branch which bringeth forth fruit, he purgeth, that it may bring forth more fruit*. The like is in the fine and twentieth of *Matthew*, where this sentence is repeated againe after the parable of the Talents: vnto one seruant were committed fiue Talents, and to another two, and to another one, to increase and multiply; and he which receiued his Talent, doubled it; and he which hid his Talent, lost it: euen so to euery man God hath giuen some gifts, of iudgement, of tongues, or interpretation, or counsell, to imploy and doe good; and hee which vseth that gift which God hath giuen him, to the profit of others, and Gods glory, shall receiue more gifts of God, as the seruant which vsed two Talents, receiued two more: but he which vseth it not, but abuseth it, as many doe, that gift which hee hath, shall bee taken from him, as the odde Talent was from the seruant which had but one: the wicked, that one gift is too much for the wicked, and therefore it shall not stay with him. One would thinke it should bee said, Whosoeuer hath not, to him shall bee giuen: and whosoeuer hath, from him shall bee taken: for God biddeth vs giue to them which want. But this is contrary: for hee taketh from them which want, and giueth to them which haue. It is said, that our thoughts are not like Gods thoughts: and so our gifts are not like Gods gifts: for he giueth spirit to all things,

and we giue temporall things. Temporall things are to bee giuen to them which haue not, but spirituall things to the which haue. Therefore Christ calleth none to receiue his Word, and Spirit, and grace, but them which hunger and thirst, which is the first possession of heauen. When it is said, *It shall bee giuen:* God sheweth himself rich and bountifull, because hee giueth to them which haue: that is, he giueth after he hath giuen: for *What hath any that he hath not receiued?* Therefore none can say as *Esau* said to *Isaac? Hast thou but one blessing, my father?* For he blesseth when he hath blessed, as a Spring runneth when it hath runne. First, marke the growth of Gods gifts in them which vse them, how he watereth his seed like a Gardener, vntill it spring in the earth: and after, he watereth it againe, vntill it spring aboue the earth; and after, he watereth it againe, vntill it bring forth fruite vpon the earth: therefore God is called, *The Lord of the harueste*, because the seede, and the blade, and the eare, and the corne, and all doe come from him. After, you shall see the want and the eclipse of their gifts which vse them not, how their learning, and knowledge, and iudgement doth decay them, as strength went from *Samson* when he had lost his haire: and at last they may say like *Zedekiah*, *When did the Spirit depart from me?* When did loue depart from me? When did knowledge depart from me? When did my zeale depart from me?

Matth.9.18.

1.King.22.

The first part of this sentence is like the gratulation to him which vsed his Talent, in the 25. of Matth. *Good and faithfull seruant, I will make thee Lord ouer much.*

The second part is like the Obiurgation to him which hid his Talent, *Naughty and slothfull seruant; take his Talent from him.* So God beginneth heere to separate betweene the sheepe and the goates. *Iacob* shall not bee cursed, because *Esau* is cursed: neither shall *Esau* be blessed, because *Iacob* is blessed: but the Lord knoweth who are his, and who are not; and therefore he saith, *Whosoeuer hath*, and *whosoeuer hath not*: as though he knew them all, whosoeuer they be.

This Scripture was performed before it was written. For when *Adam* serued God, God serued him; hee consulted for a Mansion for him; hee consulted for meate for him; hee consulted.

ted for a companion for him: vntill *Adam* rebelled against God, we reade of nothing that God did, but his workes for *Adam* six dayes together; as though he had been hired to labour for him. But when he left his innocency, then God began to take againe that which he had giuen: he lost his wisedome, hee lost his quietnesse, hee lost his liberty, hee lost his glory, hee lost his dwelling, like the man which fell among theeues. Thus while *Adam* had righteousnesse, it might be said of him: *Whosoeuer hath, to him shall be giuen.* And when hee had not righteousnesse, it might be said of him too: *From him which hath not, shall be taken.* God is called a *Father*, because he is like a father, which taketh a pleasure to see his sonne thriue, and grieueth to see him an vnthrift. First, hee giueth vs a stocke, to prooue our husbandry: and then if wee thriue with that, hee doth adde more vnto it, now a little, and then a little, vntill at last the inheritance come too: As they which try a vessell, first put water into it, to see whether it will hold water, then they commit wine vnto it: so, first, God giueth vs one grace; if wee vse that well, then he giueth another, and another, and another; according to that, *He which is found faithfull in a little, shall bee made Lord ouer much. My Father* (saith Christ) *is an Husbandman:* Ioh. 15. shewing, that as wee dresse the ground, that it may bring forth fruite; so God dresseth vs, that wee may bring foorth fruit. All commeth not at once; but as the body groweth, so the Spirit groweth: first, good thoughts, and then good speeches, and then good workes: as the blade followeth the seede, and the eare the blade, and the corne the eare. Looke how in our first generation one thing comes after another; so it is in our second generation: As the childe springeth in the mothers wombe, from a gelly vnto milke, and from milke to blood, and from blood to flesh, and then knoweth not how it groweth, all is from aboue: so the Spirit groweth in vs, and we see not how it groweth, but that it is growne. Faith calleth to loue, and loue calleth to obedience, and obedience calleth to constancy, and one grace is the foundation of another. Therefore *Paul* saith, *Whom hee predestinated, them hee called; whom hee called, them he iustified; and whom he iustified, them he glorified.* Thus as the rich easily grow richer; so the good

ready to heare: he which hath power to aske, hath power to receiue; for it is said, *Aske, and ye shall receiue*: he which hath power to seeke, hath power to finde; for it is said, *Seeke, and you shall finde*: he which hath power to knocke, hath power to enter; for it is said, *Knocke, and it shall be opened vnto you.* As Gods riches are infinite, so he is neuer weary of giuing: when a man serueth God, at last it commeth to this, that God delighteth (as it were) to do him good; as it is said, Ier. 32. and Mich. 7. *I will delight to do them good.*

1. Kings 2.20. Now when it commeth to this passe, that God hath a delight to do a man good; then *aske what thou wilt* (saith *Salomon* to his mother) *and I will not say thee nay*: so aske what thou wilt, and God will not say thee nay. He which hath the Sonne, may haue the Father; hee that hath the *Wedding garment*, may haue the wedding feast; he which hath the spirit of *Elisha*, may haue the spirit of *Elias*; he which cōmeth vnto Christ, may make Christ come vnto him as when the sonne came toward the Father, the Father met him in the way; shewing that God is as ready to giue, as we to aske. When *Dauid* did well, *Nathan* said vnto him, *The Lord hath giuen thee this, and this, and this: and if that had not been enough, he would haue giuen thee such and such things*: shewing vs, that the cause why wee haue not such and such things, is, for that we are not thankfull for these & those things.

Acts 8. When the Eunuch beleeued, he said, *What letteth me to bee baptized?* So when thou beleeuest, thou maist say, What letteth me to be loued? what letteth me to be blessed? what letteth mee to be saued? and as *Philip* said, *Nothing*: so Christ saith, *Nothing*: but *Be it vnto thee as thou beleeuest.* From that day, righteousnes standeth ouer their heads, as the Sunne did ouer *Iosuas*, and they renew their vertues, as the Eagles mouth. Therefore when *Esau* had said, *I haue blessed him, he shall be blessed*, he added, *and he shall be blessed*: as if he should say, He hath receiued the blessed now, but he shall be more blessed: so they which are blessed of God, shall be more blessed, rising and rising like the Sunne, vntill it come to the height.

When God hath begun to blesse, he saith as he said to *Abrahā*, *Who shall Nathan from him? Who shall I keepe from him?* As though one of his gifts did bind him to giue another; there-

fore

fore his mercies are called *euerlasting mercies*, because when they begin, they haue no end. So soone as hee had moued *Salomon* to pray for wisedome, he gaue him wisedome: so soone as he had moued *Abraham* to goe from his Countrey, he began to guide him: so soone as he had moued *Gedeon* to fight, he began to strengthen him. Gods mercies are resembled to raine: first it raines small drops, and after, fall great droppes; and the small are signes of the great. First, you see *Elisha* with a single spirit, and after, you see him with a double spirit: first you see *Paul* sitting at *Gamaliels* feete, and afterward you see him preaching in *Moses* chaire: first you see *Timothy* a student, and after, you see him an Euangelist: first you see *Cornelius* praying, and after, you see *Peter* instructing: first you see *Dauid* repenting, and after, you see *Nathan* comforting: first you see the Disciples worshipping, after, you see the holy Ghost descending: first you see the Wise men seeking Christ, and after, you see them together with Christ: first, you see the sonne comming toward the father, and after, you see the father comming toward the sonne: first, you see the Eunuch reading, and after, you see him vnderstanding, and after, you see him beleeuing, and after, you see him baptized. Most notable is the example of *Nathanael*; so soone as he beleeued, Christ remembred his promise, and said, *Beleeuest thou for this? thou shalt see greater things then these*: so he gaue more to him which had some. That which he said to *Nathanael*, hee said to all which are like *Nathanael*, Beleeuest thou this Sermon? thou shalt heare other Sermons then this: Repentest thou for this example? thou shalt see other examples then this: Louest thou for one benefit? thou shalt receiue moe benefits then one: Honourest thou God for his gifts vpon others? thou shalt feele his gifts vpon thy selfe: for *Hee which keepeth Israel, doth not sleepe, but watch.* What doth hee watch? He watcheth, who seeketh for comfort, and who looketh for wisedome, and who prayeth for faith, and who intreateth for patience, that hee may giue abundantly to him which desires feruently. Note.

If hee see one pray like *Cornelius*, hee sendeth another to strengthen him like *Peter*: if he see one study like the Eunuch, he sendeth another to instruct him like *Philip*: if hee see one

mourne like *Dauid*, hee sendeth another to comfort him like *Nathan*: if he see one willing like *Esay*, he sendeth one to inable him like the Seraphim: if he see one that can speake well, hee teacheth him to speake well: if hee see one that speaketh well, he teacheth him to doe well: if he see one doe well, hee teacheth him to continue well: if he see one meeke like *Moses*, he maketh him wise like *Salomon*: if he see one wise like *Salomon*, he maketh him righteous like *Abraham*: if hee see one righteous like *Abraham*, he maketh him patient like *Iob*: if hee see one patient like *Iob*, he maketh him penitent like *Peter*: if he see one loue one vertue, he maketh him loue another vertue: if he see one hate one vice, he maketh him hate another vice: if he see one like one Sermon, hee maketh him like another Sermon: when he hath him in his schoole, and hee commeth once to this, to say like *Samuel*, *Speake, Lord, for thy seruant heareth*, then he taketh him vp to the Mount like *Moses*, and openeth his heart vnto him, teaching him a way to make vse of all that he seeth, and of all that he heareth, and of all that hee readeth, and of all that he feeleth. Thus when God hath strained and fined him, he is apt to euery good worke, and takes all occasions to doe them. If he but see one pray, his heart burneth to pray too: if he see one reading, he hath a mind to reade too; if he see one meditating, he hath a zeale to meditate too: if he see one sorrowing, he hath a desire to sorrow too: like the Disciples, which when they heard *Peter* say, We goe a fishing, they said, We will go a fishing too. After this, euery benefit maketh him thankfull, euery instruction maketh him fearefull, and he is neuer well, but when he is walking with God like *Enoch*, or when Christ is speaking to him, or when he is speaking to Christ: for when God meeteth with his children, like a nurse, hee emptieth himselfe of his milke, according to this Text which wee now handle, *To him which hath, shall be giuen.*

1. *Sam.* 3.

Thus when you vse those gifts well which you haue, the Lord will come vnto you, and say that your hart may heare him, *Good seruant, and faithfull, I will make thee Lord ouer much*: thy seed shall become a tree, thy spirit shall bee doubled. First, thou shalt haue a loue to heare, reade and meditate: after, thou shalt haue a little knowledge to iudge and speake of Gods Word,

[illegible] then thou shalt ascend to faith, [illegible] vnto peace of conscience: then thou [illegible] bookes, and God will send thee Teachers, & incourage thee, like the Angels which [illegible] when hee hungred. Thus as a traueller passeth [illegible] vntill he come to his Inne: so a Christian [illegible] from vertue to vertue, vntill hee come to heauen: [illegible] the iourney that euery man must endeuour to goe, till [illegible]

In the fourth verse: *And whosoeuer hath not, from him shal be taken, [illegible] that which it seemeth that he hath.*

As the Lord saith to his faithfull seruant, *Thou shalt be ruler [illegible]* so he saith of his slothfull seruant, *Take his Talent from him.* Here is one like *Iacob*, whom God loueth, *to him* (hee saith) *shall be giuen*: here is another like *Esau*, whom God hateth, *from him* (hee saith) *shall be taken*: so one may say like *Iob*, *The Lord hath giuen*: and the other may say like *Iob*, *The Lord hath taken.* But from whom doth he take? *From him which hath not.* And to whom doth hee giue? *To him which hath.* In this, God seemeth not to deale his gifts charitably: for hee should giue to them which want. *Ioseph* marueiled to see *Iacob* lay his left hand vpon *Manasseh*, and his right hand vpon *Ephraim*; as though the yonger should be more blessed then the elder. *Ishai* marueiled to see *Samuel* chuse the least of his sonnes before the tallest; as though the vnfittest were the fittest: so it is marueile that he which commandeth vs to giue vnto them which want, should take from them which want, and giue to them which haue. *Isaac* would not haue blessed *Iacob*, but *Esau*; but God would haue him blesse *Iacob*, and not *Esau*: *Ioseph* would that *Manasseh* should haue more then *Ephraim*; but God would that *Ephraim* should haue more then *Manasseh*. As God loueth not as man loueth, so he giueth not as man giueth. Why should *Abraham* haue three Angels, and *Lot* but two, and *Balaam* but one; and *Balaac* none? Why should not *Philip* go vp the Mount as well as *Iames*? Why should not *Aaron* behold God as well as *Moses*? Why should not *Moses* go to *Canaan* as well as *Ioshua*?

According to our loue is Gods loue; and according to our

hatred is Gods hatred. *Reuben* should haue had as good a blessing as *Iudah*: but when *Iacob* blessed him (Gen. 35. verse. 22.) he remembred his sin with *Bilhah*, and therefore curbed his blessings: for when he blessed him, he said, *Thou shalt not be excellent*; Gen. 49 4. as if he should say *Reuben*, thou shalt haue something, but thou shalt not haue so much as thou shouldest haue had, because of thy vncleannesse with *Bilhah*. So *Moses* should haue gone to *Canaan* as well as *Caleb*: but God remembred his murmuring at the waters of bitternesse. And when he desired to go vnto it, God would not heare him, but let him see it from an hill, and so he died. So the third seruant should haue receiued as many Talents as his fellowes: but the Lord remembred how he hid the Talent which he had, and therefore would giue him no more, lest he should hide them too: so we should haue more vnderstanding, more iudgement, and more knowledge; but God seeth what we doe with this, and therefore stayeth his hand, lest we should abuse any more. This is Saint *Iohns* meaning, when Iob 11. 16. he saith, *God giueth grace for grace*: that is, where hee findes one grace, there he giueth another. This is S. *Pauls* meaning, Rom. 1. where he saith, *The righteousnesse of God is reuealed from faith to faith*: signifying that they which haue faith, shall haue more faith. Therefore this is the fearefullest signe, that we haue no faith nor grace, if God doe not increase our faith, and his graces in vs: for, *to him which hath, shall be giuen*. Therefore if wee had faith, we should haue loue; if we had loue, we should haue knowledge; if we had knowledge, we should haue zeale; if wee had zeale, we should haue holinesse. As he which hath broken one Commandement, is made guilty of all: so hee which hath one 2. Chron. 24. vertue, is made partaker of all. It is said; so long as *Iehoiada* liued, *Ioash* prospered and did well, because *Iehoiada* instructed and guided him; but when *Iehoiada* died, *Ioash* goodnes died with him, and he was neuer like himselfe after, but turned like his fathers. So there is a seed in the heart, which while it liueth and is fostered, we sprout and prosper as *Ioash* did: but when that seed dyeth for want of cherishing, then we begin to droop and fade, and decay againe as *Ioash* did. If one vertue be offended, she lureth all her fellowes from vs, as many of *Isshbosheths* friends shrunke with *Abner*.

Dauid

5. *Dauid* ſaieth, *Euen* [illegible] *Pſal.1.3.*
Straight vpon this, he ſaith, *It is not ſo with the wicked.* When he ſpake of *growing, and flouriſhing, & fruit-bearing*, he ſaith, *It is not ſo with the wicked.* That is, it is contrary with the wicked: therefore [illegible] *Pſal.1.5.* be *chaffe*, then their fruit is *chaffe*. The Gluttons table was for *Luke 16.* the vngodly, but the Lords table was for the holy: therefore he *Matth.22.* For if the Lord would haue pearles vnto ſwine, why doth hee forbid vs to do ſo? Therefore it is not ſaid, *Be it vnto thee as thou deſireſt*, leſt al ſhould looke to receiue: but, *Be it vnto thee as thou beleeueſt*, that al might care to *beleeue*. It is not ſaid to them that ſeek not, *Ye ſhall find*: but, *Seeke, and ye ſhall find.* How ſhould they *enter*, which haue not a hand to knock at the doore? How ſhould they *receiue*, which haue not a tongue to aske the giuer? How ſhould they haue *wiſedome*, which haue not *the feare of the Prou.1.* *Lord*, which *is the beginning of wiſedome*? Thus, as *Laues* ſaith, *Shew me thy faith, & I will ſhew thee my faith*: ſo God ſaith, ſhew me thy loue, and I wil ſhew thee my loue. Thus Chriſt was known at Emmaus, by breaking of bread, ſo you may know him heere by dealing his gifts. It is ſaid when *Ioſeph* feaſted his brethren, *Geneſ.43.* *Beniamin* muſſe had fiue times more then any of his brethren, becauſe *Ioſeph* loued him more then the reſt: ſo the mercy and graces of God wil ſhew to whom his affection ſtandeth. If you ſee Chriſt leaning on a mãs breſt, as *Iohn* did on Chriſts breſt, then may you ſay, This is a beloued diſciple: for as *Lydia* perſwaded *Paul* & *Silas* to come to her houſe, ſaying, *If you iudge Act.16.13.* *me to be faithfull, enter in to my houſe*: ſo you may iudge them to be faithfull, to whoſe houſe the Lord commeth.

If you aske *Salomon* to whom the Lord giueth wiſedome and knowledge? hee anſwereth, *To a man which is good in ſight:* *Eccleſ.2.26.* ſhewing, that thoſe men are gracious in Gods ſight, as *Ioſeph* was in *Pharaohs*. Contrariwiſe, if you ſee God flying from a man, as *Dauid* fled from *Saul*, that is, withdrawing his ſpirit as the maſter did his Talent, then you may ſay, This is not a faith-

full

Act. 16.

loue

[illegible] shall
[illegible] ignorance;
[illegible] shall [illegible]
[illegible] another, as though
[illegible] Ark would not stay with
[illegible] the grace of God will not stay with sinners,
[illegible] perfection. *David* was not so ready
[illegible] but the Spirit was as ready to flie from him
[illegible] upon all which sinne like *Samson*, their
strength must depart from them, untill they learne like *Nebu-* *Dan.4.*
[illegible] from whence it came. This sentence is such a medi-
cine, that he which would preach it to the quicke had need to
have an eye in all parts before, as he how one sinne dieth after
another, untill the soule die too.

As there is a fall of leaves, and an eclipse of the Sunne, and
consumption of the body: so there is a fall of gifts, and an e-
clipse of knowledge, and a consumption of the Spirit. It is
[illegible] knowledge, and judgement
[illegible] as though they were ashamed to be defiled.
As *Enoch* would not go, unlesse *Deborah* would go with him:
so knowledge will not stay, unlesse vertue will stay with her.
To [illegible] the lawes for say- *Iet.18.18.*
[illegible] from the Prophet. To this *Esay* poynted, *Esa.26.14.*
when he saith, *The wisedome of his wise men shall perish, and the*
understanding of the prudent shall be hid: as if he should say, One
day Christ will tell you, that *Without me you can do nothing, &c.*
And when you heare that saying, then remember these exam-
ples, how they are fulfilled in before. After, come the Apostles,

and

and they shew some [illegible] some [illegible] some blinded. Peoples [illegible] and [illegible] haue many fall away. Thus the Prophets and Apostles on either side, and Christ in the midst, lookes vpon his threatning, as if it were a pit, which all are falling into. The soule of man is called *the temple of the holy Ghost*. As God pulled downe his Temple, when it became a *den of theeues*; so he forsaketh *the temple of the Soul*, and taketh his graces from her (as from a diuorced spouse) when it lusteth after other loues. With any Talent he giueth this charge, *Vse and increase it vntill I come*: being left, at last hee commeth again to see what we haue done. The seed was sowne; this yeere the Lord calls for fruit, and none will come; the next yeere, and the next after, and none comes: at last the curse goeth forth, *Neuer fruit grow vpon thee more*. Then as the figge-tree began to wither, so his gifts began to paire, as if a worme were still gnawing at them: his knowledge loseth his reliſh like the *Iewes Manna*; his iudgement rusts like a sword which is not vsed: his zeale trembleth as though it were in a palsie: his faith withereth as though it were blasted; and the image of death is vpon all his religion. After this, he thinketh like *Samson* to pray as he did, and speake as he did, and hath no power, but wondereth like *Zidkiah*, how the Spirit is gone from him. Now when the good Spirit is gone, then commeth the spirit of blindnesse, and the spirit of error, and the spirit of feare; and all to seduce the spirit of man. After this, by little and little, first he falles into error, then he comes vnto heresie, at last hee plungeth into despaire: after this, if he enquire, God will not suffer him to learne: if he reade, God will not suffer him to vnderstand: if he heare, God will not suffer him to remember: if he pray, God seemeth vnto him like *Baal*, which could not heare: at last he beholdeth his wretchednesse, as *Adam* looked vpon his nakednesse; and mourneth for his gifts, as *Rachel* wept for her children, because they were not. All this commeth to passe, that the Scripture might be fulfilled, *Whosoeuer hath not, from him shall be taken that which he seemeth to haue*. As the ship sinketh vpon the sea, while the Merchant sporteth vpon the land, and makes him a bankerupt, when he thinketh that his goods are comming in: so, while we are secure, and the heart spendeth, and the eare bringeth

not

not in thy title and finde out the cheated creature: and most become bankerupts in their gaine, that are allowed to be rich. Whereas when one saith, he thinketh with himselfe, I will do this no more; after, another sinne promiseth as much profit as that, and hee saith againe, I will doe this no more; presently another sinne promiseth as much profit as that, and he saith againe, I will doe this, and no more. There goeth strength, and blood commeth: a wound; so the soule bleedeth to death, and knoweth not her sicknesse till she be at the last gaspe. Even as a man undresseth himselfe to bed, first he casteth off his cloake, and then his coat, and then his doublet: so when God riseth our hearts, he pulleth away one feather after another: first, he wounds his faith; after, he slacketh his love, then he blindeth his knowledge; then, hee shall have no delight to heare the Word; after, he shall grow to hate the Preachers of the Word; at last, he shall even hate the Word it selfe. This is the bleeding of the soule, or the spirituall consumption, when grace drops away, as the haires fall from a man's head before death. Iosa [illegible] for all so farre, he was counted a wise man, and a deep Counsellor: yet he is safe in the assistance of the Holy Ghost, that [illegible] God [illegible] and that he might seeme foolish (as he was indeed) [illegible] whereby his folly [illegible] But most notable is the example of [illegible] when he began to fall, he fell so [illegible] when he fell in love of [illegible] the Spirit departed from him [illegible] without a sinful soule, would [illegible] nech himselfe, did he easily [illegible] ente: Now if I might apply this [illegible] Are there no more sinners [illegible] fell? So many [illegible] which hid it in the ground? Why, Esau was but a type of many which should sell the Spirit; Samson was but a type of many which should lose their strength; Dalila was but a type of many which should imbrace the world: As David saith, How are the mighty hurt? so we may [illegible] the

Note.

speaketh of, whereby they would deceiue God, and deceiue themselues: you haue *Peter* washing his hands in hypocrisie, as well as you haue *Dauid* washing his hands in innocency: you haue the Sichemites with their Circumcision, as well as the Israelites with their Circumcision: you haue the Sadducees with their doctrine, as well as the Apostles with their doctrine: you haue the Pharisie with his prayer, as well as the Publicane with his prayer: you haue the Pythonist with her confession, as well as *Peter* with his confession: you haue the Exorcists with their Iesus, as well as *Paul* with his Iesus: you haue Satan with his scripture, as well as Christ with his Scripture: you haue *Iudas* with his kisse, as well as *Ioab* with his kisse: you haue *Cain* with his sacrifice, as well as *Abel* with his sacrifice: you haue *Esau* with his teares, as well as *Mary* with her teares: you haue *Achitophel* with his wisdome, as well as *Salomon* with his wisedome: you haue *Zedekiah* with his spirit, as well as *Micah* with his spirit: you haue *Iehu* with his zeale, as well as *Iosiah* with his zeale: you haue *Iezabel* with her paint, as well as *Hester* with her paint: you haue the Harlot with her vowes, as well as *Iacob* with his Vow. Of all these this Scripture is fulfilled, *That which they seemed to haue, was taken from them.*

This is the fifth note, The very shew of goodnesse shall be taken from them which haue but a shew of goodnesse. Selfe-loue should content themselues with shewes and shadowes. Christ saith, *That which he seemes to haue, shall be taken from him:* as if he should say, Take away his Talent, and his napkin too, that he may not so much as seeme to haue a Talent. As *Hosea* saith, *I will make her as a wilderness, and set her like a barren land*, but I will make them as naked to me, as *Adam* was to mee. Euen as the fig-tree, because it had no fruit, was spoyled of his leaues, which shewed like fruit: so they which haue made shipwracke of honesty, shall make shipwracke of credit also. Their name shall goe with a brand vpon it, like *Cain* the murtherer, *Achan* the theefe, *Absolon* the rebell, *Simon* the sorcerer, *Iudas* had for his title, *Iudas which betrayed his Lord*. As *Israel* was had for his title, *Israel which made Israel to sinne*. *Dauid* had for his title, *Dauid which numbred the people*. Many haue had for their title, *Which made the world to wonder*. Indeed, *Simon* the sorcerer had the world wondring at him, but he had not the world to know it but

Acts 10. *Matth.* 4.

but see first how God makes Paul to know it, and after, how makes him to proclaime it; that now Ananias is not onely an hypocrite, but knowne to be an hypocrite, like a rogue which is burned in the eare. When Jeroboams wife came to the Prophet to enquire of her son, she disguised her selfe, because she would not be knowne; yet the Prophet knew well for so soone as shee knocked at the doore, hee called, Come in, Jeroboams wife; so though men disguise themselves with sober countenance, and holy speeches, and honest company, because they would not be knowne; yet when God seeth an hypocrite, he will pull his vizor from his face, as it were the pot of the figure-leaves, and shew the hoarenesse of his heart, though his life were written in his forehead, and he shall marvell how men know that, which he feared thought had been knowne to God.

Thus he which hath made the day, can bring forth the night: thou [illegible] the light, he which hath made the sun, can bring darkenesse: thy wit cannot [illegible] darke. Therefore [illegible] feare, the candle of the wicked shall be put out: that is, the least light that he hath, shall be quenched. Prou. 13.9.

Thus you see how God will increase your gifts, if you vse them: and how God will decrease them, if you vse them not. Now let us pray that he will teach us this day, that we may reckon his blessing.

FINIS.

THE MAGISTRATES SCRIPTVRE.

Psal. 82. 6, 7.

I have said, Ye are gods, and ye are all the children of the most High: but ye shall die like men, and fall like one of the Princes.

May call this text, *The Magistrates Scripture.* Considering the state of Kings and Governours, how good they might be, and how ill they perform, God becomes [illegible] to them. And say, here's a high calling Princes & Rulers have, & then, lest

1.Sam.3.

Num.22.18.

1.Sam.13.

of the iustest man: Heb. 7. 2. as though all these had met in one, the inquisition should haue stayed there, and all giue place to him: but our vertues are so tangled, that he which was called the mildest, is not called the wisest; and he which was called the wisest, is not called the iustest; as though God found some defect in his own election. For when he chose one mild, another wise, and another iust, hee shewed that hee would haue one which is mild, and wise, and iust like himselfe: that is (as I may say) a man made euen in print.

As *Paul* bindeth to *chuse widowes which were widowes indeed:* 1. Timoth. 5. 3. so we should chuse Magistrates which are Magistrates indeed; that is, such as seeme to bee sent of God for that purpose: as *Pharaoh* chose *Ioseph*, because hee was the fittest in all the land, Genes. 41. 38. *Elisha* thought that the single spirit was not enough, but required that the spirit of *Elias* might be doubled vpon him, because hee was a Prophet, which should teach others: so we should picke out them which haue a double spirit to bee Magistrates, because they must gouerne others: as God picked forth *Iosua* in *Moses* roome: hee might haue chosen many out of al Israel, which had the spirit of wisedome; but he chose *Iosua*, of whom he saith, that he was *full of the spirit of wisedome:* Deut. 24. 9. Sauing, that if one bee better then another, hee should be chosen before the rest, because the best haue said, *Send another*, Exodus 4. 14. as though none were fit: but for want of Angels, wee are faine to make Magistrates of men. Therefore as *Samuel* went ouer all the sonnes of *Iesse*, to anoint a successour to *Saul*, and put backe one after another which thought themselues fit; yet there was but one amongst them which pleased God, and the Prophet could scarce discerne him: so necessary is it that this choyce bee committed to none but to the godly, because he which would haue chosen the best, yet liked another before him. Therefore there was such a scrutiny amongst the Tribes, to find out the man whom God had chosen, as *Iosua* taught *Moses* to call out of all the people, those which *had left couetousnes*, and *feared God*, and *despised gaine*, and *hated couetousnes*. Therefore a wicked man may not supply the place of God, as the Scribes and Pharisies sate in *Moses* chaire: but as it is said of *Iudas*, *Let another take his*

place, or let better take their place; for they which are called *Gods*, must be like God. If all should be *holy as he is holy*, how much more should they bee pure as hee is pure, wise as hee is wise, iust as hee is iuste, which beare his name, which supply his person, and guide the world vnto good or euill? If the race should bee to the swift, and the battell to the strong; then as *Saul* did exceed all the men of Israel from the shoulders vpward, so hee which commands others, should exceed other in gifts of grace, that they may know him from the rest, and say, This is he, for he exceedes the rest in vertue, as *Saul* did in stature, like the King of Bees, which is fairest of all the hiue. Therfore if *Pharaoh* would let none but *Ioseph* gouerne Egypt, *Pharaoh* shall rise vp against those Kings, which care not whom they place ouer their people, imitating *Roboam*, which made them his companions, whom he should haue expelled from his Court, 2 King. 12. 8.

Acts. 1. 20.

1. *Iohn* 3. 3.

Eccles. 9. 11.

2. *Sam.* 9. 2.

Gen. 43. 18.

Secondly, this excelleth the calling of Magistrates. As *Iacob* honoured *Iosephs* children, when he said, they should be called after his name; so God honoreth the Magistrates, when hee giues them his owne name, calling them *gods*, as though there were a kind of Godhead in them. These things pertaine to the wise, and they themselues do not alwaies see it; yet hee which hath a spirituall eye, and carries the patterne of GOD in his heart, may see another likenesse of God in Magistrates then in common persons. As the builders of the Temple had a speciall wisedome and spirit, which God gaue them for that work which they were chosen to; so when *Samuel* had anointed *Dauid*, he saith, *That the Spirit of the Lord came vpon Dauid from that day forward*: as though hee had another spirit after, then he had before. There is a difference betweene Kings and inferiour Magistrates: for the Prince is like a great Image of God, the Magistrates are like little Images of God, appointed to rule for God, to make lawes for God, to reward for God, to punish for God, to speake for God, to fight for God, to reforme for God, and therefore their battels are called the *Lords battell*, and their gouernments the *Lords gouernment*, and their throne the *Lords throne*, and the Kings themselues *the Kings*: to shew that they are all for God, like his hands. My sonne hee teacheth

Exod. 31. 3. & 35. 41.

1 *Sam.* 16. 13.

1. *Sam.* 28. 28.

2. *Cor.* 9. 6.

Numb. 8.

Psalm. 2. 6.

mercy, by some iustices, by some peeres, by some Christ distributed the loaues and the fishes to his Disciples. This God requires of all when he

Mat. 14. 18.

2. Cor. 9. 8.

to rule as he would rule, iudge as he would iudge, would correct, reward as he would reward, *That they are in stead of the Lord God.* That is, to doe as a scholler writes by a Copie. This is good Magistrates in all their iudgements, to consider would doe, because they are in stead of God; I rule for God, I speak for God, I iudge for God, I reward for God, I correct for God: then as he would doe and determine, so must he

Math. 11. 29.

tener. As we should thinke how Christ prayed, before we pray; and how he spake, before we speak, because his actions are our instructions: so they should think how Christ would iudge, be-

Deut. 17. 10.

fore they iudge, because Gods Law is appointed for their law. Such a thought must needs leuell the way before them, and put them in mind of a good, and iust, and holy iudgement, because God is good, and iust, and holy.

Thirdly, they are called *Gods*, to teach them how they should gouerne. Howsoeuer other care for the glory of God, the performance of his will, the reformation of his Church: Princes and Rulers which are Gods themselues, are to doe the businesse of God as their owne businesse, because they are Gods: Gods businesse is their businesse, Gods Law is their law, Gods honor is their honor. When the King, or Iudge, or Magistrate, doth seek the kingdome and glory of God, hee should thinke hee seeketh his owne kingdome and glory, and therefore seek it, and further it as earnestly and diligently as he would his owne; & rule and iudge and speake, and punish, and counsaile as hee would for himselfe. Euen as *Dauid* counted Gods foes his foes, and Gods friends his friends. And *Moses* persecuted them that were Idolaters against God, as he did them which were traitors to himselfe.

Psal. 139. 21.
Exod. 42. 27.
Numb. 16. 16.

If this were obserued, wee should see [illegible] that diuers which take, should giue; and they which giue, should take; they which labour, should rest; and they which rest, should labour. How can they pray to God, which know that the lawes of God are not obeyed? that his will is not regarded? that the

poore vnpitied, because of their remisnesse in not bridling the insolent? It may seeme that in *Eliah* his answere to *Achab*, it was prophecied who should trouble Israel, to the worlds end: for speaking to the wicked Magistrate, he said, *It is thou which troublest it*. So the vngodly Rulers & graceless Striuers against lawfull rule, in their owne hearts calling themselues *Gods*, not being so called of God, are cause of all disorder in euery Common-weale. 1. *King*. 18. 18.

Fourthly, they are called *Gods*, to encourage them in their office, and to teach them that they neede not dread the persons of men: but as God doeth that which is iust and good without the iealousie of men, so they, vpon the Bench, and in all causes of iustice, should forget themselues to bee men, which are led by the armes betweene fauour and feare, and thinke themselues *Gods* which feare nothing. This boldnes is so necessary in them which should iudge all alike, that in Deut. 3. 28. *Moses* encouraged *Iosuah*; in Iosh. 1. 18. the people encourage him; in ver. 9. God doth encourage him, saying, that he will be with him: but heere he is with him: for hearing God call them *Gods*, shewes that God is there, nay, that they are he; which should strike a wonderfull minde in them. As a princely spirit came vpon *Saul* so soon as he was a King, so hearing that they are *Gods*, it should change them, and make them excell the order of men, vntill they resemble God, after whom they are named; as *Salomon* studied and prayed till hee was wiser then all that he gouerned: then they neede not blush to reade this testimony, *I haue sayd, Yee are Gods*: or else it will seeme a checke vnto them, like the mocke which God gaue vnto *Adam* when he said, that *he was become like himselfe*. As many sit in Gods place, and yet neuer knew that the Scripture called them *Gods*, nor why they haue this name, no more then *Nabal*: so many play *Nabal* in their offices, and are readier to aske, *Who is Dauid? Who is Christ?* then (when his cause comes before them) speake or doe any thing for him, but the women goe before them againe like *Abigail*, as though God would shame them with the weaker vessell: I cannot compare them fitter then with King *Agrippa*, who thought it better to be a Christian almost, than altogether. This is the religion of these times, they feare nothing more then to 1. *King*. 3. 6. 1. *King*. 4. 33. *Gen*. 3. 22. 1. *Sam*. 25. 25.

bee counted too precise: but God doth call them more then precise: for he calles them *Gods*; of all men they should not forget his name. Princes and Rulers haue many names of honour, but this is the honourablest name in their titles, that they are called *Gods*: other names haue beene giuen them of men for reuerence, or flatterie, but no man could giue them this name but God himselfe. Therefore their name is a glasse wherein they may see their dutie, how God doth honour them, and how they should honour him. What am I more then hee, that God should set me in his owne Chaire, and giue me his owne name, and more then others? he hath not done so to all: but if they which are called his *children* are *happie*, they which are called his *Disciples* are *happie*: they which are called his seruants are *happie*: how *happie* are they whom he calleth *Gods*? It seemes, that if God could haue called them by a higher name then his owne, he would haue called them by some other name: but this word is enough to put them in minde of all that they should doe. Thinke that *ye are Gods*, and it will make you ashamed to obey the Deuill; for then ye are like *Gods* no more, but like sinfull men: and the poorest vassall which serues God in a cottage, is liker God then you. Are they *Gods* which oppresse Gods children? Nay, doth hee not lie which calles them worshipfull, or noble? If such deserue not their titles, how can Antichrist of Rome thinke of his vsurped names, and not bee abashed? Can he sit downe in Gods place and speake against him, iudge against him, decree against him, euen in the Temple of God resisting God?

Math. 5.

1. *Sam.* 18. 23.

Againe, for another sort of *Gods*: Doth iniquitie become *Gods*? Doth partiality become *Gods*? Do bribes become *Gods*? they are greedy *Gods*, Idoll *Gods*, belly *Gods*, and may bee termed *Gods*, because they are like *the God of this world*, which doe but stay (like *Nebuchadnezzar*) vntill their iniquitie bee full, that they may be cast out like beasts, as a derision to them that gouerne. But they which regard this honourable testimony of God, as *Nehemiah* said when hee was tempted to flie, *Should such a man as I flie?* so when they are tempted with bribes, should such a man as I take bribes? should such a man as I doe wrong? should such a man as I be a lier, or a swearer, or a scoffer,

2. *Thes.* 2. 4.

1. *Cor.* 4. 4.

Dan. 4.

Neh. 6. 11.

fer, or a drunkard, or a gamester, or an vsurer, or a profaner, vpon whom all eyes are set to take their example, and to whom they would hearken sooner then to God himselfe? Then he resolueth to rule according to his name; knowing that all the soules which might be wonne by him, shall be required of him, as the sinnes of Israel were imputed to *Ieroboam*. 1. *King*. 15. 30.

Thus God doth catechize them in their owne names, and calles them *Gods*, to teach them their duty to God. All should be godly, but they should be like God: that is, (as I may say) more then godly, or the next to God in godlinesse. If any come betweene them, they lose all their honour, and would thinke themselues put downe like a gheest which is set lower, or a Iustice which is turned out of office. For so God doth humble them and disgrace them, which dishonour their calling, as hee did *Saul* when the princely spirit departed from him; his sonnes and his daughters, and his subiects did fauor *Dauid* more then him, that he could doe nothing with them; because God did not loue him, he would not let his seruants loue him. But when *Dauid* came to the Crowne, because hee had grace with God, he prospered in all that he went about, and euer reformed what he would: for *the Lord* (as he said) *subdued the people vnto him*: that is, made them incline to his will: as we reade of *Saul* in the beginning of his raigne before he had rebelled, *a band of men did cleaue to him*, of whom it is said, *whose hearts God had touched*: as though while the Rulers hearts doe stand toward God, the peoples hearts should stand towards them, and they should carry them like God to all their desires: as it is said of *Dauid*, *Whatsoeuer the King did, pleased all the people*.

1. *Sam*. 22. 7.
2. *Sam*. 19. 4.
1. *Sam*. 18. 7.
1. *Sam*. 22. 17.
2. *Sam*. 5. 10.
Psal. 18. 48.
1. *Sam*. 10. 26.
1. *Sam*. 32. 6.

Therefore looking into this diuine ordinance, what a power they haue ouer the people, which they should neuer haue got from men, if God had not giuen it them; I haue thought it an easie matter to redresse an hundred things which trouble Christendome without reason, and none would kicke against it, if these *Gods* would cast downe their Crownes, and begin to the rest; for all stay vpon them, like the alarme which soundeth first to the battell: for our experience shewes, that there will be no great good done, if the example of the best giue not light vnto the rest.

Oh, would that princely spirit would once come vpon them to goe before the people, which *Moses* appointed for the Kings place, and not lagge after them like *Herod*, which said he would come after the Wisemen to Christ: for if *Nicodemus* came by night, no marueile though the rest come not at all. Thus their name telles them how they should rule, and by consequence teacheth how we should obey: God calles them *Gods*, therefore hee which contemneth them, contemneth God: God calles them *Fathers*, therefore we must reuerence them like *Fathers*: God calles them *Kings*, *Princes*, *Lords*, *Iudges*, *Powers*, *Rulers*, *Gouernours*, which are names of honour; and shall we dishonour them whom God doth honour? Our first lesson is, *Feare God*: the next is, *Honour the King*: that is, (as *Paul* interpreteth) *we must obey for conscience*; not against conscience: for that were to put a stranger before the King, and the King before God, which Christ saith, *haue no power but from God*: and therefore cannot make themselues Magistrates, no more then they can make themselues *Gods*. As none could giue this name but God, so no man which exalteth himselfe, can challenge this honour, no more then *Simon Magus* was great, because he called himselfe *a great man*. But they to whom God saith, *I haue called ye gods*, as if he had the naming and appointing of them. *Euery power is from God*: for by nature, no man can challenge power ouer other, but by the *Word*; and therefore *euery soule which is subiect to God, must be subiect to them*: for he which cals them *Kings*, calles vs *subiects*: this is their patent (as the Queene of Sheba said to *Salomon*) that *God had chosen them Kings, and set them vpon the throne*. As he said, and all things were made; so as he saith, all things should be. Therefore vnlesse yee heare this, *I say*, ye that are Lords, Iudges, and Magistrates, ye are no Lords, no Iudges, no Magistrates of God. And therefore the Pope and his Clergie, to whom God neuer said, Ye are Lords, or Iudges, or Magistrates; are no Lords, no Iudges, no Magistrates of God: but that which the Lord saith they are, that they are, and no more, though they put on a triple crowne. If they were worthy to be called as others, Pastors, Doctors, and Teachers, we would giue them those titles. They which giue them more then the Lord giues them, make them proud, and

Numb. 27. 17. *Matth.* 2. 8. *Iohn* 3. 1.

Prou. 24. 21. 1. *Pet.* 2. 17. *Rom.* 13. 5. *Iohn* 19. 11. *Heb.* 5. 4.

Acts. 8. 9.

Rom. 13. 2.

1. *Pet.* 2. 13.

Ier. 27. 12. 2. *Chron.* 9. 3. *Genes.* 2.

and insolent, and tyrannous, more then they which are Lords, Iudges, and Magistrates indeed. But for these vsurped titles, and base-borne honours which they haue encroched from men (which puffe them vp, and trouble them like *Sauls* armour) they would haue intended the duty of Ministers and Teachers, as the Apostles did: whereas now they are so cumbred and mingled, by their vsurping ouer Princes, that they are neither good Ministers, nor good Magistrates; but linsie-woolsie, a mingle mangle betweene both, nay vterly false from both, being no Shepheards, but Wolues; of whose slaughters, all Christian kingdomes haue been the shambles, who seeking a superfluous title, they haue forgone all necessary duties: and but for their formalities, a man could not know of what profession they are; for they neuer preach, nor write, but to maintaine their Kingdome, which falles (like the tower of Babel) faster then they build. Therefore as *Naomi* said; *Call me no more Naomi, which signifieth beautifull: but call me Mara, which signifieth bitter:* so they may say, Call vs no more Bishops, or Pastors, or Doctors, or Preachers; but call vs robbers, and sleepers, & giants, and Pharises, whom we succeede. For why should they be called Bishops, which doe not watch; or Pastors, which do not feede; or Doctors, which do not teach; or Iustices, which do not iustice? except this be the reason; The idoles were called gods, though they were vnlike God. If their bodies had growne as farre out of square since Christs Ascension, as their titles, pompe, and honour, they might stand in the maine seas, and not be drowned: for their heads would stow about the water.

1. *Sam.* 17. 39.

Genes. 11.

Ruth. 1. 20.

Exod. 20. 13.

It followeth: *But ye shall die as a man.* Here he distinguisheth betweene mortall *Gods*, and the immortall *God*. Ye haue seene their glory, now behold their end; *They shall all die like others.* Though they be neuer so rich, so godly, so mighty, so honourable while their date lasteth, yet they may as truely, as *Iob*, cal *corruption their father, and the worme their mother: for the graue shall be the last bed of all flesh.* As they were borne like men, so they *shall die like men*, the same comming in, and going out, is to all: nay, if ye respect but the body, he might say, Ye shal die like beasts: for *Man being in honour* (saith *Dauid*) *may well be compared vnto beasts that perish:* though he be in honour, yet he perisheth

Iob 17. 1.

Psal. 49.

nineth like the beasts which haue no honour; and Death will not take his kingdome for a ransome, when God doth but say, his time is come. When Esay had said, that *All flesh was grasse:* Esa.40. as though he would correct his speech, he addes; *and the glory of it is as the flower of the field.* As if he should say; Some men haue more glory then other, and they are like *flowers*; the other are like *grasse*: no great difference, the *flower* shewes fairer, but *grasse* stands longer; one sithe cuts both downe, like the fat sheepe and the leane, that feede in two pastures, but are killed in one slaughter. So though the great man liue in his palace, and the poore man dwels in his cottage, yet both shall meete at the graue, and vanish together. Euen they which are Lords, and Iudges, and Counsellors now, are but successors to them which are dead: and are neerer to death now, then when I began to preach of this Theame. It had been a great Session for all other to *die*: but for Magistrates, Princes, for Kings, for Emperors to *die* as they *die*; what a battell is this, that leaues no man aliue? Shall the Gods *die* too? He giues them their title; but he telles them their lot. Though their power, though their wealth, though their honour, though their titles, though their traine, though their friends, though their ease, though their pleasures, though their diet, though their clothing be not like others, yet their end shall be like other: nay, their ends are like to be more fearefull then other: for God makes them examples of great men, as he did of *Pharaoh*; and therefore we see so many strange and sudden deaths of Princes more then of other. Therefore he spake here with the least, when he said, *Ye shall dye like other:* for very few of them escape the sword, or knife, or poyson; which other neuer, or very seldome feare. But if al your subiects Exod.9.16. were your friends, *yet you shall die like them*: for are ye not cold when winter comes? are ye not withered when age comes? are ye not weake when sickneſſe comes? and shall ye not goe (as well as the meaneſt) when death comes? Therefore bee not proud of thine honour, as though it would last alwaies, for thou shalt dye, and then all thine honour shall forsake thee, and another shall rise in thy place as great as thou: and when his glasse is runne, another shall follow him, and so another, till death haue all.

Be not cruell in thine Authority, as though it would last alwaies, for thou shalt *die*, and then thy authoritie shall *die* with thee; and they which remaine aliue, will send infinite curses after thee, because thy life was a scourge vnto them.

Be not secure for thy wealth, as though it would last alwaies: for thou shalt *die*, and then other shall take thy riches, and thou shalt goe to giue account how thou camest by them. How many things doth he imply, when he saith, *Ye shall die?* This is a barre in their Armes, which makes the proudest peacocke lay downe his feathers when hee thinkes vpon it, though hee pricke them vp againe; whereby the holy Ghost would haue them learne, that nothing will make them liue, and rule, and deale so well in their thrones, as to remember that *they shall die*, and shortly giue account for all: signifying, that prosperity makes vs forgetfull of our ends, and that these mortall *gods* liue as though they were immortall. A hard thing for Princes to remember death: they haue no leisure to thinke of it, but choppe into the earth before they bee aware; like a man which walketh ouer a field couered with snow, and sees not his way; but when hee thinketh to runne on, suddenly falles into a pit: euen so they which haue all things at will, and swimme in pleasure, which as a snow coureth their way, and dazeleth their sight; while they thinke to liue on, and reioyce still, suddenly rush vpon death, and make shipwracke in the calme sea.

Therefore as it is good for them to heare they are *Gods*: so it is meet to know they *shall die*. Wherefore *ye shall die*, saith he, in the next words; as if hee would preuent some conceit, that they would take of the words which hee cast out before, hee cooles them quickly before they swell, and deferres not to another time, but where hee calles them *Gods*, there hee calles them wormes meate, least they should crow betweene the praise and the checke, *I haue said ye are Gods, but ye shall die like other men.* But for this *die*, many would liue a merry life, and feast and sport, and let the world slide: but the remembrance of death is like a dampe, which puts out all the lights of pleasure, and makes him rubbe, and frounce, and whine which thinkes vpon it, as if a moate were in his eye. O how heauie

tidings

[illegible] is this to heare those that [illegible] from him which hath life and death in his [illegible] or how the [illegible] to them which [illegible] God like, if they should [illegible] your [illegible] glister like Angels, adorne all the world [illegible] and [illegible] bowes to, while [illegible] are called honourable, mighty, and gracious Lords, I will tell you to what your honour shall come; first, ye shall wax old *like other*; then ye shall fall sicke *like other*; then *Ye shall die like others*; then ye shall bee buried *like others*; then ye shall bee consumed *like others*; then ye shal be iudged *like* other, euen like the beggers, which cry at your gates: one sickens, the other sickens; one dies, the other dies; one rots, the other rots: looke in the graue, and shew me which was *Dives*, & which was *Lazarus*. This is some comfort to the poore, that once he shall be like the rich; one day he shall be as wealthy, as mighty, and as glorious as a King; one houre of death will make al alike: they which crowed ouer other, and looked downe vpon them like Oakes, other shall walke vpon them like wormes, and they shall bee gone as if they had neuer been.

Where is *Alexander* that conquered all the world, and after sought for another, because one would not satisfie him? Where is *Xerxes*, which could not number his Armie for multitude? Where is *Nemrod*, which built his nest in the cleudes? Where is *Samson*, which slew an armie with the iaw of an Asse? Where is *Constantine*, *Nero*, *Caligula*, *Titus*, *Vespasian*, *Domitian*, thunderbolts in their times? A hundred Princes of England are dead, and but one aliue; the rest are gone to giue account how they ruled here, when they sustained the person of God.

Gen. 11.4.
Iudg. 15.15.
Lam. 4.11.

Who would haue thought (saith *Ieremy*) *that the enemie should haue entred into Ierusalem, and spoiled that faire Citie?* Yet hee brake into it, & Ierusalem was ransacke *like other*. Who would haue thought that *Herod*, which was honoured like a GOD, should haue bin deuoured with wormes, and fauored that none could abide him? Yet while he was in his pompe like an Idoll, suddenly he was strucken, and all his glory like the snuffe of a candle, which all men looked vpon euen now when it shined, and now it so fauors, that they tread it vnder foot.

Act. 12.13.
Iob 12.5.

Who would haue thought *Iezabel* that beautifull temptation,

2. King. 9. 36.

Genes. 5. 27.

them.

then those whereof we follow the grounds. So they thought which lie in this mould vnder your feete, as you doe. If wisedome, or riches, or fauour, could haue intreated Death, those which haue liued before vs, would haue kept our possessions from vs; but Death would take no baile: we are all tenants at will, and we must leaue this cottage whensoeuer the Landlord will put another in our roome, at a yeeres, at a moneths, at a weekes, at a daies, at an houres warning, or lesse: the clothes which we weare vpon our backes, the graues which are vnder our feete, the Sunne which sets ouer our heads, and the meates which go into our mouthes do cry vnto vs, that we shall weare, and fet, and die like the beasts, & fowles, and fishes which now are dead in our dishes, and but euen now were liuing in the Elements. Our Fathers haue summoned vs, and we must summon our children to the graue. Euery thing euery day suffers some eclipse, nothing standeth one stay, but one creature calles to another, *Let vs leaue this world.* While we play our pageants vpon this stage of short continuance, euery man hath a part, some longer, and some shorter: and while the Actors are at it, suddenly Death leapt vpon the stage, like a Hawke which separates one of the Doues from the flight; he shoots his dart; where it lights, there falles one of the Actors dead before them, and makes all the rest agast; they mufe and mourne, and bury him, and then to the sport againe. While they sing, play, and dance, Death comes againe and strikes another; there hee lies, they mourne him, and burie him as they did the former, and play againe: so one after another, till the players be vanished like the accusers which came before Christ, and Death is the last vpon the stage; *so the figure of this world passeth away.* Many which stand heere, may lye heere, or elsewhere within this twelue-moneth. But thou thinkest, It is not I, and he thinketh, it is not he: but he which thinks so, commeth soonest to it. If I could make you but sure that you haue but a yeere to liue, and that all which heare mee this day, shall come to the Barre before this day twelue-moneth returne againe, ye would prepare your selues to die, and leaue your sins behind you, and depart Christians out of the Church, with a mind to do all that God would haue you; thus when the twelue-moneth is ended, yee might liue with the

Iohn.8.9.

Angels

Angell in heauen, and escape that fiery lake, where the Glutton begges but a drop of water to coole the tip of his tongue, and it will not be granted him, lest it should ease him. But now we know not whether we shall liue a weeke to an end, we will do nothing that he bids vs, but abide the venture, and try the market what God will giue for sinne: so one is taken after another: and because we are not ready, we go against our will, like *Lots* wife out of Sodom. This is our fashion, to set the best last, till we can neither forsake our sin, nor hope of mercy. Thus I haue proclaimed to all Kings, Princes, Iudges, Councellors, and Magistrates, that which *Esay* foretold to one, *Set thy things in order, for thou shalt die*: yet fifteene yeeres were behinde when the Prophet wished him to set all things in order. But I cannot promise you fifteene yeeres: for many Princes do not raigne so long, for one that doth. That which *Esay* spake to one, God here pronounceth to all, *Ye shall die*: therefore the message is sent to you and whatsoe thinke of your *Estate*, thinke of your *end*. These two notes, *that ye are Gods*, and *that ye shall die*, the holy Ghost thought enough, to teach you how to liue, and how to rule. And that we may be all like Gods hereafter, let vs prepare before the account: for none are in heauen, but they that left the world, before it left them.

Gen. 19. 26.

1. King. 20.

Therefore let vs pray that God would keepe vs in remembrance of his fauours, that the subtility of sinne neuer steale our hearts from him, but that we may count this life a respit to repent, before the Iudge sit to diuide betweene the sheepe and the goates, when we shall giue account of all his inuentions, corrections, and benefits, euen of this seede,

which hath beene sowne since yee came in,

how you haue receiued his Word

this houre.

FINIS.

THE

Eccles.12.13.

Luk.10.40.

Exo.16.1.

Iob 15.31.

The book begins with *All is vanitie*, and ends with, *Feare God & keep his Commandements*. If these sentences were knit to this which *Salomon* keepeth to, the ende of the house of all, that the mistresse of vanities is she which *Christ* said to *Martha*, *Thou art troubled about many things, but one thing is necessary*. That which was lacking in *Salomon* called *Fooles*, that which is necessary, implies the *Feare of God*: for then a man should bee every moment preparing for death, and never know himself that he serues, until he serue such *Salomon*. Therefore this is his last greeting and leaue-taking after his conuersion to warne them that *All is vanitie* if God had said to him as he said to *Ierusalem*, *I am I, who wipe away thine abominations*: as though men did not know their sinfulness, whether they are so. *Eliphaz* saith, *Hee shall not beleeue that he is vaine, which maketh vanitie his reward*. Euery man doth see his corruption, yet all the world cannot make him forsake his sinfull pleasures, to leaue him; and then knowing, hee is unwilling to depart, because hee is not resolued. Therefore I haue chosen this booke, which speakes of nothing but vanitie, to shew how vaine, how miserie, for the way to happinesse, and turne the *Day of Iudgement* to the *Day of vanitie*. Let euery man thinke as I go in this matter, why he should loue that which *Salomon* repented, if he thinke *Salomon* happier after he repented, then he was before. This verse is the summe or contents of all this booke, and therefore *Salomon* begins with it, and ends with it: as if hee should say; first, this is the matter which I will proue; and after, this is the matter which I haue proued: now you see whether I told you true, that *All is vanitie*. I may call it *Salomons* theame, or the fardle of vanities, which when he hath bound in a bundle, he bids vs

cast

eat it into the fire: see after [illegible] chapter and thirteenth verse, though he would haue no more thought of them, he turnes away from them, as if he had buried them, and goes to another matter, saying; *Now let vs conclude this endeafull, Feare God and keepe his Commandements: for this is the whole duty of man;* as though he were exceeding glad, that after so many dangers through the mist of vanity, yet God let him see the hauen of rest, and brought him to the right end, and set him vpon shore, where he might fold his vanities, as *Moses* looked back vpon his enemies, and saw them drowned behind him. Exod. 14.30.

The whole narration doth shew, that *Salomon* wrote this booke after his fall. When he had the experience of vanities, and sense the folly of the world, what euill ranges of pleasure, and what fruite gathered of sinne, he was bold to say, *Vanity of vanities, &c.* Which he auoucheth with such protestation, as though he would iustifie it against many aduersaries: for all the world is in loue with that which he cals *vanitie*. Therefore he puts to his hand in the midst of his deuotion, as if hee would defend it against all comers: if any man aske, who broched this strange doctrine? The Preacher (saith *Salomon*.) To testifie his hearty conuersion vnto God, he cals himselfe a *Preacher*, in the time of his vnfained repentance; as if God had said vnto him, *Thou hast [illegible] vanity by experience, go be a Preacher, as thou art a King:* for when we are conuerted, we should become Preachers vnto others, and shew some fruits of our calling, as *Salomon* left this booke for a monument to all ages of his conuersion. Therefore they which write that *Salomon* dyed in his sinne, and that such a famous instrument of God went to the damned, doe great wrong to the worthy King, which giues them such an example to repent, and would correct their rash iudgement, if they considered, first, that hee was the cleerest figure of Christ (except *Melchisedech*) which passed all Kings in prosperity, and all men in wisedome. Secondly, that he was inspired by the holy Ghost like the Prophets, to become one of the Pens of God to write his holy Word, the Word of saluation, which was not fit for a Reprobate. Thirdly, that God promised to his father, that he would not take his Spirit Psal. 45.7.

1.Chron.17.13. and his mercy from him as he did from *Saul*, nor forsake him as
2.Sam.7.13. he did *Saul*, but correct him in another sort. Fourthly, that God
2.Sam.12. is said to loue him: therefore as *Paul* concludes, that *Iacob* was
Nehem.13.8. elected, because God saith, *Iacob haue I loued*: so we may conclude, that *Salomon* was elected, because God saith, *Salomon*
Rom.9. *haue I loued*. Fifthly, that in Luk.13.28. all the Prophets of God
Gen.27. are said to be in heauen: and therefore *Salomon* being an holy Prophet, must be holden to be in heauen. To shew that hee was a holy Prophet, in the 2.Pet.chap.3.verf.2. *Peter* calleth all the
1.King.11.43. Prophets which wrote in the Scripture, *Holy Prophets*. Lastly,
2.Chr.9.31. wee may gather out of the seuenth Chapter of this booke, and the thirteenth verse, and out of the fifth of the Prouerbs, and the fourteenth verse, that *Salomon* had left his concubines and vanities, before he wrote this booke. Therefore to say that the figure of Christ, the pen of the holy Scripture, the man whom God loued, the wisest man that euer was, and one of the holy Prophets died a reprobate, is presumption against the Word, impiety against God, and wrong to the dead: although because of his grieuous fall into Idolatry and vnchastnesse, God left him in
1.King.11.43. disgrace, and makes no mention of his repentance, when hee
1.Cor.10.12. speakes of his death, that *he which stands, may take heed lest they fall*, and see how easie it is to slip, by the example of him which was wisest when they. *Salomon* being wicked, and yet saued, was a figure of the Church, whose sinnes are forgiuen.

This hauing found as it were the Mine, now let vs digge for the treasure, *Vanity of vanities, &c.* This is *Salomons* conclusion, when he had gone thorow the whole world, and tryed all things, like a Spy sent into a strange Country, as if he were now come home from his pilgrimage, they gather about him to inquire what he hath heard and seene abroad, and what he thinks of the world, and these things which are so loued among men; like a man in admiration of that which hee had seene, and not able to expresse particularly one after another, he contracts his newes into a word: You aske mee what I haue seene, and what
Eccles.1.11. I haue heard? *Vanity*, saith *Salomon*: and what else? *Vanity of vanities*: and what else? *All is vanity*. This is the history of my voyage. I haue seene nothing but *vanity* ouer the world. Carry this for the newes from the Preacher: *Vanity of vanities, all*

it

is vanity: as if hee should say, *Vanity*, and greater *Vanity*; and more then *Vanity*: so the further hee did goe, the more cloudy hee did see; and the nearer he looked, the greater it seemed: till at the last he could see nothing but *vanity*. When he was come to this, that hee did see all things vaine, vpon which men set their hearts, he was moued with compassion, and could be silent no longer, but needs he must write to them which seeke felicity (as he did) in transitory things; to warne them that they seeke it not any longer in these foolish things, which haue no stability nor contentation, but flye from them to *The feare of God*, which hath the promises of this life & the life to come. Therefore hee begins with *All is vanity*, as if he should say, *Loue not the world, nor the things of the world*, for I haue tryed that there is no certainty in them. Thus he withdraweth them first, from the wrong way, and then sets them in the right way to happinesse, which he defineth at last, to *Feare God, and keepe his Commandements*. When he had gone thorow a thousand *vanities*, then that comes in at the end, euen like our repentance, which stayes till death: so his drift is to shew that mans happinesse is not in these things which we count of, but in those which we defer: his reason is, they are all *vanity*: his proofe is, because there is no stability in them, nor contentation of minde: his conclusion is, therefore contemne the world, and looke vp to heauen from whence ye came, and whither ye shall goe.

2. Tim. 3. 8.

1. Ioh. 2. 15.

This is the scope which *Salomon* aimes at, as though we did all seeke happinesse: but we goe a wrong way vnto it: therefore he sounds a retyre; shewing that if wee hold on our course, and goe forwards as we haue begun, we shall not finde happinesse, but great misery, because we go by *vanity*. Therefore to fright vs out of this way, he breakes forth into an exclamation, *Vanity of vanities, all is vanity*.

Eccles. 12. 13.

Now, *Salomon* full of wisedome, and schooled with experience, is licensed to giue his sentence of the whole world. For *the spirituall man iudgeth all things*: his iudgement is so certaine, that it runnes before the Euidence; and condemnes all for *vanity*, before he conuince them to be vaine: whereas wee proue first, and condemne after, because our words are no authorities; he concludes first, and proues after: neuer any Iudge did con-

1. Cor. 2. 15.

derstand so many together. *Salomon* resolued all the questions of
2.Chron.9.2. the Queene of Sheba, yet *Salomon* neuer answered so many
questions at once, as soon: for what can you inquire, but heere
you haue an answere? Aske him as the Souldiers, and Harlots,
and Publicans asked *Iohn*: What is *Sinne*? *Vanity*, saith *Salo-*
mon. What is *Pleasure*? *Vanity* too. What is *Beauty*? *Vanity*
Luk.12.14. too. What is *Riches*? *Vanity* too. What is *Honour*? *Vanity* too.
What is *Long life*? *Vanity* too. This is the state of all things af-
ter the Fall, all turne to vanity. This is no reproch to the things,
but shame to him which so abused them, that all things should
be called *Vanity* for him. What a testimony is this of him
which should be the onely ornament of God on earth, whom he
created in holinesse and righteousnesse, whom he framed to his
owne Image, whom he placed in Paradise, and would haue rai-
sed to heauen, to heare that he hath so polluted his life with e-
uery sinne, that now there is nothing but *Vanity*? That is a la-
mentable song which will make him weepe that tunes it, if hee
thinke what he saith, how his state is changed since *Adam* his
Gen.1. father died. Once God said, that *all was good*, and now he saith,
that all is naught and vaine; as though hee forbade man, that
which he created for man. That is not *Salomons* meaning, to de-
barre men from the vse of creatures: although all things chan-
Rom.8.20. ged with man, and became worse then they were: yet he doth
here rather shew, that man reapes nothing but vanity out of
these things by reason of his corruption; then, that the things
themselues are vaine, if they were well vsed. For euer since the
Creation, *Paul* saith, 1. Timoth. 4. *That euery creature of God is*
good, and nothing is to be reiected, if it bee receiued or vsed with
thankesgiuing: for it is sanctified by the Word of God and prayer.
That is it which maketh them profitable to vs: which because
it is wanting for the most part, therefore *Salomon* saith, that all
are vaine to vs: not vaine of themselues, but because they are
not sanctified as they should be; therfore in the 2.24. the 3.12.
and 22. the 5.17. the 8. and 15. he shewes a way how we may
make profit of all, and reioyce in our labours, and finde a law-
full pleasure in earthly things. So often he calles to the vse, lest
we should erre as the Monks and Eremites haue done before,
mistaking these words, when he saith, that *All is Vanity*: they

haue

haue forsaken all company, and gouernment, and office, and trade, and got themselues into the Wildernesse among beasts, to liue in quiet and silence, saying, that men would not liue in the world, and please God, because *all is vanity*. So, while they counted all things vaine, they became vaine themselues, and left those blessings which *Salomon* inioyed after his knowledge, more then he did before. Therefore it is vaine man which *Salomon* reproueth; which is not only called *vanity*, but *lighter then vanity*. If he did not things vainely, nothing should bee vaine in the world: whereas now by abuse, we may see sometime as great vanity in the best things, as in the worst. For are not many vaine in their knowledge, vaine in their policies, vaine in their learning, as other are vaine in their ignorance? Was not the wisedome of *Achitophels* a vaine thing? The swiftnes of *Hazael* a vaine thing? The strength of *Goliah* a vaine thing? The treasures of *Nebuchadnezzar* a vaine thing? The honor of *Haman* a vaine thing? The beauty of *Absalom* a vaine thing? The knowledge of the Scribes a vaine thing? The deuotion of the Pharises a vaine thing? And so is the learning of all those a vaine thing, that do no good with it, but either it lies vnder a bushell and mouldes, or else it puzzles like *Tertullus*, alwayes against *Paul*, striuing to make warre betweene them, which loue dearer then any brethren. *Pſal.62.9.* *Act.24.5.*

By this you may see that vanity is bold, when shee breakes into houses, and Churches, and Palaces: and sometime vanity may come to infect, where truth may not come to reproue. Is it not high time then to sound this alarme againe, *Vanity of vanities, &c?*

If we would heare how vehemently, and how pitifully *Salomon* pronounceth this outcry, haply it would moue vs a little to heare how hee did exclaime of his owne life, and condemned himselfe, as it were by the sound of a Trumpet, that all might heare. For we are all by nature such deafe Adders, that whether the Prophets come piping, or mourning, or crying; they goe away from vs againe mourning like *Ieremy*, *We would haue cured Babel, but she would not be cured*. Nay, *the City of Ierusalem would not*, saith our Saiour Christ when hee wept for his Israelites. Therefore *Salomon* speakes thrice, like a Cryer, *Ier.51.9.*

Vanity of vanities: as the mother which would faine make her sonne to heare, she doubles and trebbles her words; *What my sonne*, and *what the sonne of my wombe*, and *what the sonne of my desires!* So when God would stir vs vp to heare, he cryeth thrice to the earth, and saith, *Earth, earth, earth, heare the Word of the Lord*: so when *Salomon* would dissuade from the company of the wicked (reade Pro. 4. 14.) how often he repeats the charge; *Enter not into the way of the wicked, walke not in it, auoid it, goe not by it, turne from it, and passe by*, as though hee would neuer haue done, or as though we would neuer heare. So Christ when hee taught *Peter* what was his duty, rehearsed it thrice; *Feed, feed, feed. Ioseph* sheweth the reason of these repetitions, when hee tels *Pharaoh* why his dreame was doubled; because the matter was important and certaine. Therefore when *Salomon* repeates this saying so often, he calles for audience, as though hee had some waighty and great matter to vtter. Such a poynt of wisedome it is for euery man to know that *All is vanity*, if wee direct not things to their right end. As when the holy Ghost would signifie that God is all holy, hee repeated thrice, *holy, holy, holy*: so when he would shew how man is all vaine, thrice he repeateth *vanity*: to shew how hardly man beleeues that he is vaine: therefore he brings in three assertions, as it were three witnesses to proue it. All agree vpon the same words, but that the last is more plaine, and saith, that *All is vanity*: that is, that man is not onely changed and become vaine; but for the vanity of man, as the Apostle saith, *The Creatures are subiect to vanity, and haue not the glory and liberty which they should haue, for the sinne of man.*

Prou. 31. 1.

Ier. 22. 38.

Iohn 21. 16. Gen. 41. 32.

Esay 6.

Iob 15. 31.

Rom. 8. 20.

A spirituall eye doth see some vanity or other in euery thing, as appeareth betwixt Christ and his disciples at Ierusalem. They gazed vpon the building of the Temple as a braue thing, and would haue Christ to behold it with them: but hee did see that it was but *vanity*, and therefore said, *Seest thou these great things that ye looke vpon?* as if he should say; How vaine are you to gaze vpon this? If Christ thought the beauty of his Temple a vaine thing, and not worth the sight, which yet was beautified and built by his owne prescription; how should *Salomon* expresse all the vanity of the world, to which all men haue added more

Luk. 21. 5.

Matth. 24. 1.

and

and more since the beginning? Therefore as if he wanted words to expresse it, as he did see it, he breakes forth into an exclamation, and repeates the same often, *Vanity of vanities*: as if hee should say, I cannot speake how vaine the world is, but vaine it is, and very vaine, and nought but vaine; speaking as if hee had the feeling and sense of it: as though the world stood naked before him, and it grieued him to see, he cuts his words in chiding manner, and makes short riddance, as if it irked him to speake all that he knew: therefore that which he speakes, he speakes roundly, that if they reade no more, but sleepe all the Sermon after, yet the first sentence shall strike a sting into their hearts, and leaue a sound behinde to waken them when they are gone; as many (you know) remember this sentence, which remember no sentence in all this booke beside. Who hath not heard *Vanity of vanities, &c.* though few haue conceiued it? This is the phrase of Scripture, when the holy Ghost would commend the song of *Salomon* aboue all other songs, he calles it, *The song of songs*, so called in the Hebrew, and mentioned in the first booke of Kings, the fourth chapter, and 32. verse. When he would exalt the heauenly King aboue all, he calls him *The King of Kings*: so when hee would note a great vanity, and yet a greater, and a greater then that, which is the greatest of all, hee calles it *Vanity of vanities*; as when wee would note a great foole, wee will say, A foole of fooles, a sinne of sinnes, a seruant of seruants. These are scornefull names to the World, and homely titles to giue our pleasures, to call them *Vanity of vanities*, and againe, *Vanity of vanities*, and yet againe, *Vanities*; as though wee would prouoke them to fall out with vs, like a man which sharpens his enemy with taunts, when hee would egge him to fight. He might haue mollified his tearmes, before hee condemned the World thrice: but the World is no changeling, that *Salomon* should change his iudgement: but vaine it was, vaine it is, and vaine it will bee; and therefore a thrice vaine world hee may call it: first, *Vanity*, straight, *Vanity of vanities*, and suddenly, *All is vanity*. What a transcendent is this? as though it increased while hee spake: so fast groweth this weed to worse and worse, like the Image which appeared to *Nebuchadnezzar*, the first part was of gold, the second of sil- *Dan. 2.*

ner, the third of brasse, the fourth of iron, the fifth of clay: so by many changes the world growes worse & worse, and all they which follow it. When a man begins to like of pleasure, and opens the doore to one vanity which he loues, straight as many vanities flocke to him as *Salomon* had Concubines, till the *Temple of God* be like *a den of theeues*. Therefore when *Salomon* beheld such a plurality, and *Tot quot* of vanities, like surges comming one vpon another in pleits and in folds, he spake as though he would shew vs vanity hatching vanities: *Vanity of vanity: all is vanity*. The first saying doth passe without let: but the last rubs, and sinkes not into the hearts of men so easily as it is spoken. Me thinkes I heare some men dispute for *Baal*, and bid *Salomon* stay, before he comes to *All is vanity*. It may bee that sinne is vanity, and pleasure is vanity: but shall we condemne all, for sinne and pleasure? What say you to beauty, which is Natures dowry, and cheereth the eye, as sweet meate doth the taste? Beauty is like a faire picture, take away the colour, and there is nothing left. Beauty indeed is both a colour, and a temptation: the colour fadeth, and the temptation snareth. But what say you to Riches, which make men Lords ouer the rest, and allow them to goe braue, and lie soft, and fare daintily, and haue what they list? Riches are like painted grapes, which looke as though they would satisfie a man, but doe not slake his hunger, nor quench his thirst. Riches indeed doe make a man couet more, and get enuie, and keepe the minde in care. But what say you to Honour, which sets a man aloft, and makes the knee bow, and the tongue soothe, and the head stand bare, as though they were other kinde of creatures aboue them? Honour is like a King in a Play: when his part is done, his ornaments are taken from him, and hee which held the baton to him is as good as hee: Honour indeed may command all but life: hee makes a faire shew now: but when death comes, all is one. But what say you to profound knowledge in deepe mysteries, which makes men sought vnto, and called deepe Clerkes, and great Doctors? Knowledge is like the letters which *Vriah* carried against himselfe: so knowledge drawes on a greater iudgement, and oftentimes condemnes the bearer. Knowledge without vertue, leaues a man without excuse,

1. King. 11. 3.

2. Sam. 12.

enfe, and is a witneſſe againſt him, becauſe he vnderſtands what is good, and will not doe it. Yet there is another darling of account behinde: What ſay you to Long life, which cauſeth a man to ſee his childrens children, and makes him renowned before the people? Long life is like a long night, when a man cannot ſleepe: ſo age is wearifome with ſickneſſe, and ſtriues with it ſelfe, becauſe it cannot walke, nor talke, nor heare, not ſee, nor taſte, nor ſleepe, as it was wont: therefore wiſheth often the night were gone, that the paine were paſt. Indeed hee that ſees many daies, ſees many miſeries: and therefore what is not vaine in life, ſith life it ſelfe is vaine? Shew me the light which will not darken, ſhew me the flower which will not fade, ſhew mee the fruit which will not corrupe, ſhew me the garment which will not weare, ſhew me the beauty which will not wither, ſhew mee the ſtrength which will not weaken, ſhew mee the time which will not paſſe, and I will recall that *All is vanity*: but if all things vaniſh, then al things are vaine: yet this will not go for truth, before men haue ſtriued for the triall. Some are ſo vaine, that they count nothing vanity, but that which is vainer then the reſt, delights them moſt; for there is as it were a common-weale of vaine perſons, and hee which can bee vaineſt, is like a King of the reſt. Some are of this mind, that they think *all is vanity* but that which they loue: and therfore they cal them vaine, and curious, and ſuperſtitious, which ſpeake againſt their vanities, and ſay, that it is neceſſary to be vaine: for they cannot liue vnleſſe they deceiue, they cannot pleaſe vnleſſe they flatter, they cannot be beleeued vnleſſe they ſweare, they cannot bee eſtremed vnleſſe they noyſt, as *Demetrius* thought that he ſhould beg vnleſſe he might ſell Images. There is another ſort, like the buyer in Prou. 20. which ſaith, *It is naught, it is naught, but when hee is gone apart, he boaſteth*: So they will ſay of the world, It is naught, it is naught before men, & ſweare that all is vanity: but when they are gone apart, they reconcile themſelues vnto it and kiſſe it, and promiſe to be vaine ſtill, but they cannot abide to be counted vaine, the vaineſt man that is. This ſhewes that the folly of the world is ſo open and ſhamefull, that her louers muſt needs condemne her. You ſhal heare them ſay oftentimes; It is a vaine world, a wicked world, a naughty world, yet they will not

Prou. 12. 12.
Prou. 14. 9.
Prou. 28. 4.
Act. 16. 24.

forsake it, to die; like dastard souldiers, who raile against the enemy, but dare not fight against him. *All is vanity*: but this is *Vanity of vanities*, that men will follow that which they condemne. For this is true, that every sinner might condemne himselfe; for the conscience must iudge first, and then God; as our Sauiour saith, *Out of thine owne mouth*, and so, *out of thine owne heart I will condemne thee, naughty seruant*: shewing that the wicked condemne themselues, before they are condemned of GOD. These are the worlds fooles, which care not what be their end, so that their way be pleasant.

1. Iohn 3.20.

Oh that here were a full end or conclusion of vanities; but behold a greater vanity is behind: for our Religion is vanitie, like the Scribes and Pharises, as *Matthew* saith in the 23. chapter, and 27. verse, having a bare *shew of holinesse*, as hee saith: he could call it but *a shew of holinesse*, and scarce that: our *vanity is vanity*, but our holinesse is but *a shew of holinesse*, not worthy to be called *holinesse*, but like *holinesse*: yet the most part haue not so much as the *shew of holinesse*, as the Pharises had, but are vaine in shew, inside and outside too. Thus we finde nothing yet but vanity. I cannot leade you from one vnto another, to shew you the seuerall vanities of euery person, or euery thing; because *Salomon* saith, *All is vanity*. How many sinnes then haue we to condemne vs, whose vanities are sprinkled in euery thing? Which haue not onely so many vanities as there bee things, but many vanities in euery thing. As in our fare, how many vanities bee there, which makes vs rise sometime sicke, sometime sleepie, sometime drunken? Yet are there more vanities; in our sports, our laughing, and swearing, and iesting, and scoffing, and dallying, and playing with the Scriptures; which oftentimes leaues such a sting behinde, that we had rather haue lost our sport, then feele the worme that gnawes vs for it. And yet there are more vanities: in our apparell, ruffe vpon ruffe, lace vpon lace, cut vpon cut, foure and twenty orders to the third and fourth degree, as though our apparell were apparelled, vntill the woman be not worth so much as her attire; that if we would see *Vanity* her selfe how she would goe if shee did weare apparell, shee would euen goe like our women: for she should not goe, nor speake, nor looke vainer. Who doth not

Math. 23.27.

know

know that these are vanities, and that they might leaue them if they would? but that ye might see there is a heart within, vainer then the apparell is without; therefore when these vanities are worne out, they will haue new, and still new, till all be spent vpon vanity: and then they begin like the prodigall child, to see how vaine they were, when they haue bought wisedome with sorrow. What would *Salomon* say, if hee should see how vanity is growne since his time, what a height she is mounted, what a traine followes her, that there is no Prince in the world hath so many attendants as *Vanity*? She was but an Impe then, but now she is a mother, and who can number her sonnes and daughters? The child is vaine in playing, the mother vaine in dandling, the father vaine in giuing, the Courtier vaine in spending, the souldier vaine in boasting, the suiter vaine in striuing, the traueller vaine in talking, the Merchant vaine in swearing, the Gentleman vaine in building, the husbandman vaine in carking, the old man vaine in coueting, the seruing-man vaine in footing, the young man vaine in sporting, the Papist vaine in superstition, the Protestant vaine in conuersation. Euery vanity is so pleasant to one or other, that they cannot misse one. So she gads by sea and by land, and still moe disciples flock vnto her, of gamesters, and swearers, and players, and tipplers, and hacksters, and Courtiers, as thicke as the flies of Egypt, which buzzed in their eares, and their eyes and their neckes, before, and behinde, that a man cannot see his foote but vpon vanity. As the waters couered the earth when but eight persons were saued; so vanity hath couered it againe: a worse deluge then the first, because it hath not suffered eight persons to escape, but euery man is tainted with some vanity or other: which God seeing in that place and City which should be best in the world (that all men in the City were vaine) calles it *the City of vanity*. So we may say, the world of vanity, because she hath an interest in euery person of it, shee sits vpon the earth like a Serpent, and hatcheth all the sins which you see amongst men. As full as heauen is of blisse, so the world is fraught with vanity, Court, City, and Countrey. Whither doth not vanity goe, but to heauen? Seeing then that vanity is so extolled amongst men, *Salomon* giues this sentence, that *all is vanity*. Christ like a mediatour

Luk. 15. 12.

Gen. 8. 20.

Gen. 7. 21.

Esa. 24. 10.

luk. 10. 42.

con-

concludes vpon it, that *there is but one thing necessary*: therefore let our sentence bee like theirs; for sure, if wee had *Salomons* repentance, we should see such an image of vanity before vs, as would make vs cry againe, and againe, as often as *Salomon*, *Vanity of vanities, vanity of vanity, and all is vanity*. What a sweet sentence is this from a King (who may liue as hee list by authority) to say that *all is vanity*! Oh, that wee might heare Kings speake so againe! for it is a speech which had need of some countenance it; for none are counted vaine now, but they that speake against vanity. Then *Salomon* cryed it, but now we must whisper it. You may see how times are changed. Once this was sound diuinity, now it is flat railing: to say that *all is vanity*, is euen the vpshot of a disturber. If ye aske the Atheist, or Epicure, or these roguish Players, What is a disturber? you shall see that they wil make *Salomon* one, because he speaketh against vanity: for this is their definition, He which will not allow men to prophane the Sabbath, but saith, that Cards, and Dice, and Stage-players, and May-games, and May-poles, and May-fooles, and Morice-dancers are vanity, is a prauler, disturber, and an Arch-puritane, by the law which the Iewes had to kill Christ. The reason is, Because men cannot abide to bee controlled of their pleasures: Therefore they hold it as an offence to speake against their sports, or their customes, or their follies, or their pleasures, or their titles, or their toyes: and they which would not be counted precise in these times, must take heed that they goe not so far as *Salomon*, to censure all *Vanity*. But they must say, that the vanities of great men are necessary decorations, and the vanities of the people are meanes to make mirth. Greater bookes are written to maintaine this, then *Salomon* made to refute it: so they haue made their wit and their learning vanity, and are vaine in print. But they that would know now of what standing such prophane reprouers are, and how ancient this reproofe is, may see here, that if this be a crime to call *Vanity*, *Vanity*; the wisest man that euer was before Christ, was herein criminare: not when he strayed, but when he repented. In his best minde (when he came like a Preacher) hee preached this first, *Vanity of vanity, all is vanity*: yet many had rather try it with *Salomon*, then beleeue it of *Salomon*: and while they are wan-

dring

Iohn 19.7.
Prou.13.1.

dring with him, some are taken out of their way, and cut short of the time which they set to repent: from others God taketh away his grace, so they neuer returne, because their guide is gone. This the holy Ghost poynted at when he saith, *They followed vanity, and became vaine*; shewing that the things we follow, will make vs like themselues, and leade vs whither they belong; to heauen or hell. In Rom. 8. 20. *Vanity* is put for *destruction*, but it is neuer put for *saluation*. If other creatures are subiect to a kind of destruction for the sin of man, as *Paul* sheweth, what destruction shall light vpon man for his owne sin? Therefore let our sentence runne with *Salomon*, *Vanitie of vanities, all is vaine*. We could afford the world better words, and fairer titles, then *Vanity of vanities*; but call it what we will, *Salomon* shewes what it is, & what we will say in the end when we haue tryed it: then *Vanity of vanities*; yet it is comfort of comforts, glory of glories, and life of liues. But as *Laban* shewed himselfe at parting; so at parting you shall see how it will serue you. They seeme pleasant vanities, and honest vanities, and profitable vanities: but *Dauid* calls them *deceitfull vanities*. *Ionas* comes after and calls them *lying vanities*, that is, which promise pleasure, and profit, and all, but deceiue all. When they should performe, they play *Laban*, which gaue *Leah* for *Rachel*. If they be *lying vanities*, and *deceitfull vanities*: then are they wofull & miserable vanities. Therefore if we be not come to *Salomons* conclusion, to thinke *all is Vanity*, it is because our owne vanity will not suffer vs to see the vanity of other things. When wee haue prooued like *Salomon*, as fast as euery man groweth in knowledge, and experience, so he begins to cry, *Vanity*: and after, *Vanity of vanities*; and at last, *All is vanity*: so we contemne not all at once, but one sin after another, one pleasure after another, till at last wee count *All is vanity*, and then wee are come home with *Salomon*, and may be Preachers vnto other. Thus I haue shewed vnto you (as it were) a limme of *Vanity*, you may look about you and see the whole body: for if she be any where in this land, this is her pontificall seat, where she is neuer nonresident: now I will leaue you to examine these sayings, whether all things haue not been in vaine vnto you yet. If they haue bin vaine to you, and yet are good in their owne nature, then think

2. *King.* 17. 13.

Gen. 31.

Psal. 31. 6.
Ionas 2. 8.

how

how vaine you are, who haue turned so many good things to vanity. Yet to set you in the way before I end, I will answere them which aske, If *All things be vaine*, as *Salomon* saith, *Tell vs what we should chuse, that we be not vaine?* Christ saith, that *one thing is necessary*! Is *Salomon* contrary to Christ? No, Therefore one thing *Salomon* excepts too, *to feare God, and keepe his commandements*. Therfore if all be vaine but this, let the Tempter take thee vp againe, and shew thee the kingdomes of the world: when he saith, *All these will I giue thee*, thou maist say, All these I contemne, for all is vaine.

Luk. 10. Mat. 4.

Psal. 119.

What then? *Turne away mine eyes* (saith the Prophet *Dauid*) and my eares, and my heart too *from vanity*. Try and prooue thou no longer, for *Salomon* hath prooued for thee: it is better to beleeue him, then try with him. Therfore now it remaineth, that as they brought foorth their vaine bookes after *Pauls* preaching, and cast them into the fire; so yee shall cast out all your vanities this day, and sacrifice them to God, for they haue beene your Idols, therefore burie them as *Iacob* did the Idols, that neuer man saw them after. And as God gaue *Iob* other children, so he will giue you other pleasures: feare not that your ioyes will goe away with your vanities, as many thinke they shall neuer be merry againe, if they would be conuerted to Religion. But as *Dauid* danced before the Arke, as merrily as *Herodias* danced before the King: so know vndoubtedly that the righteous find more ioy in goodnesse, then euer the wicked found in filthinesse. *Nay* (saith *Dauid*) *more then they can finde in riches, or honours, when their wheat and wine abound.* As *a horse is a vaine thing to saue a man*: so all these things are too vaine to make a man happy. I appeale to your selues, if ye haue tryed the pleasures of vanity already (as I know ye haue,) whether yee may readily say with S. *Paul, What profit haue we of those things whereof we are ashamed?* No profit: but shame, and griefe, and guilt, and a dreadfull expectation of iudgement. As *Salomon* calles folly *the inheritance of folly*: so vanity is the inheritance of vanity. Ten times *Laban* changed *Iacobs* wages, but tenne thousand times sinne hath changed your wages, and deceiued you with other successe then you looked for: like *Shebna* which built his sepulcher in one country, and was buried in the o-

Act 19. 19.

Gen. 35. 4.

2. Sam. 6. 14.

Psal. 47.

Psal. 33. 17.

Prou. 14. 18.

Esa. 22.

ther:

ther; and yet how many changes are behind, you know not; for if you did, you would make inquisition now, and banish them at first: for whensoeuer ye go about to cast them out, they will say still like the diuels, *Art thou come to torment vs before the time.* Mat.8.29. It seemes that many are touched with compassion of this, and therefore reprise their vanities, & slacke the execution, as though they were afraid to offend the diuell: euen we perhaps are in the trace of vanity, hunting with *Salomon* to finde that which wee loue, and finde it not, because we seeke out of the way. What is the remedy? *So runne (saith Paul) that ye may obtaine:* you haue tryed the euill way to happinesse, now try the good way; and then that which ye loue now, shal not only seeme vaine, but *Vanity of vanities*; that ye will marueil how ye could loue them so long, and would not be in that dotage of them againe for al the world. Vntill these earthly things seeme vaine, no heauenly things shall seeme precious: therefore lose no more time, the day comes when *Vanity of vanities* shall be turned to misery of miseries; and *All is vanity*, to *All is misery*. 1.Cor.9.14.

There is a certaine place called Hell, where God keeps generall Sessions; there Iustice shall sit to examine Vanity, who hath imbraced her, and who hath forsaken God: and he which made his pleasure of sinne, so soone as he heares this doome, *Depart from me ye wicked*, shall go downe by a black way with many a sigh and sob from God, from the Angels, from the Saints, from ioy, from glory, from blisse, with the fiends of hell, to sup in the place of darknes with the princes of horror, at the table of vengeance, in the chaire of calamity, with *the crowne of death vpon his head*: and he which tempted him to sinne, shall plague him for sinning, vntil he cry like *Cain, My punishment is greater then I can beare*: for all the griefes, and feares, and cares, and troubles, which fed vpon him while hee liued, shall meet in an houre, and exceed them so farre, that hee suffers for all, and maruels how any torment can bee left for other. What faith or feare haue they that goe dancing or leaping to this fire, as it were to a banquet, like a foole which runneth to the stocks? How happy were it for men, as wee liue in these dayes, if there were no Iudgement at all? What will wee answere, when hee which made *Salomon* to write this, shall aske why wee would

not

2.Sam.11.26. not beleeue it? What shall we say, when he which came from his Kingdome to bring vs vnto it, demands why wee did turne *the day of salvation* into *the day of vanity*? If yee cannot excuse it here, how will ye defend it there? wee were borne in vanity, and we liue in vanity, but we would not dye in vanity, because no man lookes for any good of his sinnes, after hee is past this world: therefore let vs remember, that whither the vaine men are gone, thither vaine men shall goe. There be not two ends for sinners, but one: what a wofull bargaine will it seeme then, to remember that thou diddest sell thy soule for vanity? If any thing will reclaime vs, this will be a terrour in our hearts, to thinke that we shal giue account vnto him, which will measure to vs as much misery as we haue taken vanity: therefore as *Abner* 1.Sam.14.15. said to *Ioab*, *Knowest thou not that it will be bitternesse in the latter end*? So let euery man consider with himselfe, though his vanities be sweete now, yet they will be bitter in the end. As 2.Sam.13.15. *Ammon*, after he had fulfilled his lust, did hate *Thamar* (which defiled her) more then he loued her before; so when the sport is past, and death lookes vs in the face, we shall hate our vanities more, then we loue them now. All this doth conclude that our Luk.10.41. Sauiour said to *Martha*, *but one thing is necessary*. Which God grant we may chuse, for his Sonne Iesus Christ, and then wee haue learned this lesson.

FINIS.

THE LADDER OF PEACE.

1.Thes.5.16.

Reioyce euermore, pray continually, in all things giue thanks.

WHen I spake last of these words, I shewed you how the Apostle commendeth vnto vs three vertues, of greater price then the three presents which the Wise men brought vnto Christ: the first is, *Reioyce euermore*: the second is, *Pray continually*: the third, *In all things giue thankes*. All three are

are of one faith, for [illegible] because he saith, [illegible] because he saith, [illegible] because he saith, [illegible] which one saith, *All men do commend them*, because every man doth them, and *Seneca* nay doth them as he should. Therefore the Apostle to shew vs how we should do them well, doth put *continually* vnto them, as though continuance were the perfection of all vertues. I chose this description for a consolation to them which are afflicted in conscience, which is commonly the disease of the innocentest soules: for they thinke that they doe well to *reioyce continually* and *Paul* saith, *Reioyce alwayes*, and therefore I will speake a word or two of these words then I did before. If you marke it, it may well be called *the Ladder of Peace*, for it stands vpon three steps, and euery step is a step from trouble to peace, from sorrow to ioy: for hee which can reioyce, is past griefe; and hee which can pray, is passing from his griefe; and he which can giue thankes, hath obtained his desire. A man cannot reioyce, and mourne; a man cannot pray, and despaire; a man cannot giue thankes, and be offended: therefore keepe still vpon one of these three steppes, and you shall neuer sorrow too much. If thou canst not reioyce, as if thy paine were past, then giue thankes, because thy paine is profitable; if thou canst not thinke that thy paine is worth thankes, then pray that thou maist haue patience to beare it: for it is impossible in praying, or thanking, or reioycing, that any griefe should want patience enough to beare it. That when you forget to reioyce in the Lord, then you begin to mourne, and after to feare, and after to distrust, and so fall to despaire, and then euery thought seemes to be a fume against the holy Ghost. How many sins doth the afflicted conscience record against it selfe, repenting for breaking this commandement, and that commandement, and neuer repenteth for breaking this commandement, *Reioyce euermore*? Note.

It is not an indifferent thing to reioyce, or not to reioyce; but we are commanded to reioyce: to shew that we breake a commandement if we reioyce not. Oh what a comfort is this, when the Comforter himselfe shall command vs to reioyce! God was

wont to say, *Repent*, and not reioyce, because men reioyce too much; but here God commandeth to reioyce, as though some men did not reioyce enough. Therefore you muſt vnderſtand to whom he ſpeaketh. In Pſalm 149. it is ſaid, *Let the Saints bee glad*; not let the wicked be glad. And in Eſa. 40. The ſaith, *Comfort my people*, not comfort mine enemies; ſhewing to whom this commandement of *Paul* is ſent, *Reioyce euermore*. It is not in this as Chriſt ſaith, *That which I ſay vnto you, I ſay vnto all*; but that which I ſay vnto you, I ſay not vnto all. *Giue wine* (ſaith *Salomon*) *vnto him that is ſorrowfull, that he may forget his griefe*: ſo giue comfort vnto him which is penitent, that he may forget his feare. *Salomon* ſaith fiue times, that *this is the portion of man vnder the Sun, to receiue the gifts of God with cheerefulneſſe, and to reioyce in them*. He which would haue vs holy, as hee is holy, would haue vs ioyfull, as he is ioyfull; hee which would haue vs doe his will vpon earth, as the Angels doe it in heauen, would haue vs reioyce vpon earth, as the Angels reioyce in heauen; he which hath ordained vs to the kingdome of Saints, would haue vs to reioyce that we haue ſuch a kingdome to receiue. Therefore he ſaith to his Diſciples, *Reioyce that your names are written in the booke of life*. As *Boaz* ſaid vnto *Ruth*, *Goe not out of this field to gleane in any other field, for here thou ſhalt haue enough*: ſo hee would not haue vs goe from this comfort, vnto any other comfort, for heere we ſhall haue enough: the Spirit of God is called *the Comforter*, becauſe we ſhould haue comfort in it. *I will ſend you the Comforter*, ſaith Chriſt; to ſhew that they which haue the Spirit, haue comfort too; & they which reſiſt comfort, reſiſt the Spirit: therefore the Sonne of God is called *the Conſolation of Iſrael*, to ſhew that he bringeth conſolation with him, and that ioy is where Chriſt is, as light is where the Sunne is. Therefore the chiefeſt ioy is called *the ioy of the holy Ghoſt*; to ſhew that they haue the chiefeſt ioy, which haue the holy Ghoſt: therefore the greateſt peace is called *the peace of conſcience*, to ſhew that they haue the greateſt peace, which haue a good conſcience: therefore the faithfull are ſaid to bee *anoynted with the oyle of ioy*, as though ioy were in their countenance: therefore they are ſaid to be *clothed with the garment of gladneſſe*, as though gladneſſe did compaſſe them like a garment: therefore,

Pſal. 149. 5.
Eſa. 40. 1.
Prou. 13. 1.
Eccleſ. 1. 24.
Leuit. 11.
1. Pet. 1. 16.
Luk. 10. 20.
Ruth 2. 8.
Iohn 14. 16.
Luk. 2. 25.
Rom. 14 17.
Phil. 4. 7.
Eſa. 61. 3.
Rom. 1. 17.

fore *Paul* (in all his Epistles) doth ioyne *grace and peace* together, and shew that *the peace of God* doth follow them which haue *the grace of God*. It is noted in time that the holy Ghost, when he named *Barnabas*, interpreted his name too, because it signifieth *the sonne of consolation*: as though hee delighted in such men as were the sonnes of consolation. *Comfort one another*, saith *Paul*: How shall wee comfort one another without comfort? Therefore *Paul* saith, *God comforteth us, that we may be able to comfort other, by the comfort whereby wee our selues are comforted of God*: shewing that wee cannot comfort other, vnlesse we be comfortable our selues: and therefore that we may performe this dutie, wee are bound to nourish comfort in our selues. *Paul* saith, *I am full of comfort*: who then can say, I am full of sorrow, but he must contrary *Paul*? As the body may not offend the soule, so the soule may not iniure the body, because it is the bodies keeper: but a pensiue man doth iniure the body and the soule too: for *Salomon* saith, *A sound spirit will beare his infirmities, but a wounded spirit who can beare?* As if he should say, The heart must be kept couragious, and strong, and lively, like an instrument which is tuned to tune all the rest, or else euery griefe will make thee impatient. In Deut. 30. 9. it is said, that *God reioyceth to do vs good*: and therefore in the eight and twentieth chapter of Deuteronomy, the Iewes are reprooued, because they subiected not in the seruice of God. As he loueth a *cheerefull giuer*, so he loueth a cheerefull seruer, and a cheerefull Preacher, and a cheerefull hearer, and a cheerefull worshipper: and therefore *Dauid* saith, *Let vs singe ioyfully vnto the Lord*, shewing vs in a word the time when he delighteth. Gods earthly seruice should know with what time we should sing vnto God: *Dauid* saith, *Heartily*; that is, you must *giue heartily*, you must *serue heartily*, you must *obey heartily*, you must *pray heartily*, and whatsoeuer you doe all things *heartily*, then you shall doe all things *cheerefully*.

Therefore no man may say vnto them which refuse comfort, and nourish griefe, as the Prophet saith, *It is the heart requireth this of you*? God doth require no sorrow but the sorrow for sinne, nothing but the fruits, and tast but the sweetnesse, neyther hath he forbidden all other care: and therefore:

1. *Cor.* 1. 3.
1. *Cor.* 1. 2.
Gal. 1. 3.
Ephes. 1. 2.
Col. 1. 2.
2. *Thes.* 2. 1.
Tit. 1. 4.
Philem. 3.
Act. 4. 39.
1. *Thes.* 4.
1. *Cor.* 2. 4.
2. *Cor.* 7. 4.
Prou. 18. 14.
Psal. 65. 1.
Esa. 6. 12.

1. Pet. 5. 7. Feed faith, Cast your

Exod 3.

Matth. 4.

2. Iohn 4.

2. Cor. 7. 10.

Gen. 25. 33.

Gen. 27. 34.

Prou. 17. 22.

Ruth. 1. 10.

Psal. 96. 6.
Gen. 3. 9.

brewes

browes. Now (as *Iames* saith) *Resist the diuell, and he will flie from you*: So resist sorrow, and it will flie from you. This is all the care, and all the feare, and all the repentance which euer I could find in the Scripture. Therefore let vs pray God euery day to turne all our ioy into the ioy of the holy Ghost, and all our peace into the peace of conscience, and all our sorrow, into the sorrow for sinne, and all our feare, into the feare to sin; that so we may sorrow and reioyce together, feare and hope together: that is, haue one eye to the Law, to keepe vs from presumption, and another eye to the Gospel, to keepe vs from despaire; and then this comfort is sent to vs, *Reioyce euermore*: or else we haue nothing to doe with it. Iam. 4. 7.

It followeth, *Pray continually*. As *Elisha* would not prophecy vntill the Musician came; and while the Musician played, *Elisha* prophecied: so when the heart reioyceth in God, then it is fittest to call vpon God; and therefore *Paul* putteth *reioyce* before *pray*, like the Musician, which played before *Elisha* prophecied. After *reioyce continually*, he biddeth vs *pray continually*: shewing that it must be such a *reioycing continually*, that we may *pray continually* too, or else he doth not allow vs to reioyce. How can these two ioyne together, *Pray*, and *reioyce*? Some, if they should *pray*, cannot *reioyce* for their hearts. Nay, their hearts are sicke vntill their prayers be done, although they pray not themselues, but heare another pray for them. Thus is the difference betweene the reioycing of the wicked, and the reioycing of the godly. 2. King. 3. 15.

The comfort of the wicked is like a compound medicine made of many mixtures: for there must be piping, and dancing, and playing, and feasting, & dallying at their game, or else they cannot be merry: but the comfort of the faithfull is like a light in the ayre, which shines when no matter is seene: so the godly reioyce when no cause is seene: if they do but think vpon God, they reioyce straight. If there be but a prayer, and a thankfulnesse, and a meditation, there are instruments enow for them, and they can be as merry as birds in May. The reason of it is this, as Christ said, *I haue another meate which you know not of*: so the godly haue another ioy which the world knowes not of: of this ioy a man may *reioyce continually*. And therefore *Salomon* Iohn 4. 32.

faith, *A good conscience is a continuall feast*: that is, a continuall
Prou.15.15. ioy. But of the wicked ioy hee saith, *In laughter their heart is sorrowfull*: that is, their laughter is sorrow: as if he should say, The wicked neuer reioyce indeed, but counterfeit ioy, as they counterfeit vertue. Thus *Paul* ioyneth *reioyce continually*, with *pray continually*: as if he should say, By this thou shalt know whether thou *reioyce* well, if thou canst pray too: that is, if thy reioycing moue thee to prayer, as the ioy of Angels makes them praise God and sing, *Holy, holy, holy*, vnto him. This is according
Iam.5.13. to that in the fifth of *Iames*, *If any man bee merry, let him sing Psalmes*: marke how *Iames* ioyneth mirth and Psalmes, as *Paul* ioyneth *reioycing* and *praying*. All this doth conclude, that as we
Luk.11.2. should doe Gods *will in earth as it is done in heauen*, so wee should *reioyce* in earth, as they *reioyce* in heauen, and then this ioy is a signe of another ioy: but if we cannot reioyce in praying, how shall we reioyce in suffering? I am now in a large field, where I might shew you *to whom we should pray*, and the cause *why we should pray*, and the *things which we should pray for*, and *the Mediator which we should pray by*, and *the affections which we should bring to prayer*: but I will keepe my selfe within my text, which saith no more but *pray continually*. First, we are commanded to *pray*, and then we are commanded to *pray continually*: of all our duties, this is *only Gods duty*, which is giuen to
Mat.4.10. none but God, according to that, *Him only shalt thou serue*: such
Prou.26.10. an excellent thing is prayer, that it is offered to none but to him which *Salomon* calleth *Excellent*.

Secondly, it is such a pleasant thing, that *Paul* ioyneth, *Pray continually*, with *Reioyce continually*: to shew that no man hath such ioy, as he which is often talking with God by prayer: as if he should say, If thou haue the skill to *pray continually*; it will make thee *reioyce continually*; for in the company of God is nothing but ioy and gladnesse of heart.

Note. Thirdly, it is such a necessary thing, that Christ calleth his Temple, *the house of prayer*, to shew, that as we sell in our shops, and as we buy in the market, and as we eate in our parlours, and as we sleep in our chambers, &c as we walke in our galleries, so we should pray in the Temple: which is such a necessary trade for men, that God built a house for it, and called it *the house of*

prayer, as though *prayer* brought God and vs to dwell continually in one house together.

Further, he hath made a day for it in euery weeke, as though he would binde vs to pray: and because we cannot pray before we be sanctified, therefore he set downe an order for vs to obserue and keepe, which is this, that before euery Sabbath he appointed another day beside, in which wee should prouide our selues to sanctifie and prepare vs, that we might pray in so effectuall manner as we ought. Note.

Fourthly, if we endeuour our selues to liue vprightly and in the feare of God, according to the precise rule of his Commandements, we shall finde it such an heauenly life, that it will make vs like the Angels which are in heauen: for when wee reade, God speaketh to vs, because we reade his Word: but when we *pray*, we speake to God, because we commence our suit to him: and so *prayer* makes vs like the Angels which are alwaies singing to God. Now if the company of wise men can so change one, that in a short time he representeth their speeches and qualities: how will their nature and their manners alter, which are still talking with God, like the beloued Disciple which leaned on Christs bosome? *Iohn* 13. 23.

Fifthly, it is such a sweet thing, aboue other things that wee do for God, that in Reuel. 5. the *prayers of the Saints* are called *Incense*, because when they ascend to heauen, God seemes to smell a sweet sauour like *Incense*. Commendation of prayer.

Sixthly, it is such a profitable thing, that it doth more good then almes: for with my almes I helpe but three or foure; but with my *prayer* I helpe thousands. *Prayer* is the rich mans almes as well as the poore mans. For *Pharaoh* begged for *prayers* as well as *Lazarus* begged for crummes. Note.

Lastly, it is so victorious and powerfull, that it ouercommeth God himselfe which ouercommeth all things. For if we will ouercome our Lord as *Iacob* did, wee must ouercome him with *prayer*. This God sheweth, when he saith to *Ieremiah*; *Pray not for this people*. Shewing, that the prayer of the righteous is of such force and power, that God is faine to forbid them to *pray* when he would not grant, lest hee should be ouercome. This Christ sheweth againe, when hee resembleth his Father to the deafe *Genes.* 22. 38. *Ier.* 14. 11. *Luk.* 18. 23.

The powerfulnes of prayer. *Iudg.* 16. 17.

Iudge, and his suppliants to the importunate woman which cried vpon him, and made him harken vnto her, as if she had compelled him. Therfore one compareth *praier* vnto *Samsons* haire: As all *Samsons* strength lay in his haire, so all our strength lyeth in *prayer*. I haue read of many which write, that they did learne more by praying, then they could by reading. And I haue heard some say, that they haue done that by *prayer*, which they could not doe by counsell. In Exod. 17. we reade that the Iewes preuailed more by *prayer*, then they could by fight. Therefore one saith, that he which can pray, can doe all things, because he can ouercome God which helpeth him to doe all things: And hee which can ouercome God, can ouercome the diuell too, which hindreth all things.

Who euer fel into Heresie, or into Apostasie, or into despaire, before he fell from prayer, the preseruatiue of the soule? *If thou hadst been here* (saith *Martha* to Christ) *my brother had not died:* so if prayer had been heere, these euils had not happened. This is the *Holy-water* which driueth away vnclean spirits, as Christ sheweth when he speaketh of the Diuell which is not cast out but *by fasting & prayer*. This is the *Crosse* which saueth vs from euil, as Christ sheweth when he teacheth vs to pray (as it is written in the 11. of Luke) *Deliuer vs from euill*. This is the oyle which healeth our sicknes, as *Iames* sheweth in his fifth chapt. verse. 15. when he saith, *The prayer of faith shall saue the sicke*. It hath such a hand in all things, that it is like the sanctifier of euery thing. It blesseth our thoughts, and blesseth our speeches, and blesseth our actions. As *Abraham* blessed his seruant before hee went from him: so prayer blesseth our workes before they goe from vs. Whatsoeuer thou doest before thou hast blessed it with prayer, thou hast no promise that it shall prosper or doe good; because he which should blesse it, is not made a counsell to it. Therfore we should not presume to vse any of Gods gifts, or any of Gods graces without prayer, lest that which is good, doe not good, but hurt vnto vs.

Iohn 11. 32.

Math. 17. 21.

Gen. 24.

In all things pray. *Act.* 20. 36, 38.

For this cause S. *Paul* in the 14. of the Romans, and the sixth verse, teacheth vs to *pray before wee eate*. For this cause *Paul* prayed before he iourned. For this cause *Eliah* prayed before he sacrificed, as it appeareth in the first booke of Kings 18. 36.

For

For this cauſe the Iſraelites prayed before they ſought: and for this cauſe wee pray before wee preach. It is a good thing to preach, and yet you ſee we do not preſume to preach before we pray, becauſe *Paul planteth, Apollo watereth, but God giueth the increaſe.* Euen ſo, we ſhould not preſume to giue almes, nor to giue counſell, nor to giue helpe, before wee haue prayed that it may do good. Nay, we ſhould not preſume to exerciſe our faith, nor our repentance, nor our obedience without prayer; becauſe there is no faith ſo perfect, but it had need of prayer to ſtrengthen it. Alſo there is no loue ſo perfect, but it had need of prayer to confirme it. There is no repentance ſo perfect, but it had need of prayer to continue it: there is no obedience ſo perfect, but it had need of prayer to direct it. Therefore he doth ſin which preſumeth to do any good work without praier, becauſe he ſeemes to doe it by his owne power; for that he craueth not aſſiſtance from God, which giueth power to faith to bring forth workes, as well as he doth to trees to bring forth fruits, or to Phyſick to bring forth health. Therefore no vertue hath done ſo much as prayer hath done, for all vertues haue had their power from prayer: and therefore one ſaith, that prayer hath done as many exployts as all vertues beſide. 1. *Cor.* 3. 6.

The Apoſtle *Paul* in the eleuenth to the Hebrewes ſaith, that *by faith Noah did this*, and *Abraham did this*, and *Dauid did this*, and *Enoch did this*: but did their faith any thing without prayer? For their faith was ſtrengthened by prayer: and therfore the Diſciples prayed Chriſt to ſtrengthen their faith. By prayer *Eliah* made the clouds to fall: by prayer *Ioſhua* made the Sun to ſtand ſtill: by prayer *Eliſha* raiſed the dead to life: by prayer *Moſes* made the enemies to flie: by prayer *Salomon* obtained wiſdome. So that as *Paul* in the firſt to *Timothy*, and 4. chapter, ſaith of godlines; *Godlines is profitable to all things*: ſo I may ſay of prayer; *Prayer* is profitable to all things. The Doue could find no reſt for the ſole of her foot, vntill ſhe returned to the Arke: ſo the ſinner, when he can flie no longer, nor ſuffer any longer, nor helpe himſelfe any longer; at laſt he turneth to prayer, which is like the City of refuge, where no enemie, where no aduerſity, and where no tentation hath power to hurt him. *Luke* 17. 5. 1. *King.* 18. 45. *Ioſh.* 10. 12, 13. 2. *King.* 4. 33, 34. 35. *Exod.* 16. 1. 1. *King.* 3. 12. *Geneſ.* 8. 9. *Numb.* 15. 11.

Laſtly, as prayer is excellent in reſpect of God, to whom only it

it is offered, so it is excellent in respect of the godly, who onely offer it. For as *Paul* saith of faith, in the second to the Thessalonians; *All men haue not faith*: so I may say of prayer, All men haue not the *gift of prayer*: and therefore *Zacharias* speaketh of *a spirit of prayer*. And when we pray, *Paul* saith, *That the spirit helpeth our infirmities, and prayeth in vs*: as though there were a peculiar spirit for *prayer*, and none could pray but they which had that spirit.

Zach. 12. 10.
Rom. 8. 29.

I haue knowne many wicked men *heare*, and I haue knowne many wicked men *study*, & I haue knowne many wicked men *fast*, and I haue knowne many wicked men *preach*, and I haue knowne many wicked men *counsell*: but I did neuer know any wicked man that could *pray* well; nor any that could *pray* well, liue wickedly. This *Peter* proueth in his first Epistle, & fourth chapter, when he saith, *Be sober and watchfull in prayer*: shewing that *all cannot pray*, but they which are *sober* and *watchfull*.

This *Peter* the Apostle proueth againe in his first Epistle, and third chapter, when he exhorteth the husband and wife to loue one another, lest their prayers be interrupted: shewing that sin doth hinder our *prayer*, and that a man cannot *pray* heartily, when wrath and malice, or lust doth carry his mind away. This *Paul* witnesseth againe when he saith; *How should they call vpon him in whom they haue not beleeued*? shewing that none can *pray* but they which haue faith: and that it is a signe that the spirit is within, if he can *pray*: and therfore one saith, So long as God doth not take away thy *praying*, hee hath not taken away his mercy. Seeing then that *prayer* is such a sacrifice as is offered to none but God, and none can offer it but they which haue faith, and loue, and repentance to bring it to him; as *Aaron* did not stand before the Lord before he was washed: so let no man call vpon God before he be sanctified. For as *Isaac* did first taste *Iacobs* meate, and then blessed him when he liked his offering: so God will haue an offering which pleaseth him, before hee giue the blessing which pleaseth vs. Therefore as *Iacob* charged his sons when they went vnto *Ioseph*, *Take the best fruits of the Land and giue vnto him*: so I aduise my selfe and you, when we go to God, let vs take the best fruits of our hearts and giue vnto him: that is, not the shew of repentance, but repentance indeed.

Exod. 29. 4.
Genes. 27. 25.
Genes. 43. 11.

As

As *Abraham* left his Asse at the foot of the hill when he went to sacrifice; so when we go to pray, we must leaue our passions, and affections, and lusts behinde, lest they trouble vs like the fowles which hindred *Abraham* in his sacrifice. And when our prayers doe please God, as *Iacobs* meate pleased his father, then God will heare our prayers, and blesse vs, as his father blessed him.

Now to informe vs what prayer delighteth God, the Apostle *Paul* in his first Epistle to the Corinthians, & the seuenth chapter, shewing that he had the minde of Christ, teacheth vs to *pray continually*. This he expoundeth in the second Epistle to the Thessalonians, the third chapter, and the thirteenth verse, when he saith, *Be not weary of well doing*. Therefore if you doe well when you pray, you must not be weary of praying.

The like saying is in the twelfth Chapter to the Romanes, where it is said, *Continue in prayer*. The like saying is in the first chapter to the Romanes, where it is said, *Pray at all times*. The like saying also is in the 18. chap. of S. *Luke*, where it is said, *Pray alwayes and be not faint*. We are not commanded to preach continually, nor yee to heare continually, nor to fast continually, nor to watch continually, nor to giue continually; but we are commanded to *pray continually*, as though prayer were more needfull then all the rest. We want continually, and we are tempted continually, and we sin continually, and therefore we had need to pray to God continually, that God would supply our wants, and forgiue our sinnes, and preuent our temptations. Marke.

To shew that we should pray daily, Christ teacheth vs in the 11. chap. of S. *Luke*, to say, *Giue vs this day our daily bread*. This day we aske no more but *our daily bread*: and if wee liue till the morrow, then we aske no more but *our daily bread*: so the word *daily*, doth teach vs to *pray daily*: for there is great reason, that they which haue continually needle of God, should *pray continually vnto him*. But as some answered Christ, as it appeareth in S. *Iohns* Gospell, *Who is able to do this?* so you will say vnto me, Who is able to pray continually?

Saint *Paul* in his twelfth chapter to the Romans, teacheth vs a reasonable seruice of God. Heere he seemes to inioyne vs an vnreasonable seruice of God. For who did euer pray continually?

nually? or if we should pray continually, when should we heare, or preach, or when should we study, or when should we worke? so one seruice seemes to hinder all seruices: but indeed it doth further all seruices, and therefore wee are commanded to *pray continually*, because we can doe nothing without prayer. But if you imagine that this commandement is broken, if your lippes be not alwayes going, which was the heresie of the Messalians, or if you dwell not alwayes in the Church like the golden Candlesticks, then you are out of *Pauls* minde: for *Paul* did not pray continually with his lips; and therefore he doth not meane a lip-prayer: neither did *Paul* liue day and night in the Temple, and therfore he doth not meane a Church-prayer: and further, it seemes that the Iewes were not appointed to pray at al times, for they had set times of prayer; and therefore we reade how *Peter* and *Iohn* went vp to the Temple at the time of prayer: therefore to *pray continually*, is to lift vp our hearts continually vnto God, and to *pray* in our thought, as *Moses* did, though we open not our lips; and so we may *pray continually*. As when a good man is to answere before the persecutor, a thought prayeth in his heart that he may answere wisely: when he is to giue *Almes*, a thought prayeth in his hart that it may do good: when he is to giue counsell, a thought prayeth in his heart that it may prosper: when he is to heare a Sermon, a thought prayeth in his heart that hee may bee edified and sanctified by it. Thus we may pray and heare, pray and speak, pray and eat, pray and study, pray and worke together, as the Iewes built and fought together: and therefore prayer seemes a harder thing then it is. For if it had been irksome for any to pray, *Paul* would not haue ioyned *praying* and *reioycing* together. It is not hard which a man may do and reioyce too. If a man loue intirely, hee hath no such delight as to talke often, and to conferre daily with him whom he loueth; for by this, his loue is increased, and his ioy is doubled: but the seldomer wee commune together, by little and little our affections abate, till at last wee become strange one to the other, as though we had neuer bin acquainted. Euen so our affections and familiarity doth grow toward God by often praying vnto him: and when wee leaue off to pray, then our affections draw from him, and his affections from

Act. 3. 1.

How to pray continually.

Nehem. 4. 7.

Dan. 6. 19.

Psal. 119. 164.

Rom. 1.

1. Cor. 11. 28.

Psal. 14. 3.

Gen. 5.

Iudg. 12. 6.

our daily bread. Doest thou thinke that God doth marke that prayer which thou doest not marke thy selfe? Some come to God as if they did fetch fire, a spurt and away, like a messenger which is gone before he haue his answere. If God will take a *Rata, neater* of them, and heare them for that, so it is, for they neuer made any other prayer in their liues: but euen as a childe sayeth grace, so they say, *Our Father*: put them out of that, and they cannot pray a word, no more then the child can make a grace, if men be put out of his owne. Some are like *Nadab* and *Abihu*, which neuer looke with what fire their sacrifice is kindled; so they neuer respect with what motion their prayer is kindled, whether it bee from the Spirit, or from the flesh: but sometime they pray of malice for reuenge: sometime of greedinesse for riches: sometime of lust for pleasure. Now as no sacrifice was accepted with God, but that which was kindled with the fire which came downe from heauen: so no prayer is accepted with God, but that which is kindled with some motion from heauen. Their prayer neuer ascendeth to heauen: for *Abel* onely made *Abels* offering accepted. Some are like the builders of *Babel*, which call for one thing, when they should call for another: so they pray for one thing, when they should pray for another: when they called for stones, they brought them timber: when they called for mortar, they brought them stones: so when they call for health, God sends them sickenesse: when they call for rest, God sends them trouble: when they call for riches, God sends them wants: when they call for honour, God sends them shame: when they call for ease, God sends them a yoke: for it is a iust thing with God, that they which desire one thing for another, should receiue nothing for another. Some are like the prodigall sonne, which prayed but vntill hee had gotten his patrimony, and then he forsooke his father which gaue it him: so they pray no longer but vntill they haue that which they would haue, and then they fly from God, as he did from his father, and liue like Swine in another Country, till extremity and penury send them home againe. These are the Beads-men of our age, and these are the prayers which we offer to him which made heauen and earth. Would'st thou regard his suite, which should intreate thee so contemptuously as thou

Num. 3. 4.

Leuit. 3. 5.

Genes. 4. 4.

Genes. 11. 13.

Luk. 15. 12.

Note.

intrea-

intreateth God? Let vs consider, how that prayer should obtain remission of sin, which is sin it selfe. *Paul* saith, *Let all which call* Note. 2. *Tim.* 2. 19. *vpon the name of the Lord, depart from iniquity*: as if hee should say, The Lord will heare none which pray vnto him, but them which depart from iniquity. Solomon saith, *The prayer of the* Prou. 28. 9. *wicked is an abomination*: if his best worke be an abomination, what are his worst deeds, and the foulest sinnes? Therefore he admonisheth, *Prepare thy prayer before thou enter into the Temple, left* Eccles. 18. 9. *thou offer to the Lord, as he that tempteth God, and laugheth vnto scorne.* He that offereth a present vnto a Prince, which the Prince likes not, is a foole for his paines. This is the cause (saith one) why God doth not heare our prayers, as he did our fathers, because we pray not with such humility and perseuerance as they did. Many touched Christ, but one drew vertue out of him: so many pray vnto Christ, but few draw comfort from him.

Now if you will know what prayer is accepted with God, *Iames* saith, *The prayer of the iust auaileth much, if it be feruent.* Iam. 5. 6. He saith not that the prayer of the wicked auaileth any thing, though it be neuer so feruent; but the person must be iust, and the prayer must be feruent too: by this thou knowest then whether thy prayer be accepted with God. As God sent downe fire from heauen to consume *Elias* his sacrifice, because it pleased him; so he will send downe a kind of ioy, and lightnesse vpon thy heart, which shall kindle thee within, as the fire kindled *Eliahs* sacrifice, and send thee away with such a ioy, like a suiter which commeth from the Prince when his petition is granted. This is the end of euery prayer which is made in faith, as Christ answered the Centurion, *Be it vnto thee as thou beleeuest*: so thy heart shall answere thee, *Be it vnto thee as thou beleeuest*. When we begin to pray, we are going from the diuell; and when wee end our prayer, wee are come to God: at first, many tentations will hinder thee, but with earnestnesse thou shalt driue them away. *Then make no hast* (as *Salomon* saith) *to get out of the Kings* Note. 1. *King.* 18. 38. Gen. 15. 17. *presence*: for the Lord and thy prayer are met together in heauen, like Christ and the woman at *Iacobs* Well. Iohn 4.

Seeing then that prayer is such an excellent thing, that it is giuen to none but to him which is called *Excellent*, and such a pleasant thing, that *Paul* ioyneth *Pray continually*, with *Reioyce*

conti-

wretchedly, and such an heavenly thing, that is maketh us like the Angels which are in heauen; and such a necessary thing, that God hath a house for it, and made a day for it; and such a holy thing, that none but the holy can deale with it; and such a strong thing, that it ouercommeth God, which ouercommeth all. How is it then, that our fathers spent so much time in prayer, and wee make no account of it? Haue wee nothing to pray for as well as they? May they prayed for nothing, but wee had need to pray for all like? The Turkes and Idolaters pray so, then the cannot heare: but he which saith, Mine eare hath not so many supplications to him as noble men. What will wee giue God, if we will not afford him thankes? What will wee doe for him, if we will not praise him? *If there be any (such Sadnes) then we must exercise* [illegible], so if wee doe pray, wee doe pray for our selues. Shall the birde sing vnto God, and not they for whom he created birdes? What a foole is he which will fight, and trauell, and watch for himselfe, and will not speake for himselfe? If God had required such costly sacrifices of vs, as he did of the Iewes, it should be feared that he should not be serued at all: for we are such *Gorgibres*, that we would not part from our goods to sacrifice to him. Therefore let us not say, God will not heare; but let vs say, We will not aske. For

God is ready to giue, if we be not [illegible]

giuen.

FINIS.

THE

THE BETRAYING OF CHRIST.

Matth. 27. 1, 2, 3, 4.

1 *When the morning was come, all the chiefe Priests, and the Elders of the people tooke counsell against Iesus to put him to death:*

2 *And led him away bound, and deliuered him vnto Pontius Pilate the Gouernour.*

3 *Then when Iudas which betrayed him, saw that he was condemned, he repented himselfe, and brought againe the thirtie pieces of siluer to the chiefe Priests and Elders:*

4 *Saying, I haue sinned, betraying the innocent blood: but they said, What is that to vs? see thou to it.*

THe last time you heard how a Publican receiued Christ: now you shall heare how an Apostle betrayeth Christ. But first here is set downe what the Priests and the Elders did against Christ; of whom it is said, *When the morning was come, all the chiefe Priests and the Elders of the people tooke counsell against Iesus to put him to death:* 2. *And led him away bound, and deliuered him vnto Pontius Pilate the Gouernour.* The Priests were Ecclesiasticall persons, and the Elders were ciuill Magistrates: so they which should haue stood most for Christ, stood most against him. *Marke* putteth in the Scribes too, and *Luke* putteth in the whole multitude: as if he should say, The Priests, and the Scribes, and the Pharises, and the Elders, and the people. Hee which stood for all, had all against him. Here is fulfilled that which was prophecied in the second Psalme, *They banded themselues against the Lord, and against his Anointed.* But why did they band themselues against the Lord, or against his Anointed? What was their desire of him? To haue his goods? Nay, he hath none for himselfe; but they were richer then he. To haue his liberty? Nay, that would not suffice them; for they had bound him before. To bring the people into dislike of him? Nay, that would not serue them: for they had done so already, vntill euen his Disciples were fled

Mark. 15. 3. *Luke* 22. 66.

Psal. 2. 6.

from him. What would they haue then? his blood? Yea, *they took counsell* (saith *Matthew*) *to put him to death.* They had the deuils mind; which is not satisfied but with death: and how doe they contriue it? He saith, *They tooke counsell about it.*

Exod.1.10. When *Pharaoh* did most foolishly, he said, Come, *Let vs worke wisely.* So when they did worst, then they seemed to doe it in best manner, for they will not sinne without counsell: a wise counsell to consult of murther, like the Papists counsels when they giue licence for treason. They may bee fitlier said to take

Mat.16.25. armes, then to take counsell. For Christ saith before, that they came with swords and staues to take him. *Dauid* speakes of a malignant Church; that is, a Church of malicious persons; such a Church was this: for they called themselues the Church, and went about to kill the Head of the Church. In the beginning of the night Christ instituted the Sacrament, and consulted how to saue *them*; and at midnight they instituted their treason, and consulted how to destroy *him*. The time which they chose, and the Iudge which they chose, are specially to bee noted; The time: *In the morning, &c.*

This therefore is not to bee expounded of the beginning of their counsell, but of the end of their counsell: for they tooke counsell in the night, & executed it in the morning. When they agreed to goe vnto *Pilate*, it was night, but when they brought him to *Pilate*, it was morning. But marke how vniustly they handled him before they brought him to the Iudge. They should haue done nothing against him before hee came to his iudgement: but they did all against him, except condemning him, and crucifying him, before they came to the Iudge. For all that is spoken before of examining him, and mocking him, and reuiling him, and buffetting him, and spitting in his face, was done before they came to the Iudge: which shewes that they were euen angry that they could not kill him without the Iudge too.

All this was done in the night, and therefore Christ said to

Mat.26.31. his Disciples in the euening: *This night all of you shall bee offended for me*: shewing that all these things should be done in the

Mar.14.43.43. night. Therefore S. *Marke* saith, that *Peter*, and *Iames* and *Iohn* were asleepe, when *Iudas* and his companions came against him:

him: which sheweth that it was the time of sleep: and in the 51. verse he saith, that a yong man ran after with a linnen garment vpon his bare body: which sheweth, that he hearing a tumult and an vprore to grow in the night, ran forth of dores in great haste without his clothes, as they doe in a fire, (to see what was done:) and it is added, that they stroue to take him, and that he was faine to slip off his linnen, and run away from them naked; as *Ioseph* did when he left his cloak with his light Mistris, when he slipt from her: which sheweth how void of shame and modestie they were, to offer such violence to a stranger, that hee could scarce scape their hands naked, although they had nothing against him. This I note, to shew that their conspiracy against Christ, was a night-worke; like the which hate the light, because they doe euill. It was not their wont to sit in counsell in the night, but in the day. It would haue troubled them to watch so long for a good cause: but it was fit that the worke of darknes should be done in darkenes; and therefore Christ saith, *This is the houre of darkenes:* the houre of darknes, and the power of darkenesse, and the work of darkenes met together. When they should rest, malice would not suffer them to rest, but they became like Owles, which watch in the night, and cannot sleepe. Here was fulfilled *Salomons* saying, *They cannot sleepe before they haue done euill:* so eager we are vpon reuenge, more then any thing else. They say, that he canot stay which rideth vpon the diuell: for malice driueth him, and fury spurs him. Therefore *Zacheus* went not so hastily to receiue Christ, as his enemies haste to destroy him: nay, rather I may say, to destroy themselues. For as they prayed at Christs death, so it came vpon them. They said, *His blood be vpon vs, and vpon our children:* so his blood is vpon them, and vpon their children: which haue beene vagabonds ouer the earth euer since, and haue no countrey of their owne: for if they be curſed which doe the Lords businesse negligently, they must be curſed too which doe the diuels businesse diligently.

Luke.22.53.

Prou.4.36.

Matth.27.29.

Ier.48.10.

If men were so hastie in executing iustice, as they were in executing malice, so many men should not be vndone by suits of law: for in one day they could apprehend, and accuse, and examine, and condemne, and execute Him which was inno-

A note for Lawyers.

cent: but he which is iuſt, cannot be quit in one Terme nor two; nay if he haue right in a yeere, it is counted quick diſpatch, & he is glad that he met with ſuch a ſpeedy Lawyer. How then when they take a bad cauſe in hand, and prolong it too, which keeps their Clients in ſuſpence from day to day, and from week to week, in great charge and ſin together? I would to God that ſome did not ſit in counſell againſt good Chriſtians, as theſe Prieſts did againſt Chriſt: but God in his mercy daily doth cõfound and bring to nothing the accurſed counſels of the wicked Antichriſt, and all his rebellious confederates. So when the wicked took connſell together, wickednes was the end of their counſels: for there is nothing worſe to the vngodly, then to meet together: for before they meet, their wickedneſſe is a little hid like the poyſon in a Serpent; but when they meet together, one ſetteth on another, and the poyſon breakes foorth into vile ſpeeches, and deteſtable works, and vngodly practices; as we ſee in Tauernes, and ſuch like aſſemblies as this.

For now they are met together, they haue conſpired amongſt themſelues to accuſe vnto the gouernor the moſt Innocent man in the world, as if hee were the worſt man liuing: they abuſed him, and mocked him, and reuiled him, and buffered him, before they brought him to the Gouernour; which ſheweth that they would haue killed him too, if they durſt, without the Gouernour: but ſinne is craftie, and therefore they obſerue the order of law, and forme of iudgement, leſt they ſhould be taken in the ſnare which they made for him.

Firſt, becauſe *Pilate* had the authoritie ouer iudgements of death, and not they; therfore they are inforced to ſeek vnto his iudgement ſeate to ſaue themſelues from blame, and to be deliuered out of trouble, if they did vſurpe any thing vpon the Magiſtrates office.

Then, becauſe they might not run vnto the Gouernour before day, without ſuſpition of tumult, they ſtaied vntill it was morning: but ſo ſoone as they could come, they came poſt haſte; for the Sunne did no ſooner peepe, but euen at the very breake of the day, they were all ready to flocke vnto the Iudge againſt him. This they did without knowledge: but God directed euery thing vnto a right end. For it was meete that the

Sonne

Sonne of God should be cleered in a solemne manner by an earthly Iudge, to shew how we shall be cleered by the heauenly Iudge: and therefore as it appeareth, Mat. 27. 24. *Pilate* saith, that *hee found no euill in him*, before hee gaue sentence against him; which sheweth that he died not for his owne sinnes, but for our sins: and therefore though they went to the Iudge to saue themselues from blame, yet God sent them to the Iudge, that his Word might be fulfilled.

Lastly, this *Pilate* was a Roman Gouernour, which ruled for *Cæsar*, as *Zacheus* was a Roman Collector, which gathered for *Cæsar*: for at that time the Romans had brought much of the world into their subiectiō: as since that time they haue brought much of the world into idolatry: and therefore God would haue his Sonne to be iudged by the Roman policie, and to bee condemned by a Roman Iudge, and to be slaine with a Roman death, as it were ioyning the Iewes and the Romans in impietie together; to shew that these two Nations should bee the odiousest people vnto him in all the world, and how his seruants should be crucified there, where he was crucified himselfe: for as the Romans did then crucifie Christ vpon a Crosse, so they crucifie him now vpon their Altar, and resemble the Dragon which when hee could not preuaile against *Michael* himselfe, then hee fought against the woman and her seede; that is, the Church and her children, which are slaine in Rome, as the Prophets were in Ierusalem. Thus Rome began with the Head, and ends with the members. So much of the Priests, & the Scribes, and the Pharises, and the Elders, and *Pilate*, what they did against Christ, of whom was fulfilled *Dauids* prayer; *Lord, turne the counsell of Achitophel vnto folly*: so their counsell was turned vnto folly. For as *Paul* reuiued when hee was stoned, so Christ rose againe when he was buried; to shew, that there is no counsell against God: and therefore let all our counsels bee for God. *Reuel.* 12. 1. *Sam.* 15. 31.

Now we come to *Iudas*: to aggrauate this magicall counsell, the Euangelist annexeth vnto it, the desperate end of the cursedst man that euer was. Three things are specially noted of this traitor; his death, the cause of his death, & the confession which he made before his death: his death in the fifth verse; *He went*

and hanged himselfe. The cause of his death in the third verse; *For that hee had betrayed his Lord, and now did see him condemned, and had no ioy of the money which was giuen vnto him for his treason.* His confession in the third verse; *I haue sinned, in betraying the innocent blood.* I will speake of euery word as they lie, for your memory. Therefore first of his treason: *When Iudas the traytor.* Before he was called *Iudas* the Apostle; now hee is called *Iudas* the traytor, to distinguish him from other of that name: lest any of his name should be defamed for him, a brand is set in his forehead like the letter *Tau*, or *Caius* marke, to make him hatefull, like a Rogue which is burned in the eare: so *Esau* was called Edom, which signifieth *Red*, to keepe his wickednes in remembrance, because hee sold his birth-right for a messe of red pottage. So *Simon* is called the Sorcerer, as though God would note him for the worst of that name: so God knoweth *Simon Peter* from *Simon Magus*; and *Iudas his brother*, from *Iudas his betrayer*: and therefore as *Ieroboam* comes in with his traine after him; *Ieroboam which made Israel to sinne*; so *Iudas* comes in with his traine after him; *Iudas which betrayed the Lord.* For when God said, *I will honour them which honour me*; he signified how hee would dishonour them which dishonour him: and therefore this name is a word of reproach vntill this day; and all traitors are called *Iudasses* for his sake, that the prophecie might be fulfilled; *The names of the wicked shall rot*: that is, they shall be named with lothsomnesse, and remembred with disdaine, as a man passeth by a rotten carrion, and stoppeth his nose vntill hee be past it. This is the iust wrath of God. As Christ promised that *Maries* good worke shauld be spoken of to the worlds end; so he hath caused *Iudas* euill work to be spoken of to the worlds end too. For there were three euils in one. First, his practice was impudent, because hee offered himselfe to be a traytor before he was asked. Then it was couetous, because hee was contented to betray his Lord for thirty pence. And lastly, it was craftie, because he betrayed him with a kisse, which is a signe of loue. Like this traytor doe all other traytors, and therefore are all called *Iudasses*: that is, impudent, and couetous, and craftie like their master.

Gen. 4.

Acts 8.

1. King. 22. 52.

Psa. 10. 7.

The next consideration is, how [illegible] his repentance came vpon

vpon him, in these words; *When he saw that Iesus was condemned, &c. Peter* heard three crowes before he felt any remorse; so *Iudas* saw his Lord apprehended, and yet he repented not; then he saw him accused, and yet he repented not; then hee saw him mocked, and yet he repented not; then hee saw him buffeted, and yet he repented not; at last he saw him condemned, and then, saith *Matthew*, he repented; like one which slayeth his friend in his rage, and sorroweth when it is past. In Gen. 6, God is said to *repent*, but God repenteth, *not like men*: so here the wicked are said to repent, but the wicked repēt not like the faithfull. But as it is said of *Esau*, that he sought repentance; so they may be rather said to repent, then to repent indeede. For if *Iudas* had repented like *Peter*, he should haue beene forgiuen like *Peter*: but to shew that he did not repent well, when he had committed one sinne, hee addeth another to it: for when hee had murthered his Master, he murthered himselfe too. Therefore if you aske how he repented; I thinke he repented, so as most vsurers repent vpon their death-beds. There is a shame of sinne, and guilt of conscience, and feare of iudgement euen in the reprobate, which is a fore-taste of hell which the wicked feele: euen as the peace of conscience and ioy in the holy Ghost is a fore-taste of heauen, which the godly feele before they come thither. So *Iudas* was displeased with the vglinesse of his trecherie, and had a misshapen sorrow like a Beares whelpe, but without any conuersion to God, or hope of mercy, or prayer for pardon, or purpose to amend. Onely hee felt a shame and guilt, and anguish in his heart, which was rather a punishment of sinne, then a repentance for his sinne, and a preparatiue to hell, which he was going vnto. For hardnes of heart, and despaire of mercie, are sinnes, and punishments for sinne too: but true repentance is such a sorrow for one sinne, as breedeth a dislike of all sinnes, and moueth to pray, and resolueth to amend; which falleth vpon none but the elect: and therefore *Paul* calleth the heart of the reprobate, *A heart which cannot repent.* Rom. 2. 5. But if the Papists doctrine of repentance be true, there is nothing wanting in *Iudas* repentance; for in him may be found all the parts of their repentance. For wee see in this reprobate, contrition of heart, confession of mouth, and satisfaction

of worke, which is all the Papists repentance. For contrition, it is said, *He repented*: for confession, he saith, *I haue sinned*: for satisfaction, *he restored the money againe*; and yet he is *Iudas the sonne of perdition*. And therefore as Christ told the Lawyer, that one thing was wanting in his obedience: so *Iudas* telleth the Papists, that one thing is wanting in their repentance; that is, the conuersion of a man to God, and change of minde: when a sinner renounceth himselfe for shame of his sinne, and yeeldeth to righteousnesse with as great a loue as euer he loued wickednesse. If *Iudas* had repented so, he would rather haue suffered paine like *Iob*, then by vnlawfull meanes rid himselfe out of paine, like *Cain*, which thought to preuent Gods iudgements against him. This was not a signe of repentance, but a signe of despaire. Therefore let euery one learne this, that so long as Gods mercie is greater then mans iniquitie, there is no cause to despaire, but to hope. For why did our Sauiour saue *Mary Magdalen*, which had seuen diuels, and spare the thiefe which neuer did good, but left as great sinners as they should despaire of mercie, if they repented? If thou canst knocke, his promise bindeth him to open. Therefore say not, God will not giue; but, I doe not aske: for God is readier to giue, then we to take.

The next consideration is, how *Iudas* restored his bribe againe. In the first of the Prouerbs 31, *Salomon* saith, *The wicked shall be filled with their owne deuices*. And in the 14. chapter, verse 14. he saith, *They shall be satiate with their owne waies*: for, *Iudas* hath sinned so long, that now he is weary of his sinne, and would restore his bribe againe, euen the same day that he tooke it. It was giuen him in the night, and in the morning he brought it back: so soone is the pleasure of sinne eclipsed. Euen now his thirtie pence was the sweetest siluer that euer he fingered: and now it is the bitterest money that euer he pursed. Therfore let all consider what *Abner* said vnto *Ioab*, *Knowest thou not that it will be bitternes in the latter end?* 2. Sam. 2. 26. The sting of the Serpent is in his taile: so the taile of sinne hath the sting, that is, the end. There is no sinne but it hath three punishments which follow it like handmaids; *Feare*, *Shame*, and *Guilt*: feare of iudgement; shame of men; and guilt of Conscience.

The handmaides of sin.

science. All these did surprise *Iudas* at once, so suddenly as *Iudas* spied his naked nes: and though they come after every sin, yet they are neuer looked for. *Gehezi* tooke his bribe merrily, but he did weare it heauily. *Iesabel* thought that she had got a vineyard for nothing; but she paied more for it then she would giue for all the world. So *Iudas* thought that he was made for euer, when he was vndone for euer. Here was the Scripture fulfilled; *The bread of deceit is sweete to a man, but his mouth shall be filled with gravel.* So this gaine of treason was sweet to *Iudas*, but when he digested it, it cracked like gravel in his teeth. Who would suffer for millions of gold, that which *Iudas* suffered for thirty pence? and yet many are conceited to sinne for lesse: *Iudas* was a traitor for thirtie pence; but a thousand are liers, and deceiuers, and sweaters for a penny. If they can get any thing by lies, or oaths, or wiles, it is like the mystery of their occupation. Be not deceiued, the time commeth when you would restore this gaine againe, as *Iudas* did, and peraduenture you shall not finde the owners where to make restitution. How many at the houre of death haue offered their prayers and their supplications and seruice vnto God, as *Iudas* offered his money to the Priests, and God would not accept it? but they died as they liued, and went from despaire vnto destruction: therefore *to day heare his voyce.* If you will not be so good as *Zacheus*, to restore fourefold for all that you haue gotten by vsurie, or briberie, or extortion, or deceit, yet be so good as *Iudas* to bring againe so much as you haue taken: and if you doe it, not with *Iudas* minde, but with *Zacheus* minde, it shall be accepted as *Zacheus* was.

1. *King.* 21.

Prou. 20. 17.

Note.

The last consideration is the confession which he makes before his death; *I haue sinned, &c.* Oh *Iudas* (saith one) doest thou know that thou hast sinned, and didst not know that thou shouldest sinne? It is not enough to say, *I haue sinned*: so said *Saul*, and *Cain*, and *Pharaoh*, *I haue sinned*. But who saith, *I will not sinne?* When sinne is past, then we know it: but if we did looke to it before, then we need not say, *I haue sinned*; for sinne is chosen in the darke, like bad wares, when the faults are not seene. Sinne seemes no sinne, vntill it come to *I haue sinned*; that is, vntill it be past. If *Iudas* had shewed his repentance to God,

God, as he shewed it but to men, haply his offence might haue found mercy: but he did separate himselfe further from God by his despaire, then hee was separated before by his treason, and chose rather to runne vnto them which would mock him, then vnto him, which should succour him: therefore his confession was without remission: and though he said, *I haue sinned*, yet God answers not, I haue forgiuen: to shew, that except our repentance be better then his, it shall not weigh against one sin. Yet *Iudas* doth not onely acknowledge himselfe a sinner, which is the most that many of vs confesse, because hee would not be counted worse then other, but reckoned his sinne without an accuser: as if one should come foorth and say, I haue stolne a horse; so he saith, *I haue betrayed my Master*. In what did *Iudas* sinne? In treason: then treason is sinne, and yet the Papists count it a merit, as though they should merit by sinne. There was neuer any heretike which maintained treason but the Papist. *Touch not mine Anointed* (saith God:) Yes, kill his Anointed, say they. How farre are they from *Dauid*, which would not lay his hand vpon *Saul*? If he were a man after Gods heart, as he is called, then they must be men after the diuels heart. After that *Iudas* had receiued meat of Christ, he went about to betray him: so after they haue receiued peace and plenty, and prosperitie of their Prince, they goe about to betray her. As *Dauids* enemies longed and said, *When will Dauid die, and the name of Dauid perish?* so they long and crie, When will *Elizabeth* die, and the name of *Elizabeth* perish? But *Elizabeth* liueth, and they die which seeke her death.

Iohn calls the Pharises a generation of Vipers, which neuer are borne, but their mother dieth for it. How right this fitteth with the Papists for they cannot liue without the death of their mother. For the Spanyard which would slaughter them, they would slaughter the Nurse which cherisheth them. Had *Zimri* peace (saith *Iehu*) *which slew his Master?* &c. I may say, Haue they died in peace which would haue slain their Master? They which haue not hanged themselues like *Iudas*, haue beene hanged by others like *Haman*, as though they had beene sent ouer hither vnto Tyborne. So God hath blessed them that blesse her, and cursed them which curse her. Therefore some Traitors

haue

haue confessed, that they haue sinned in betraying the Lords Anoynted, as *Iudas* confessed also that he had sinned in betraying the Lord himselfe. Hee betrayed him, although he had not beene innocent: and now hee must die, hee saith, *I haue betrayed the innocent blood.* Innocent indeed; for when hee had asked his enemies which of them could accuse him of sinne, they had nothing to answere. Innocent in life; innocent in speech; and innocent in thought. The infants which hee calleth innocents, were not so innocent; therefore how should hee be innocent which betrayed the Innocentest of all? Wee are taught to doe good vnto all, but especially to the good: but *Iudas* was naught to all, but worst to the Best. If he had betrayed any, he might say, I haue sinned; because all dissimulation and guile is condemned, 1. Pet. 2. 1. But when the innocents are betrayed, nay, when the Innocentest is betrayed, it seemeth more then sinne, because neuer any betrayed innocent Christ but *Iudas*. Thus Christ was iustified of his Disciples, and his enemies. He which betrayed him, said he was innocent. Hee which condemned him, said he was innocent. And the deuils which made *Iudas* betray him, and *Pilate* condemne him, said before, that hee was the Sonne of God, and called him holy. Thus euery sinner shall be condemned of himselfe before he be condemned of God; that the Lord may bee iustified when hee iudgeth. If *Iudas* could haue said, I beleeue, when hee said, *I haue sinned*; God would haue answered him as *Nathan* answered *Dauid*, *Thy sinnes are forgiuen*: but hee confessed and amended not. What shall bee to them which doe not confesse, but defend their sinnes? Is not thy sinne worse then *Iudas*, when *Iudas* saith, *I haue sinned*: and thou sayest, I haue not sinned? This is our manner, to pleade not guiltie so long as wee liue: sinnes and excuses are twinnes borne at a birth; and one followeth another; as *Zerah* came after *Pharez* out of the wombe: Genesis 38. 30. *Iudas* saith, *I haue sinned*: but wee say, I haue not sinned, or I haue sinned but a little, or I haue sinned against my will: so wee mince our sinnes, as though they needed no forgiuenesse. *Salomon* said, *I am more foolish then any man*: but wee would bee counted wiser then any man. *Paul* calleth himselfe the greatest sinner: but wee would bee iudged

Christs innocencie.

Note.

the

the least sinners: so we are ashamed of sinne, and yet not ashamed so farre: if we would iudge our selues, we should not be iudged. Be not deceiued, for sinne doth not end as it begins. When the terrours of *Iudas* come vpon the soule, the tongue cannot hide it sinnes: for despaire and horrour will not bee smothered: but hee which hath *Sauls* spirit hunting him, will rage as *Saul* did. There is a warning conscience, and a gnawing conscience. The warning conscience commeth before sinne: the gnawing conscience followeth after sinne. The warning conscience is often lulled asleepe: but the gnawing conscience wakeneth her againe. If there bee any hell in this world, they which feele the worme of conscience gnawing vpon their hearts, may truly say, that they haue felt the torments of hell. Who can expresse that mans horror but himselfe? Nay, what horrors are there which he cannot expresse himselfe? Sorrowes are met in his soule as at a feast: and feare, thought, and anguish diuide his soule betweene them. All the furies of hell leap vpon his heart like a stage. Thought calleth to Feare; Feare whistleth to Horror; Horror beckeneth to Despaire, and saith, Come and helpe me to torment this sinner: One saith, that shee commeth from this sinne, and another saith, that she commeth from that sinne: so he goeth thorow a thousand deaths, and cannot dye. Irons are laid vpon his body like a prisoner. All his lights are put out at once: he hath no soule fit to be comforted. Thus he lieth as it were vpon the Racke, and saith that he beares the world vpon his shoulders, and that no man suffereth that which he suffereth. So let him lie (saith God) without ease, vntill hee confesse, and repent, and call for mercy. This is the godly way which the Serpent said would make you gods, and made him a deuill. Therefore at the last, learne the sleight of Satan in this wretched traytor. His subtilties are well called the depth of Satan; for hee is so deepe, that few can sound him. Now he lets *Iudas* see his sinne: before, he hid it from him. Vntill he had sinned, he tooke it as though it were no sinne, but with promises and bribes muffled his face, and couered the vilenesse of his fact, lest shame should keepe him from it. But when hee had done, he made it seeme as vile as hee could, to make him despaire for it. All his baits are made of this fashion, that the sinne is done

Two Consciences.

before

before the punishment bee considered. Let vs not looke for *Iudas* to come out of hell to warne vs, for this is written for our learning: and therefore, *Be as wise as Serpents*, that the Serpent may not deceiue you.

FINIS.

THE PETITION OF MOSES TO GOD.

Deut.3.23,24.

And I besought the Lord the same time, saying; O Lord God, thou hast begun to shew thy seruant thy greatnesse, and thy mighty hand: for where is there a God in heauen or earth, that can doe like thy workes, and like thy power? &c.

HEre *Moses* teacheth vs how to pray; he beginneth first, and telleth God that he hath begun to shew him fauour: and well might *Moses* so say, for hee was no sooner borne, but the Lord began to shew him his greatnes, in sauing him when he was cast into the riuer, and deliuering him vnto a Kings daughter to be brought vp: and after, by his mightie prouidence, bringing him to his mother to be nursed. If all that the Lord hath done for him till this time be considered, he had great cause to say, *O Lord, thou hast begun to shew thy seruant thy greatnes.* Herein *Moses* in some part sheweth himselfe thankfull for that he had receiued, trusting thereby to intreate God to continue his benefits & louing kindnesse towards him, which is a thing which pleaseth God: for which of vs hauing a friend, at whose hands we haue receiued a benefit heretofore, if we should stand in need of him againe, would not say vnto him, Sir, you haue been my friend heretofore, and many waies done good vnto me; the consideration whereof at this time hath imboldned me to come vnto you again. Who is it but will acount this a thankfull fellow, and say; See, it is a good deed to doe for one which shewes himselfe so thankfull? Euen so *Moses* commeth to God, hee is not like one who sitting in his doore and *Exod.2.6.*

seeth

ſeeth one day by day come by him and ſalute him, and yet taketh no acquaintance; ſo that if he ſtand in need of him, either he knoweth not where he dwelleth; or elſe becauſe he is not acquainted with him, he is abaſhed to aske any thing of him. *Moſes* is not ſuch a one, but he is acquainted with the Lord, who ſo often paſſed by him, and therefore he now ſaith, *Thou haſt begun (O Lord) thou haſt begun to ſhew thy ſeruant thy greatneſſe and thy mighty hand.* Of this is already ſpoken: what this greatneſſe and mightie hand which God ſhewed to *Moſes*, was, we haue already heard, namely, that mightie deliuerance which the Lord, euen from his birth to this time, had ſent him in the time of need.

For where is there a God in heauen or in earth, that can doe like thy works, or like thy power? Here *Moſes* challengeth all the Idol-gods, and telleth them, that among them all, there is not one of them that can do like his God. So God, when he is oppoſed & ſet againſt his enemies, is then moſt glorious, and confoundeth them all. Now *Moſes* proceedeth in his prayer, ſaying; *I pray thee let me go ouer and ſee the good land that is beyond Iordan, that goodly mountaine and Lebanon. But the Lord was angry with me for your ſakes, and would not heare me. And the Lord ſaid vnto me, Let it ſuffice thee, or be content, ſpeake no more vnto me of this matter. Get thee vp into the top of Piſgah, &c.* Herein are foure things to be cõſidered. Firſt, the prayer of *Moſes*, in theſe words, *I pray thee, &c.* Then the anſwer of God for his praier. Then, the mitigating of his anger, ſet downe in theſe words, *Let it ſuffice, or be content, &c. Speake no more vnto me of this matter.* Then, the promiſe which God maketh vnto *Moſes*, that *he ſhall ſee the land of Canaan, though not poſſeſſe it.*

Pſal. 87. 7.

Deut. 3. 25, 26.

Firſt, for the prayer of *Moſes*, ſet down in theſe words, *I pray thee let me goe ouer, and ſee the good land, &c.*

Here *Moſes* praieth like one of vs, who are alwaies crauing, but neuer haue reſpect to the will of God, to ſay, *Thy will bee done.* Chriſt hath not taught vs to ask *Our dayly bread*, before he taught vs to ſay, *Thy will be done:* and therefore Chriſt, when he went to pray, after he had prayed that *if it were poſſible that houre might paſſe from him*; yet afterward remembring how he had taught his Diſciples before, returned againe, and ſaid, *Neuertheleſſe,*

Mar. 14. 33, 36.

uerthelesse, not that I will, but that thou wilt, bee done. And our prayer made after this sort, is the cause many times why wee are not heard: therefore let vs hereafter learne in our prayers to pray that Gods will may be done.

What this mountaine Lebanon is: surely *Moses* meaneth the place where the Temple should bee built, and God honoured: for after that *Ioshua* had quietly possessed the land of Canaan, hee builded a Tabernacle, wherein to call vpon the Lord, not perfect. *Iosh.* 22.10.

Now it followeth in the Text; *But the Lord was angry with me for your sakes, and would not heare me, &c.*

So soone as *Moses* changed his prayer, God turneth from him, and will not heare him: so soone we make God to forsake vs, if we doe not according to his will. *Moses* sheweth the cause why God would not heare him: although he were a great man, and in high authority, yet hee is not ashamed to confesse his fault, which he might haue kept secret if he would: for the people knew not that he had sinned, because the sinne which hee committed was not open, but secret: yea, it was a little repine, as in the 11. of Numbers, the 11. verse, and therefore *Moses* might haue kept it from them: but because he would not iustifie himselfe, he telleth them that the Lord was angry with him; and because hee would not haue the people to iustifie themselues, hee telleth them it is for their sakes. Thus when *Moses* changeth his prayer, God will no longer heare him: so we see, that where sin is, there prayer is not effectuall: so that if we will hope to receiue by prayer any thing at Gods hands, we must first remoue & take away the cause of our hinderance (which is sinne) before we can receiue the thing we pray for. For here we see that prayer, which before pacified the wrath of God; which healed *Miriam* being stricken with Leprosie; which raised the widdowes sonne from death to life; by which *Dauid* obtained victory; which brought downe fire from heauen to consume the Idolaters sacrifices; which brought *Ieremiah* out of prison, and *Ionah* out of the fishes belly, and made the Sunne to stand still, and the raine to fall from heauen, and triumphed ouer all, is here by a little sin quite ouerthrowne, euen like a great Monarke poisoned with a little Spider.

Num. 11.11, 12, 13. *Exod.* 5.22. *Num.* 14.19. *Exod.* 31.14. *Num.* 12.14. 1. *King.* 17.22, 23. 2. *King.* 4.35. *Acts* 40.19. 1. *Cor.* 18. 2. *Cor.* 7.1. *Ier.* 34.14. *Iona* 1.2, 10. *Iosh.* 1.12.

But

But the Lord was angry with me for your sakes, and would not heare me. God, when *Moses* had prayed, did not grant his request, but was angry with him: but lest *Moses* should bee quite discouraged, he straightwayes mitigateth his anger, and biddeth him *be content, and speake no more vnto him of that matter.* God doth not bid him, that hee should not pray any more vnto him, but that he should pray no more for that thing. First, God biddeth him to be content; as if he should haue said, Although thou mayest not enter into the land, yet I will content thee otherwise. Thus God would haue vs, in what estate soeuer we be, to be content with our calling, for it is his appointmẽt. And seeing he hath enough to content vs all, therefore wee should not murmure nor grudge one at another, but be thankfull vnto him, because it is his good will and pleasure it should be so. And surely *Moses* would, & was willing that the Iewes should profit by his doctrine: for he hath set it downe in the 20. of Numbers twice, and in the 27.13. in Deut. 32.49. and in this place, all to the intent to shew that God is able to content all. Hee is not like to *Isaac*, who when he had blessed one of his sonnes, could not blesse the other: but he, when hee had blessed the poore, blessed the hungry; and when hee had blessed the hungry, he blessed them that wept; when he had blessed them that wept, he blessed them that were reuiled, and suffered for Christs sake. There is no end of his blessing, *because his mercy endureth for euer.* God is so mercifull, that though we are not able to pray aright, yet he considereth of our prayers, and turneth all to the best for our good, not granting our requests many times, but a better thing then we doe desire of him: as when *David* prayed that the child gotten in adulterie might liue, God heard him, and did consider of it, yet did not grant his request, but a better thing; that was, that his sonne *Salomon* should raigne after him. And when our Sauiour Christ prayed that that houre might passe ouer him, God heard him, and did consider of it, yet did not grant his request, but a better thing, that his death should take away the sinnes of the world: and here in this place where *Moses* prayeth, God heareth his prayer, and doth consider of it, yet doth not grant his request, but a better thing: that is, *that hee shall goe into heauenly Canaan.* Thus we see that God is so mercifull

Num. 20.12, 24. & 27.13. *Deut.* 32.49. *Gen.* 27.33.

Psal. 135.

merciful that he can forgive mercifully forever: he is so loving that
[illegible] will offend so merciful and loving a Father? See then loving God
is so merciful vnto vs, take heed that we abuse not his mercies,
lest in so doing we prouoke him vnto indgement. Now God
hath told *Moses* that he shall not go into the land, he beginneth
to teach him how he shall do to see it, and *bids him go vp into*
the top of Pisgah and cast his eyes Eastward and Westward, and
Northward and Southward, and behold it, &c.

As a bird stayed with a little string, or a strong man in swimming held backe by a small twigge; so a little sinne stayeth this great Captaine, that he cannot come within the Land of Canaan. First, God is angry with him, and enuies him altogether, as though he were not worthy so much as to goe vp the Mount: thus we may see how one of the least sinnes is able to turne from vs all the goodnesse, and all the fauour which God beareth to vs. After, God commands *Moses* to goe vp the Mount. Heere *Moses* obeyeth Gods commandement; but if hee had beene like many a murmuring man, hee would haue denyed to goe vp the Mount, saying, What banquet is this to mee, but a dainty dish set before one forbidden to eate? But *Moses* had rather dye then anger the Lord againe, when hee had bid him be content. Thus wee may learne of *Moses* to bee content with our calling, whether we haue little or much: for God contented *Moses* as well with the sight of Canaan, as those who possessed it. So when God hath not ordained vs to see great substance, as he hath some of our brethren; yet, because wee should not bee discontent, hee will giue vs as much pleasure at the sight of them in others, as though wee our selues enioyed them. So God contenteth *Moses*, and hee contenteth *Iosuah*: for as *Iosuah* came into the Land, as *Moses* could not, so *Moses* saw it, as *Iosuah* could not. So I say God contenteth all; that *Iosuah* should not enuie *Moses*, nor *Moses* enuie *Iosuah*. And this was the great power of God, who although *Moses* were very old, yet was his eye-sight most perfect, in so much that hee could see further then any of his company: for, *being* *vpon the Mount, hee saw all the Land of Gilead vnto Dan, and all* *Naphtali, and the Land of Ephraim and Manasses, and all the land*

Note.

Note.

Deut. 34. 1, 26.

The like to this did neuer a-
ny [illegible] of Moses, who was one hundred and
[illegible] many things might Moses haue obiected,
which might haue hindred him from going vp the Mount:
for surely it must needs be a griefe to him, when hee considered
that great paine which he had taken in bringing them thorow
the wildernesse, and conducting them forthe yeeres together,
and now when he had no further to go, but euen ouer Iordan, to
be taken away then, and another which neuer took any paines,
possesse all his labours. This I say, must be a great and intolera-
ble thing to flesh and blood: for when one hath laid a foundati-
on, and another come and build vpon it, surely hee will thinke
himselfe hardly dealt withall. Or if one haue drawne a picture,
head and face, and all saue the legs, if one come and draw the
legs, and so take his labours, he would hardly take it well. You
know how they which were hired and wrought all the day
long, because they had not more then those which began the
last houre, murmured against the Master of the house. Such is
our nature, and yet notwithstanding all this, *Moses* is content.
Hee knoweth that God doth him no wrong, but is iust and
merciful also. He blesseth all alike, as *Iacobs* children were bles-
sed.

Mat. 20. 11.

Gen. 49. 25.

Moses, so long as he was vpon the plaine ground, could not
see the type of heauen: but when he was vpon the Mount, hee
saw it before hee came to heauen it selfe. So let vs euen now
scale the Mount as *Moses* did, that wee may see and consider
these loyes. Which thing shall be to reclaime our hearts from
earthly matters. As *Peter* went vp the Mount to see Christs
glory, and *Moses* went vp the Mount to see the Land of pro-
mise: so let vs ascend from these earthly things, to the contem-
plation of heauenly. This should be our iourney till we come vp
to heauen it selfe, to climbe the hill: for we are low men of sta-
ture like *Zacheus*, who cannot see Christ before we be lifted
from the earth; that so, if we will euer possesse heauen, we must
pluck our hearts from the earth, and then shall wee see God
neerer then we can possibly, if we keepe our minds from earth-
ly matters. God sheweth himselfe to some neerer, to some far-
ther off, and to some in Parables: as the Prophets saw God

Climbe the Mount, if thou wilt see Canaan.

neerer.

neither then the Patriarches and Prophets nearer then the Prophetesse to Elizabeth, but Iohn Baptist came nearer, and said, *Vnto vs a child is borne, &c.* Iohn yet came more neere, and said, *Behold the Lambe of God.*

Gen. 22. 18. Esay. 6. Iohn 1. 36. 2. Pet. 1. 18.

Get thee vp into the top of Pisgah, and lift thine eyes Westward, and Northward, and Southward, and Eastward, and behold it with thine eyes; for thou shalt not goe ouer this Iordan.

Now *Moses* is in his prospect, as *Dauid* was in his Tower. Here he must prepare himselfe to die, while he is looking vpon the land which so long he hath bin in cõming to, Who would not haue grieued at this, that after so long as forty yeeres trauell in hope to possesse it, should now in the end bee content with a sight of it, and so vanish away? Yet *Moses* (for all this) murmureth not, but like *Iob*, taketh it patiently. And as hee was vpon the Mount where God vanished: so here he is vpon the Mount, and vanisheth away himselfe; as it appeareth in Deut. 34. and the sixth verse: no man knoweth his toombe, nor which way he is gone: lest the Iewes should haue worshipped his reliques, as the Papists doe theirs. So good Rulers are taken away in a time when death is least suspected. As *Lot* was taken away before the people of Sodome knew, as is shewed in the 19. chapter of Genesis, and the tenth verse: so we see that when our time is come, and our glasse run out, that neither our riches, nor our wits, nor our friends, nor any thing that wee haue in this world can carry vs any further. No, no more then *Moses* could goe ouer this Iordan.

But Charge Iosuah, and incourage him, and imbolden him: for he shall goe before this people, and he shall diuide for inheritance vnto them the Land which thou shalt see, &c.

Now *Moses* fainteth, here commeth *Iosuah* a figure of Christ, who leadeth the people into Canaan, as Christ doth leade them into heauen. *Moses* is no sooner dead, but God chuseth another Captaine to goe in and out before his people. And now God chuseth a Gouernour, see what a man hee chuseth. O would that God might haue the chusing still! for then all Gouernors should be such as *Iosuah*: for such is our corruptiõ, that if wee chuse our selues, wee still chuse such as God would not haue chosen; and therefore wee had neede to pray to the

Numb. 26. 19. Deut. 27. 18.

Lord God, as Moses did, that he would appoint a man which may goe in and out before vs, that we be not as sheepe without a shepheard.

But, *Charge Iosua, incourage him, and imbolden him.* God would not haue *Moses* to incourage *Iosua* in words only, but in deede too: and therefore *Moses* giueth him all the glory hee can, as *Iohn* gaue it vnto Christ.

Charge Iosua, incourage him, and imbolden him. Here God would haue *Iosua* incouraged with all the incouragement that may bee, as though hee could neuer bee incouraged enough.

*Deut.*3.21. God had incouraged himselfe before, as in the 21. verse. *And I charged Iosua the same time, &c.* And in the 27. of Numbers,

*Num.*27.22. *Moses* setteth him before *Eleazar* the Priest, *and hee put his hand vpon him, and gaue him a charge, &c.* And in Deut. 31.

*Deut.*31.23. 23. God bids him, *Be strong and of a good courage.* And in Iosh. 1.

*Iosh.*1.5,6,7,8, 9,10. 5. God tells him, *That there shall not bee a man able to withstand him all the dayes of his life:* for hee will bee with him, and neuer leaue him nor forsake him. And againe, in the ninth verse hee saith, *Haue not I commanded thee not to feare? for I will be with thee whithersoeuer thou goest.* And in the 31. of Deut. v. 7. when *Moses* prepared himselfe to die, he called *Iosua*, and bids him,

*Deut.*31.7. *Be strong, and of a good courage.* And in the 8. of Iosua, v. 10.

*Iosh.*8.10. the Lord biddeth him, *not to feare when his enemies came vpon him.* Thus is *Iosua* incouraged of all: and thus should *Iosua* be

Note. incouraged still. But, who incourageth *Iosua* so? Nay, where is that he, that doth not discourage *Iosua?* Now *Iosua* is contemned and scorned of the vilest. And is this to incourage him? No, *Iosua* had neede of better incouragement then this: else *Iosua* and all the *Iosuaes* in this Land will faint, and so shall the people bee left without a guide to goe in and out before them, and then shall they bee ready and a fit prey for the Wolfe. Well, we see that *Iosua* heere is better incouraged: and it is not without a cause that God would haue *Iosua* thus incouraged: for if hee had an eare at euery mans mouth, hee would rather wish to die with *Moses* vpon the mount, then take in hand to bring such wicked *Cains* into the land of Canaan. That

Courage in Magistrates. which old *Iethro* taught *Moses* (that a Gouernour had neede to bee a man of courage) heere, hee findeth truth: for nothing

more

more but teach iustice then feare. Therefore a Magistrate had need to be such a one, as shall not feare the face of any whatsoeuer: which caused *Moses* to speake so often to *Iosua*, bidding him to be of good courage, and to that end God commandeth *Moses* againe and againe, to encourage him, vsing these three words; *Charge, encourage, and imbolden him*; as the Cocke crowed thrice, that if *Peter* were asleepe the first and the second time, yet he might at last awake him.

This Sermon was his farewell.

Now it resteth, that I should encourage *Iosua* which succeedeth me. But how should I begin to encourage him, or where should I begin? shall I tell him, that he shall liue now at ease, and in security? No, Why, how should I encourage *Iosua*? shall I tell him you will loue him, and follow him, and that hee shall find you willing, and forward in euery good action? If I promise it, shall I not lie? If I become bounden for you, shal I not forfeit? I feare yea. Why, how then should I encourage *Iosua*? shal I tell him, all will speake well of him? or shall I tell him, none will slander him? No. For if he be as righteous as Christ, yet some of the Scribes and Pharises will seeke to persecute him. If he wil liue in quietnesse, hee must not vtter all the counsell of God, though God command him. Nor he must not reprooue some sinnes, for then he shall be thought to beare enuie against some persons; Nor he must not keepe company with the godly, for then he shall be accounted a partaker. No, he must not deny the company of the wicked, for then he shall be accounted a Precisian, a Puritan, and I know not what. But thou wilt say: What then, is there no comfort for *Iosua*? I answere, Yes: and that is, it may be after some three or foure yeeres labour and trauell, he shall win some two or three vnto Christ, which shall extinguish all griefe: for God wil one day reward him for his labour, and glorifie him in heauen. But if *Iosua* should be in trouble, as he cannot almost otherwise chuse, if hee keepe a good conscience, and reproue the mighty vnder his charge, then he shall see most of the great ones will quite forsake him, which now seeme to fauour him; and they will see him persecuted like Christ, and stand afar off like *Pilate*, and wash their hands, as though they were innocent, when it is in their power and authority to amend it.

If he ſtand out like a valiant ſouldier and preuaile, then all will draw vnto him: but if hee faint for lacke of ſtrength, although he weepe like *Peter*, yet none will pitty him. Therefore ſtand you to him both in proſperity and aduerſity. Loue him and obey him in all righteouſnes, as the Iewes did their *Ioſhua*: and here I deliuer you vnto him; and with my loue, leaue, and good will, I giue him my poſſeſſion, my labours, and my twelue moneths trauels. And here (becauſe I would not keepe you ouer-long) like as *Ioſhua* kept the people before his death, with an exhortation to feare God, or as one friend holdeth another by the hand being loth to part, I will make an end, beſeeching you, as *Ioſhua* beſought the people of Iſrael, that you wil henceforward feare the Lord, and ſerue him in truth, and put away al enuie and vngodlines: that it may not be ſaid, they haue returned with the dog to his vomit, or with the ſwine to the puddle; but that you may goe on forward in all goodneſſe, ſeruing the Lord in ſpirit and truth. Then ſhall the God of heauen bleſſe and proſper you in all temporall graces, and in the end glorifie you in the Kingdome of heauen: to the which, the Lord for his mercies ſake bring you all, *Amen.*

This was the laſt Sermon that Henry Smith *made at Clement Danes.*

FINIS.

THE

THE DIALOGVE BETWEENE PAVL AND KING AGRIPPA.

Acts 26. 27.

O King Agrippa, beleeueſt thou the Prophets? I know that thou beleeueſt.

Then Agrippa ſaid vnto Paul, Almoſt thou perſwadeſt mee to become a Chriſtian.

Then Paul ſaid, I would to God that not onely thou, but alſo all that heare me this day, were both almoſt, and altogether ſuch as I am, except theſe bands.

IN this Dialogue betweene *Agrippa* the King, and *Paul* the Apoſtle, firſt, you ſhall heare what *Paul* ſaith: then you ſhall heare what *Agrippa* anſweres: after, you ſhall heare what *Paul* replies: In *Agrippa* you ſhall ſee what we are; in *Paul* you ſhall ſee what we ſhould be: for the King ſhewes that he is almoſt a Chriſtian, and the Apoſtle ſhewes that he ſhould be altogether a Chriſtian. This is the ſumme of their confeſſion. Firſt, *Paul* begins and ſpeakes, as though he would teach vs a way to win ſinners: euery word is a motiue, & ſhewes that he which fiſheth for ſoules, had need to haue many nets, and obſerue time, and place, and calling, and fit all words before in his mind, leſt he loſe his bait. For vnleſſe hee ſeeke the vantage, and get the vpper ground of ſin, before he incounter, it is liker to giue him the foyle, as the diuels did to the Exorciſts, then to bee driuen out by him. Therefore as *Iacob* came to *Eſau* with ſeuen curteſies, to prepare his hart, and turne his wrath before they met together; ſo *Paul* vſeth (as it were) three preambles, before he imbraceth this King. *Gen.* 33. 3.

Firſt, with a reuerent title, *O King Agrippa.* Secondly, with a profitable queſtion; *Doeſt thou beleeue the Prophets?* Thirdly, with a fauourable preuention, *I know that thou beleeueſt.* With theſe three congies, he clozeth ſo with King *Agrippa*, that hee could not ſtart out of his circle: the holy Spirit ſo placed euery word when hee meant to doe good, that it was not poſſible *Acts* 19. 16.

to correct them: for they hit in their speeches, which haue that prompter, and seeke not themselues, but would faine speake that which might touch the heart, and win the hearer to God. *O King Agrippa.* I note here a question, and an obiection, as though he were Opponent and Respondent too, for hee askes the question, and answeres himselfe: *O King, dost thou beleeue?* Now *Agrippa* should say, yea or no, & *Paul* takes the word out of his mouth; lest he should say no, he answeres for him, *I know thou beleeuest.* This is his preparatiue to *Agrippa*, before hee come with that hard lesson *to be a Christian altogether.* Before, *Paul* had to deale with *Festus*, the President of Cesarea, which came now from the idolatrous Gentiles, an obstinate, brutish, and barbarous man; which, because he sauoured not the things of God, but flesh and blood, thought that *Paul* was beside himselfe when he spake of Christ, and said, that *too much learning had made him mad*: as some giddy spirits think now, that they which are zealous, are they themselues, know not what they say or doe, and impute all the troubles of the Realme, and the inuasion of the Spaniards, vnto the preaching of the Word, & to the fasts and prayers that were exercised about that time; like *Achab*, which said that the Prophet troubled Israel, when he himselfe was the cause of all their plagues. What will not slaues spue out when they are set to vomit? When *Paul* saw such a brutish President, he turned his speech from him to *Agrippa*, in whom he did see better tokens of faith; thinking to kindle the sparkes which he saw to lie, thus boldly he sets vpon him, *O King Agrippa, beleeuest thou the Prophets?* As if he should say, If thou beleeuest the Prophets, (as thou art sworne to beleeue) then beleeue that which I teach out of the Prophets: for all that I speake of *this Iesus*, is written in the *Prophets*, and fulfilled in *Christ*. Looke vpon the Prophets, and looke vpon him; there thou shalt see all that I say, that it is no report of mine, but that which I haue receiued from good writers, and thou maist heare is of the same, if thou do but reade the Prophets: therefore before other questions, he askes, *Doest thou beleeue the Prophets?* Like a wise schoolmaster which examines his scholler, before he begins to teach him, to know what he hath learned already, and how hee vnderstandeth, that hee may goe forward with him: So *Paul* examines this King

when

when he intended to make him a schollet of Christ, he asks him what he hath learned already before he teach him further: and posing him, he begins at the foundation, which is *faith*, saying, Tell me, *Doest thou beleeue the Prophets?* Yet if we should aske some of you, before you come to the Lords Table; Do you beleeue the Scriptures? Do you know Christ? Can you giue a reason of your faith? You will thinke your selues much disgraced to be catechized as this King was: wee must not aske you with *Paul, Dost you beleeue?* but say with *Paul, Wee know that yee beleeue*, before we aske you. Is this like the child which Christ set in the middest of his Disciples, and said, *that whosoeuer receiued the Kingdome of heauen, he should receiue it as a child?* That is, he should humble himselfe, and take correction, and learne like a child, for heauen gate is low, and he must stoope that goes in at it. The souldiers and Publicans and harlots had such remorse, that they came to *Iohn* before they were baptized, *confessing their sinnes, and asked, Master, what shall we doe?* They were not ashamed to acknowledge both their sins and their ignorance: which made *Iohn* wonder and aske who had taught them, as though this should be a strange thing in time to come, and so it is: if ye be not like Publicans, when will ye be like Christians? They confessed before they were baptized; but we must thinke that you know, though you know that we thinke wrong: wee must take you for religious, though you know we take you amisse. Shame of face was ordained for sinne, but shame is turned from sinne to righteousnesse; for they which are ashamed of no euill, are ashamed of any good: this is a bashfull diuell.

Now when *Paul* had asked him, he answered himselfe: *Doest thou beleeue? I know that thou beleeuest.* He askes *Agrippa* whether hee beleeue, and saith, hee knoweth that hee doth beleeue. What need he aske that which he knowes?

Heere you may see that wee haue need to suspect our iudgement, when wee conceiue not the cause, when they which are wiser, and holier then our selues, do thus or thus, speake thus or thus. Let vs remember that the spirituall man iudgeth all, and is iudged of none, because no man knoweth the counsels of the Spirit, but hee which hath it: wise men haue large excepsions, and it becomes vs to construe their sayings and doings better

then

then others shall construe ours. As the Disciples reuerenced many sayings of Christ, when they knew not his meaning: so we should rather thinke that we know not the reason, then that they spake without reason. Christ did know that *Peter* loued him; yet that he might get a confession of him, and instruct him further, he did aske him that which he knew: so *Paul* catechising *Agrippa*, doth aske him that which he knew, to teach him that which he knew not. But why doth *Paul* say flatly, that hee knowes that, which no man thought of this king before? Either because he did perceiue that *Agrippa* did beleeue in part, and therefore he reioyced, like the Father to see his sonne comming towards him: so he meets him in the way, and imbraceth him as it were with this commendation; *I know that thou beleeuest*: that is, I know thou hast a kind of faith, and beleeuest that the Prophets said truly, as many of the Gentiles did, though thou canst not apply it vnto thy selfe: So to bring him from faith to faith, from knowledge to knowledge, from loue to loue, hee commends those sparks in him, which deserueth not to be called faith, but almost faith, as *Agrippa* saith. Or else hee saith, *I know thou beleeuest*, because he would haue him beleeue. Therefore he preuents him, and answeres for him, least *Agrippa* should goe backe, and mislike with his boldnesse, and say, No, *I beleeue not the Prophets*; as it is like he would haue said, if *Paul* had not spoken mildely to him: therefore he begs the question, and answers him, *I know that thou beleeuest*; as whē we wil make a man our friend, and willing to doe vs a pleasure, we speake as though hee were willing already, and that wee made no doubt of him. *Doest thou beleeue?* yea, *I know that thou beleeuest*. And yet it was but *almost beleeue*, as *Agrippa* confessed himselfe: but if hee had not beleeued, this was the way to make him beleeue: for this makes many zealous, to be counted zealous, and many studious, valiant, and bountifull, to haue a name of more then is in them: as if ye mark, ye shall see, generally to speak well of a man, rather then euill, doth stirre him to vertue, and incourage him in the vertue; for no man is so humble, but he leanes to fame; and a good report doth tickle and please him which deserues it, and him which deserues it not. Therefore *Paul*, which knew by long experience what bait was best to catch soules, when hee

cast

caſt forth ſuch a ſtrange queſtion, anticipates the anſwere, leſt *Agrippa* ſhould anſwere otherwiſe then he would haue him: he will not truſt him with ſuch a queſtion, but ſpeakes for him, *I know that thou beleeueſt*. *Salomon* ſaith, *that hee is wiſe who winneth ſoules*, Prou. 11. 30. And ſo you may ſee in this example, here zeale and diſcretion were met together; the Doues ſimplicity, and the Serpents policy kiſſeth each other, to win one ſoule to God: what ſtudy *Paul* took, & how he beat his braines, and picked his words to win a King to Religion! becauſe many turne with their head. He doth not ſo much flatter *Agrippa*, as he perſwades him to do that which he ſaith he doth. This was *Pauls* drift, to draw him (as it were with the cords of ioy) and make him confeſſe Chriſt before he was aware, that ſo he might get more and more of him; euen as *Nathan* made *Dauid* by a ſleight to confeſſe againſt himſelfe, & repent his adultery; when as it is like that plaine & blunt ſpeeches would haue done more hurt then good. This is the ſubtilty of wiſedome (as I terme it) which *Salomon* intendeth, when ſhe ſaith, *I Wiſedome dwell with Prudence*, Prou. 12. where prudence ſignifieth Chriſtian policy, which Chriſt commends when he ſaith, *Bee wiſe like Serpents*, Mat. 10. 10. Thus you haue a patterne before you; they which conuert ſoules to God, may ſee how *Paul* incounters with *Agrippa*: whereby no doubt the holy Ghoſt would haue vs learne how to gratulate our brethren in their ſmall beginnings, and praiſe the mite which comes from them that haue learned but a while, and take hold of ſuch as are comming forward, and draw them further with all the ſignes of loue: and not diſdaine thoſe which come at the laſt houre to the Vineyard, though wee our ſelues haue laboured ſince the morning. *For hee which is firſt, may be laſt; and he which ſeemes laſt, may be firſt.* Therefore let no man inſult beyond the liſts of humility; as many make themſelues vnprofitable ſeruants, by counting themſelues more profitable then other. It is a fault among the beſt, which are like *Aaron* and *Miriam*, a little proud of the ſpirit, and contemne them which are ſo ignorant as *Agrippa*, whom *Paul* beares in his armes like the loſt ſheepe to the fold againe.

Now *Paul* hath ſpoken, *Agrippa* anſweres, *Almoſt thou perſwadeſt me to become a Chriſtian*. Wheras ye may ſee how *Pauls* ſpeech

speech wrought with him, that he was almost conuerted with a word, when he was spoken in wisedome and loue: what power is in one Sermon, if ye heare attentiuely! *Agrippa* was an heathen euen now, and worshipped Idols, and neuer heard a Preacher before; yet one Sermon made him *almost* a Christian. As *Luke* saith of *Stephen*, when he disputed against the Cyrenians, Acts the sixth Chapter, and the tenth verse, they could not resist the wisdome and the spirit by which he spake: so *Agrippa* could not resist the wisedome and the spirit by which *Paul* spake, but was so fettered with the holy chaine, that as *Paul* was captiue to *Festus*, so *Agrippa* was now captiue to *Paul*; the Word had him in bands like a prisoner, and made him confesse against himselfe before *Festus*, that he was *almost* a Christian. For *Pauls* speech was to the amaze of that obstinate President, & wonder of all that stood by; to see a King, an heathen, and an Idolatour, which sate to iudge, to be so changed with a word of a captiue from his opinion, whom they thought all the words in Gods Booke could not alter, if *Paul* and Christ had spoken to him all his life. Then it was verified which before was prophecied, *They shall binde Kings in chaines, and Nobles in fetters of iron*: Psalm. 149.8. Oh the maiesty and force of the Word! when faith doth kindle it, and zeale doth vtter it, it flies like the stone out of *Dauids* sling, and strikes sinne and sinners both together at the heart.

This *Paul* did in bands: when he was bound, hee was stronger then they that bound him: when he was a captiue, hee was freer then they which kept him: and when his Iudges examined him, he examined them, and made them free which were bound to Satan, before he was free from them. Send for *Paul* out of prison to instruct *Agrippa*, and hee is in bands which should conuert. O that such Doctours might preach vnto the Romish Princes of Europe; or that the Kings that honour yet the most Antichristian beast, would heare like this King! But they haue some *Amasiahs*, which haue an eye to *Amos*, that he cannot speake in the Court: *Go, thou Seer, flie into the Land of Iuda, propheſie to the Lambs, and keepe sheepe: Speake no more at Bethel, for this is the Kings Chappell, and the Kings Court.* A goodly reason, why none but flatterers should preach to Princes,

Amos 7.

ces, because it is the Kings Court. Should not Kings heare the truth as well as others? Must not Bethel heare of salvation as well as Iudah, because *Amasiah* doth feare his fall, lest *Amos* get his honour from him? When wil he conuert *Agrippa*, which wil not preach in bonds, nor in liberty? Happy *Agrippa*, not by the name of a King, but by the name of a Christian. Happy *Agrippa*, not by the presents which thou receiuedst of *Festus*, but by the words which thou heardst of *Paul*; thou camest to see, but God brought thee to heare; thy intent was to gratulate *Festus*, but now thou maist gratulate *Paul*. The Captiue is better to thee then the President: for *Festus* hath shewed thee but his pompe; but *Paul* hath shewed thee his Sauiour, and perswaded thee to become a Christian.

Almost saith *Agrippa*, but not *altogether*. Heere you may see your pittance, how you measure God with *almost*, and serue him by halues, which hath giue all, like *Ananias*, which brought a part, and kept a part behind.

This is our worship of God: though wee will not say for shame with *Agrippa*, that we are but *almost Christians*: yet we are not *almost*, when we would be counted *altogether*. We goe before him in hypocrisie, and come behinde him in modesty: for *Agrippa* would not shew more then he had, to bee counted better then he was. Though *altogether* had beene as ready as *almost*, as it is to vs: yet when *almost* was all, hee said *almost*, not *altogether*. It seemes that the flame beganne to smoke, though it did not burne. The first temper is cold, the next is lake-warme, the last is hot: *almost* is last, and *altogether* is last; and many come betweene, before wee can goe from one to another. *Agrippa* confesseth that *almost* is all, and heere he stayes to heare what *Paul* will say to instruct him further: *Paul, thou hast perswaded me almost to become a Christian.* It is like the faint confession of him that wept, and said, *I beleeue, Lord helpe my vnbeliefe*: I am a Christian, teach me to be a Christian. Therefore they which descant vpon his name, doe note that *Agrippa* is as much as *Aegri partus*, which signifies him which hardly laboureth and brings forth with paine, as *Agrippa* did. *Nabal is his name* (saith *Abigail*) *and folly is with him*. So *Agrippa* is his name, and difficulty is with him: for hard and scarce was his conception, in

stead

ſtead of a Chriſtian, but brought forth almoſt a Chriſtian.

Shall wee now behold our face in *Agrippaes* glaſſe, whether we be *altogether like Paul*, or *almoſt like Agrippa*, or *like Feſtus, not at all*? Chriſtians or no Chriſtians, or what kind of Chriſtians are we? There be many degrees vpon earth, but this is the higheſt degree: there be many names of honour, but this is the honourableſt name: there be many profeſſions of men, but this is the beſt profeſſion, To be a Chriſtian; that is, the ſon of God, the fellow of Angels, the heire of heauen: yet whether we ſhould be Chriſtians, or Chriſtians *almoſt*, or Chriſtians *altogether*, is a queſtion which troubleth euery man; and when *altogether* is approued for beſt, yet we chuſe *almoſt* before it.

There is ſomething alwayes behind, like the eye which looked to Sodom: as an Owle peepes at the Sun out of a barne, but dares not come to it: ſo we peepe at Religion, and will not come neere it; but ſtand aloofe off pinking and winking, as though we were more afraid of God then the diuell. For ſelfe-loue, and regard of perſons, and feare of lawes, and ſway of time, more are afraid to be too holy, then too prophane, becauſe holineſſe is worſe intreated then prophaneneſſe.

Goe away and ſinne no more, becauſe thou art healed. Nay, goe away and ſinne againe, becauſe thou art healed. As *Naaman* intreated for one ſinne, that he might ſtand before the Idoll when his Lord leaned vpon his ſhoulder: ſo this ſinne and that ſinne will not let vs paſſe the compaſſe of *almoſt*, leſt wee ſhould haue a perfect reward. God would haue nothing ſo perfect as a Chriſtian, for whom he hath giuen his welbeloued Son, his Spirit, his Law, and his Prophets, *That the man of God may be perfect*, as *Paul* ſaith. Yet euery thing growes vntill it be perfect; the builder builds till it be an houſe; the Tailor ſeweth till it bee a garment; the Painter paints till it be a picture; onely the Chriſtian leaues off before he attaine to be a Chriſtian, and makes a full period at *almoſt*.

That which God would haue to be perfecteſt of all, men had rather haue imperfect then perfect, halfe then all; a little wealth, a little reſt, a little honour, and a little pleaſure ſeemes nothing; but a little faith is enough, although it bee neuer ſo ſmall a mite. We haue a waight for all kind of metals, a touchſtone for gold,

gold, a measure for graines, and wee will not take one lot lesse then measure of any man; onely weigh God of his weight and measure our weight, our Creature in halfe ballances: This I will do, and this I will not doe; God shall haue one part, and the world shall haue another part, and the flesh shall haue another part, and the diuell shall haue another part. Thus we haue brought God to his stint: aske while he will, he shall haue no more but *almost*: *Almost zealous, almost faithfull, almost righteous*, as though *almost* were better then *altogether*; that is, the counterfet then the truth, the shadow then the body. *Paul* saith, that the Athenians *were too religious in worshipping an Idol*: Act. 17.22. But when doth *Paul* finde that excesse in worshipping God? We are not too diligent, but too negligent where we should be diligent. *Iames* speaking of our sinnes, cals them the superfluity of our malicioulnes, whereby he sheweth, that though our wickednesse be a superfluous and vaine thing, yet it ouerfloweth, and exceedeth the bankes. But Christ speaking of his Disciples progresse in righteousnesse, calles them all by this name, *O yee of little faith, &c.* So he may say, *of little loue*, of *little zeale, &c.* For all our vertues are little ones, and the waters of life are at such an ebbe, that the least tentation may wade ouer them, and not be drowned. *God hath a controuersie with vs*, as he saith, *with Israel*: and this is it, we were borne when Wisedome cryed in the streets, and yet she may call vs fooles, and say, *How long will you loue knowledge?* Prou. 10. *For what could God doe more vnto his Vineyard that he hath not done?* Thirty yeeres we haue bin dressing, and pruning, & watering, and yet what is in Ierusalem more then in Samaria? In the vineyard then in the mountaines, which were neuer tilled nor dressed? How long shall he dresse a barren figge-tree, which is dead at the roote? Our Church is in a consumption; her heads are sicke, her members weake, her Physicians fearefull: from little to little, our zeale is come to the last gaspe, ready to take her leaue of all, because she sees not that we loue Religion, but chase it from vs. Her enemies are placed aboue her; she growes amongst thornes; she is fed with cheekes; she mourneth in a corner; she speakes in a reede. Her garments are clipt; her friends dare not defend her for her enemies. What shall I say? we had rather bee whole

Hos. 4.4.

Note.

sinners

sinners then holie Christians. White is counted no colour: so zeale is counted no vertue. But meere hypocrisie is counted true Christianity: and true Christianity is counted but hypocrisie. Our wisedom in an Ephesian scale is in a Gnatt: our sinne like an oake, our faith like a mustard-seed. They which haue no religion, are counted honest men: for they count it as easie a matter to be a Christian, as to say the Lords prayer, the Apostles Creed, the ten Commandements, & to go to the Church; this is Country Diuinity, this is City Diuinity, and I may say, S. Clements Diuinity. He which can sweare that the Pope is Antichrist, and that flesh is good on Fridaies, is a Protestant, at least a Christian euery inch: he hath zeale, knowledge, and Religion in *Folio*. This is the rampier in our dayes, like a Lion in the passages; *Almost* standeth in the way, before we can come to *altogether*: and they which will goe beyond *almost*, are counted curious, factious, precise, phantasticall, as though *almost* were more then *altogether*, and *altogether* were not so much as *almost*. *If his righteousnesse exceed the righteousnesse of the Scribes and Pharises*, which is but hypocrisie, he shall be punished for his righteousnesse, as if it were a fault; as *Cain* persecuted *Abel*, because his sacrifice was better then his.

Our Sauiour saith, *Learne of me to be humble, and zealous, and righteous*: but now we must learne of other, & see a crooked patern before vs, least we go too straight. We may preach like *Iohn*, as in Matth. 3. *Bring forth fruits*: but wee may not preach like Christ: *Bring forth much fruit*, Ioh. 15. For that is counted an vnreasonable seruice of God. If we giue him the seuenth day, the seuenth part, the tenths or tithes of our liues, & of our thoughts, and of our speeches, and of our works; it is enough: so we define *altogether* out of measure. Thus we dodge with God, and draw backe from our promise which we made in Baptisme, as though hee were not worthy of such a goodly creature, to haue that which he giues. Euer since we were borne, we haue serued two Masters. If one foot stand in the Church, the other foot sticketh in the world. If one hand carry fire, the other hand carries water: If one word sauour of Religion, the next word whatsoeuer sauoureth of pride, or enuie, or lust.

How few of our thoughts are consecrated to God! How few of

Almost a Christian.

[illegible] of
[illegible] them,
[illegible] saith,
[illegible] Be-
leeue (saith Christ) [illegible]. Therefore if thou
beleeuest, thou shalt be saued. If thou beleeuest almost, thou
shalt be [illegible] while the threatnings
vpon the [illegible] hang
no [illegible] So he which beleeueth a Christian, almost, [illegible]
[illegible] shall be
almost damned: but he that beleeueth a Christian altogether, he
shall [illegible] damned. Therefore euery man is a Christian almost,
before he be a Christian altogether.

Now I would [illegible] from almost to altogether, as it were
to Christ from the figure of Christians. This is the step which
ye must [illegible] I worship God (saith Paul) there almost
were not almost but altogether as Dauid. When he saw Agrippa
comming on, and said almost, then Paul cast vp his loue againe:
Commest thou, Agrippa? Come, Agrippa, I will not haue thee
stay [illegible] almost, for any thing will bring thee to altogether. I did not
aske thee whether thou diddest beleeue the Prophets, that thou
mightest be a Christian almost, but a Christian altogether. Art
thou come thus farre, and stayest thou at almost? Nay, Agrippa,
thou must take out this lesson, for there is no measure in Christi-
anity. Come vnto me (saith Christ) not, Come toward me, yet he
was glad like the father to see his [illegible] coming toward him,
for it was a signe that he would come to him: he was comforted
with almost, but he was not satisfied without altogether. Is this
thy offering almost? It will not serue, Agrippa, it is light, it is fo-
reskewed, it is cracke, corrected against the Maiestie [illegible] Be ye
holy, and be holy: therefore almost a Christian will not please him.
But if thou be almost a Christian alreadie, how easie is it for thee
to be a Christian altogether? Therefore come, Agrippa, let vs goe
forward to heauen. The seed is sowne to grow. Euery thing
must increase and multiply. Almost is shy, but answere, and al-
together: by [illegible] I must not take this for an answere. Shall I tell

Christ

They shall seeke, and finde me (saith God) *because they shall seeke me with all their hearts*; as in Ieremy 29. and the 13. verse: as though they should not finde him, except they sought him, vnlesse they sought him with all their hearts.

Naaman is not only commanded to wash himselfe in Iordan, but to wash himselfe seuen times, and then hee shall be healed: so, man is not only commanded to obey God, but to obey him whole hearted, and then he shall be saued. *Be faithfull* (saith the Angel) *vnto death, and thou shalt haue the crowne of life.* Reuel. 2. 10.

When *Saul* was commanded to kill the Idolatrous beasts, he was commanded to kill all: and because hee spared some, God reiected him. Yet God hath more mercy on beasts, then on sinners. Would he haue the beasts of sinners liues and their vices liue? No (saith Christ) *Not one iote or one tittle* that is, leaue no filth behind. Whensoeuer Christ cast out one deuill, we reade that he cast out all, euen the legion together: for when thou callest out one vice, cast out all: for one is no worse then another.

The Prophet doth teach vs to powre out our sinnes like water, which leaueth no taste or colour, or sent behind. There is a whole old man, and there shall be a whole new man. The old that must change with the new man, wilfulnesse for willednesse, loue for loue, feare for feare, his worldly wisdome for heauenly wisdome, his carnall loue for spirituall loue, his seruile feare for Christian feare, his idle thoughts for holy thoughts, his vaine words for wholsome words, his deadly workes for righteous workes. This is a Christian changed, or else hee is a reprobate new moulded. *Apelles* Painter would draw no woman, but one, which should be fairer then all women in the world: he would make the speciall grace of euery one, and make one beauty of all: so we must take vp a Christian, and see to vnderstand from him faith from him, loue from him, patience from him, meekenesse from him, and humilitie from him, and then we shall see like the image of Christ. This is the building of a Christian. First, his foundation is laid, and then his walls, and then his roofe, and then a Christian like *Adam* in Paradise. *God made all things good*: therefore if we be but *almost* good, all things are better then we. The wicked man

Gen. 2.
Gen. 1.

speak not part of the corruption of his fleshly heart, and shall not the righteous spectacle of the abomination of his damned heart? He which is gentle, would be merrier if he knew how: He which is envious, would [illegible] if he could, they which in pride, would go better if [illegible] and all sins could be worse we would: but let them amend which look to die. For what kind of man should he be which must bear the image of God, be the Temple of the holy Ghost, and to be the Kingdome of heaven? (This is for foresaid things (saith Paul.) Nay, who is not unfit for these things? Doe ye know no enough in riches, nor pleasure, nor sinne, and thinke that you have enough of religion, before you have any? The good are knowne, because none but they which are good, strive to be better. We are [illegible] and [illegible] [illegible] [illegible]

thou shalt [illegible] No, [illegible] hide his
[illegible] how could [illegible] keepe
[illegible] thinkest
that God will not [illegible] that Peter would
not suffer; but Paul did suffer it, what should I do? So
we prize the offering [illegible] the best and
fattest as the richest, [illegible] the sacri-
fices: and shall not God [illegible] which reproued
his sonne, his will God reprooue them, which reproued Eli for
not reproouing them enough? A [illegible] care can heare God
reproouing their Lord, [illegible] Can the
preaching of the Word [illegible] the fearing of the
terrible threatnings [illegible] of God
make you [illegible] Christian [illegible] thankfull? Is charity [illegible] you were afraid to
be too good? If [illegible] you be Note.
[illegible] before
the Iudge? [illegible] such sorrowes
[illegible] before my God.
When [illegible] him no more, but
[illegible] I will [illegible] yet will I
be like him [illegible] which mocke thee,
shall [illegible]

Thus when [illegible] the way to heauen, remember that Note.
thou [illegible] for Lazarus [illegible] vpon the [illegible] to heauen. But [illegible]
went [illegible] they which go [illegible] forward, goe backward.
They which [illegible] forward, as [illegible], shall not
stay at [illegible], but fall from their faith, and loue and knowledge,
and make, by their sinne, till Christ [illegible]
which they [illegible] as though they
neuer had any [illegible]

Thus I haue set you a glasse to behold whether you are in *almost*, or *altogether*. Yet *Paul* stayed for *Agrippa*. Now hee [illegible] to the people. When he had caught the king, he stayed his net for the people.

I would to God that not only thou, but all that heare me, were

[illegible] Paul [illegible] Agrippa. He might with rather [illegible] then [illegible] he would no God that all were [illegible] as [illegible] Paul was taught how to feede the sheepe and the lambes, greene and smal gold and money in their purse: so Paul prayeth for the King and for the people too, and wisheth that they were all Christians. This prayer we may say for them that doe not pray for themselues: [illegible] when they see other more carefull for their soules then they themselues. The Pastors care ought to be all: although some are more to be laboured, yet none is to be neglected, which is but a lembe of the flocke. [illegible] more honour, or more wealth, or more [illegible] but more religion, which is the greatest want of Princes. Although these have exercised a kingdome, yet they are not so shameefull as they which have exercised nothing: but from hand to mouth, [illegible] they have done a thousand times least of all [illegible] not sure God [illegible] and their Countries welfare. Paul [illegible] few [illegible] the rather like [illegible] from [illegible] Paul should have [illegible] Christian, and not, Altogether altogether: but who shall teach the Spirit to perswade? He chose to say, [illegible] than [illegible] might see his simple heart [illegible] him whom were [illegible] to seduce him, but with whom he was [illegible] Learned Festus. If any thing will perswade, most fit is the example, when he which teacheth [illegible] before your eyes, then we see that he dealeth plainely, and [illegible] and meaneth no deceit, when we see him doe as [illegible] So where another conuerts a thousand, hee shall conuert ten thousand, which can say like Christ, Follow me. Oh what is this when a Christian and I am all one but yet might say to your Children, I would to God thou were a Christian, when you say, I would to God thou wert like me.

The King should be like Paul by this saying: How then doe some

some by wish *Festus*, That much study had made him mad? If the people know the Lords Prayer, the ten Commandements, and the Articles of belefe, it is enough; is this to be like *Paul*? No, *Festus*, the knowledge of the Word doth not make a man mad, but makes him wise to saluation. Can that which makes a man wise, make him mad? Therefore they which say that wee are the worse for knowledge, or worse for religion, or worse for zeale, are like *Festus*, which had neither knowledge, zeale, nor religion in him. And they which teach the people that they shal not need to be as *Paul*, but that a mediocritie will serue, incurre that curse of *Paul*, *He which teacheth another doctrine then that which ye haue receiued of vs, (which wisheth all as perfect as himselfe) let him be Anathema*, that is, accursed. They which loue you like *Paul*, doe not wish you zeale by weight, and knowledge by ounces, and vertues by number, a Sicle, or an Omer, or an Ephe, but that yee abound in all knowledge, and all zeale; and let them be like-wanne which will be spued out.

Except my bands. Yet *Paul* excepteth something: not his knowledge, nor his zeale, but his bands. *Not altogether as I am, but altogether as I am, except these bands.* Hee excepteth nothing but his troubles. Charitie had rather suffer then other should suffer; as *Dauid* prayed God to turne his wrath from the Israelites, vpon him. Now if you aske me who can loue his neighbour as himselfe? Heere is one had rather suffer himselfe, then *Agrippa* should suffer: hee would haue him partaker in all his good, but not in his troubles: *As I am, except these bands.* *Paul* glories in his bands, and shewes his chaines like his Ensignes: these are the markes of Christ; this is the cognisance of my Lord, his sweet yoke and easie burthen. But hee wisheth faith to them without a burthen: the battell is so the strong, and the Crosse is not to be wished for, but to be borne.

Thus the Spirit of wisedome hath set vs an example how men are wonne to the truth, and led forward by little and little with lenitie and softnesse, putting difference betweene them which know not the truth, and them which resist the truth. *Paul* did not speake so to *Elymas* the Sorcerer which withstood the truth, Acts. 13. 16. but set his eyes vpon him and said,

faith, & full of all subtilitie and mischiefe, the child of the diuell, and enemie of all righteousnesse. Neither did *Paul* forbeare to vse *Simon Magus*, Acts 8. 22. *Repent therefore of this thy wickednesse, and pray God if perhaps the thought of thine heart may be forgiuen thee.* And as *Paul* saith, *The fruit of the Spirit is in all goodnesse, righteousnesse, and truth*: so he knoweth when to be soft, and when to be rough. They which resist the truth as *Elymas*, and labour to keepe the Rulers from it, as *Elymas* did *Sergius Paulus* the Deputie of *Cyprus*, and many like him now, must not be intreated like *Aegyptus* which is conuerting to the truth, but as *Elymas* was: the which hath *Paules* spirit, knoweth how to handle both in their kind. Though we may not discouer the nakednesse of some, yet we may not hide the nakednesse of other: an humble heart is a good schoolemaister, both to apply comfort and reproofe. Now the Lord Iesus, which hath made you Christians *alreadie*, make you Christians *altogether*.

FINIS.

THE HVMILITIE OF PAVL.

Rom. 12. verse 1.

I beseech you therefore, brethren, by the mercies of God, that ye giue vp your bodies a liuing sacrifice, holy, and acceptable vnto God; which is your reasonable seruing of God.

And fashion not your selues like vnto this world; but be you changed by the renewing of your minde, that ye may proue what is the good will of God, and acceptable and perfect.

Rom. 11. 13.

Paul an Apostle of the Gentiles, writing to the Romanes, a people, which were Gentiles, after he had shewed what God had done for them, in receiuing them into his couenant, which were out of his couenant, in making them his people, which were not his people; that the Gentiles might triumph now ouer the Iewes, as much as the Iewes triumphed ouer the Gentiles, because the Iewes were reiected, and the Gentiles receiued in their place: Now he sheweth what they should doe for God; *Giue your bodies a sacrifice to him*: that

is,

is, as Christ gave himself for you, so you must give your selues to him: as he was sacrificed for you, so you must be sacrificed for him: not your substance, not your estates, not your goodes, but your selues. You shall be the sacrifice, this sacrifice Paul calleth a living and holy and acceptable sacrifice: a living sacrifice, because the Iewes sacrifices were dead sacrifices: an holy sacrifice, because they might sacrifice beasts and not be holy: but they cannot sacrifice themselues, but they must needs be holy: an acceptable sacrifice, because the sacrifices of beasts did not please God, vnlesse they did sacrifice themselues too. But if they sacrifice themselues, it doth please God, though they doe not sacrifice beasts. It is true, that God did require this sacrifice of the Iewes as well as of the Gentiles: for in Deuteronomy, the tenth chap. and the sixteenth verse, he saith, *Circumcise your hearts.* And in the first of Samuel, the 15. chap. and 22. verse, he saith, *Obedience is better then sacrifice*: which shewes, that euen then God did require *the sacrifice of the body*, more then of beasts. But although God did require this of the Iewes also, that they should sacrifice their bodies too, yet Paul signifies that God requires the more of the Gentiles, because as Christ saith, *We haue a greater light.* The Gospel is a greater benefit then the Law, and therefore our thankfulnesse should be greater then theirs. *Matth.* 11. 11.

Hitherto here is an exhortation to sacrifice our bodies to God: then, an explication what this sacrifice is. *It is your reasonable seruice, and not fashioning your selues to the world: and the renuing of your mindes, the manner of God*, as which they were created. Then follow two reasons to perswade vs drawne from the manner of God. *That you may proue by the workes of God.* The other drawne from the fruit of our regeneration, *that you may proue what that good, and acceptable, and perfect will of God is.* The exhortation is to sacrifice our selues to God. It seemes that the Iewes grudged to sacrifice their beasts, therefore Paul thought that the Gentiles would grudge to sacrifice themselues, and therefore marke how he prepared himselfe for them.

Brethren, I beseech you by the mercies of God. This is his preparation. First he calls them *brethren*: which sheweth his affection to all Christians, which after Christ were called *brethren*. Secondly, our adoption by Christ, which makes vs brethren. Thirdly, Rom. 1. 7.

the

the duties which we owe one to another, as if we were brethren. The Apostle doth not vse this name so lightly as we, as you may see here, for *Paul* made it a preamble to perswade the Romans to godlinesse: so *Abraham* made it a meditator to keep peace betweene *Lot* and him. *Are not we brethren*, saith *Abraham*? As if he should say; Shall brethren fall out for trifles like Infidels? This was enough to pacifie *Lot*, for *Abraham* to put him in mind that they were brethren; when he heard the name of brethren, straight his heart yeelded, and the strife was ended. So this should be the Lawyer to end quarrels betweene Christians, To call to mind that they are *Brethren*. And they which haue spent all at law, haue wisht that they had taken this Lawyer, to thinke with *Lot*, whether it were meete for brethren to striue like enemies. With such reuerence then did they vse the name of brethren: but now there is no reuerence in naming of God; for many speake of him, when they doe not thinke of him, and many neuer speake of him, but when they sweare by him.

Gen. 13. 8.

Note.

Note.

When he had called them brethren, then he beseecheth them, *Brethren, I beseech you.* This is the Apostles stile. If God did humble himselfe for man, much more should man humble himselfe for man. Therefore though *Paul* speake of a matter wherein hee might command, as hee saith to *Philemon*, *I might command thee*; yet as hee did rather beseech *him*, so hee doth rather beseech them. Marke the subtilties of wisdome (as I may call it;) As the Serpent did vse policie to tempt, so the Preacher may vse policie to conuert: and so *Paul* wonne *Agrippa* to beleeue, by perswading him that hee did beleeue. It was *Pauls* office to teach the Romans; but it was *Pauls* policie to beseech the Romans: vnlesse compulsion need, gentlenesse is better then bitternesse: Loue deserues to goe first, and correction hath no place, if perswasion will serue.

Gen. 3. 1. Acts 26, 27.

I beseech you, brethren. Wee doe not vse to intreate and beseech, but for our profit; but *Paul* did beseech for their profit. We would haue other humble themselues to vs, but *Paul* humbled himselfe to his inferiours, to make them humble themselues to God. Heere the Preachers may take example of the Preacher of the Gentiles, the louing phrase is the Apostles

Rom. 12. 1.

phrase,

Note.

Gene[illegible]

ted to your profit. It is no [illegible] and Mat. 22.

mercies

Genes. 3.

1. Cor. 6. 20.

Matth. 26. 41.

Levit. 19. 13.

Rom. 12.

tion,

Mat.11.15.
Psal.134.2.
1.4.25.
Pro.4.27.

Note.

thou him? or the heart fay to the tongue, Serue thou him? or the
eye fay to the eye, Serue thou him? or the eye fay to the hand,
the hand, or the foot, or the heart, or the eye, or the hand, or the foot,
it. When thou confiderſt and marke the Prayer, Our heart doth Luke 1.46.
magnifie the Lord; then thine heart is a ſacrifice to God. When
thou readeſt his Word, Speak Lord, for thy ſeruant heareth; 1. Sam. 3.9.
them

Psal. 25. 13.
Psal. 88. 11.

Note.

cannot

cannot lose them: so a living sacrifice is no death nor losse
unto it, as there was in the former sacrifices: in that it is an accep-
table sacrifice, it implieth a mutuall acceptation thereof: for when the sacrifice
is accepted, the sacrificer is accepted also: for God is pleased, when Genes. 4.
his sacrifice pleaseth.

First, it is called a *living sacrifice*, because the beasts dyed
when they were sacrificed: but men live when they are sacrifi-
ced, nay they dye unlesse they be sacrificed. As Abraham did Gen. 3.3.
not lose his sonne, when hee was content to sacrifice him to
God: so mans life stands pleasingly, when they sacrifice
them to God. But as Christ saith, *He which loseth his life for my*
sake for mine, shall save it: and *he that hateth his life*: so, he which loseth
any thing for God, shall receive an hundred comforts for it.
For Gods demands are not cruell demands, but gifts. He bids
thee sacrifice thy body, that thou mayest present the sacrifice
of his body: and then is there one sacrifice for another, one bo-
dy for another, a living body for a living body. Will any be
loth to present a living sacrifice, unto him that presented sacrifice
Christ dyed for us, but he that will not dye unto death, but our life,
that we should live with him in his life, he is called an *holy sa-* 1. Cor. 6. 19.
crifice, because we are *holy in receiving of the holy Ghost*: that is,
if they do not, they shall be *guilty of the body of Christ*. But as
the Jewes offered the sacrifice of beasts for sanctifying the
temple of flesh, and their place was called the holy of holies, but
further holy: Christ offered himself, that is, to sacrifice him to God,
and therein is the body sanctified as a temple for Christ to inhabit
in: and the members of the body as instruments of Christ to work
every good thing, and even every dead body of the martyrs doth
please us, and is to be holden very like us, and agreeable to our
nature: for nothing doth please God, but that which is like God:
therefore because God is holy, so sacrifice doth please him, but
the holy sacrifice, therefore holy goeth before sacrifice, to shew
that our sacrifice is never acceptable, unlesse it be holy: *A living,*
holy, and acceptable sacrifice.

3 It is called an acceptable sacrifice, because no sacrifice is
so accepted, as when we offer our selves. Therefore Samuel saith, 1. Sam. 15. 27.
Obedience is better than sacrifice: for he that pleaseth God better
than sacrificers. Now if we must sacrifice to God, we should doe

as we doe to Princes, that is, offer that which may be accepted, that we may be accepted for our gifts: or else better vndone then done? Where Cain had sacrificed to God, becauſe his ſacrifice was not accepted, therefore *Moſes* ſaid that *his countenance was caſt downe*: but if we ſacrifice our bodies, our countenance need not be caſt downe: for *Paul* ſaith, that *this ſacrifice is accepted*. All other ſacrifices were kindled with the fire of the Temple: but this ſacrifice is like the ſacrifice of *Eliah*, which God kindled himſelfe with fire from heauen, and therefore this muſt needs be acceptable, which man doth not onely offer, but God himſelfe doth offer.

Genes. 4. 5.

2. King. 18. 39.

When the Apoſtle ends our Sacrifice, with this clauſe *acceptable*, that meaneth that this ſhould bee done in all of all our thoughts, that whatſoeuer we thinke, or ſpeake, or doe, be accepted and liking vnto God. As *Dauid* thought to build the Temple, but would not build it, when *Nathan* told him that *God would haue it not*: Ab. Moſes would haue baptize *Chriſt*, but did not baptize him, when he vnderſtood, that God would haue him baptized: the *Iewes* would make a feaſt, ſo long as they thought God did diſallow his marriage, but did marry her, when the Angell told him that he ſhould marry her: ſo a godly man will do nothing before he doth conſult with Gods Word: he will not ſtand to the ſucceſſe, whether Gods Word, before his doctrine is the touch-ſtone of his Word and will: but if he finde it backward, as if the wind and weather were againſt him, alwayes reforming his owne will to Gods will, that his thoughts, and words, and workes may be acceptable. If we then ſtudie to this, that when we offer vnto God, we muſt giue him *acceptable ſacrifices*, and *acceptable ſeruice*: then why doe we not giue him that which he requireth? for he knoweth what is acceptable to him. If he aske the firſt fruits, we muſt not offer him the laſt fruits, for the firſt is acceptable, ſo if he appoynt him a faſting, we may not ſerue vp our diſciplines: for that is not acceptable to him, but to vs.

Matth. 1. 16.

Now *Paul* ſhewes what this ſacrifice is, *It is your reaſonable ſeruice of God*: leſt any ſhould grudge to ſacrifice their bodies, he ſhewes that he meaneth but the ſeruice of their bodies. *For what ſacrifice* (ſaith *Paul*) *is your ſeruice, your reaſonable ſeruice,*

He

He calleth it a *reasonable seruice*, because it is not in ceremonies like the Iewes *seruice*, but in spirit (as *Peter* saith:) then because it is that *seruice*, which euery mans reason and conscience doth tell him that he oweth vnto God; it may well be called a *reasonable seruice*, because it is so reasonable. Therefore if we will not serue God thus, that is, as our reason teacheth vs, then wee serue him not like men, but like beasts voyd of reason, whom God may be said to rule, but they cannot be said to obey; because they are ruled perforce. All things doe yeeld a seruice to God; but *all things doe not yeeld a reasonable seruice*, which hee requireth of mans there was no reason why Christ should serue vs; but there is great cause why we should serue Christ, because he serued vs without cause: so that I may say, Christ requireth but *a reasonable sacrifice*, for *he was a reasonable sacrifice*, *a liuing sacrifice*, *not a dead sacrifice*, *a cheape sacrifice*, for *a precious sacrifice*, counting vs as it were like to the poore widow, of whom hee is content to take a mite, because we are needy. Thus much of our reasonable seruice. The last of this seruice is laid down in these words, *Fashion not your selues to the world*: the world fashioneth *Act. 17. 24.* the world, *said* Christ to his Disciples, *because ye are not* *Iohn 15. 19.* *of the world, therefore doe not you follow the world*. The world is taken sometimes for heauen, earth and sea, which are parts of the world: sometimes for the earth, *Matth. 26. 52.* elect of the world, because they are many: sometimes for the wicked *Iohn 1. 29.* in the world, because the wicked are most common like a man who by custome of sinning is growne to an euill name, for the world, which doth commonly iudge of a matter by fame, is taken for euill: therefore in this place, by the world is meant euill: and therefore the diuell is called the god of this world, because the worlds fashions *Iohn 7. 7.* are the diuels fashions: *therefore if ye follow not your fashions* *Iohn 8. 23.* *world*, but you keepe neither diuels fashions. Then you must not *2. Cor. 4.* presume on your selues, as Papists, for this is the fashion of the world: they presume on their merits, but this is no fashion of the godly: for this is the fashion of the world, then you must not flatter your selues in sinne, for this is the fashion of the world: then you must not deceiue your selues, for this is the fashion of the world: then you must not [illegible] for this is the fashion of the world: then you must not take [illegible]

to be told of your faults, for this is the fashion of the world: then you must not giue alms, to be seene, for this is the fashion of the world: then you must not obey for feare of the law, for this is the fashion of the world: then you must not receiue the Sacrament for order, for this is the fashion of the world: then you must not come to Church for custome, for this is the fashion of the world: then you must not make Religion but a table-talke, for this is the fashion of the world: then you must not meane well in time, for this is the fashion of the world: then you must not desire to doe good till you dye, for this is the fashion of the world. The world is a bad patterne to follow, because as the flesh followeth the deuill, so the world followeth the flesh. Therefore my masters, we must doe as the world doth, but rather, we must not doe as the world doth. You say you goe so, because it is the fashion: God saith, *Goe not so*, because it is the fashion. If you come but in the fashion, you shall bee in the abuse. There is no man that weareth the cutters fashion, but he is a cutter: no dog which carrieth the bone like them which are proud, but he is proud: none that colloureth his face like them which are whorish, but he is a whore: none which sweareth like them which lie, but he will lie as well as sweare.

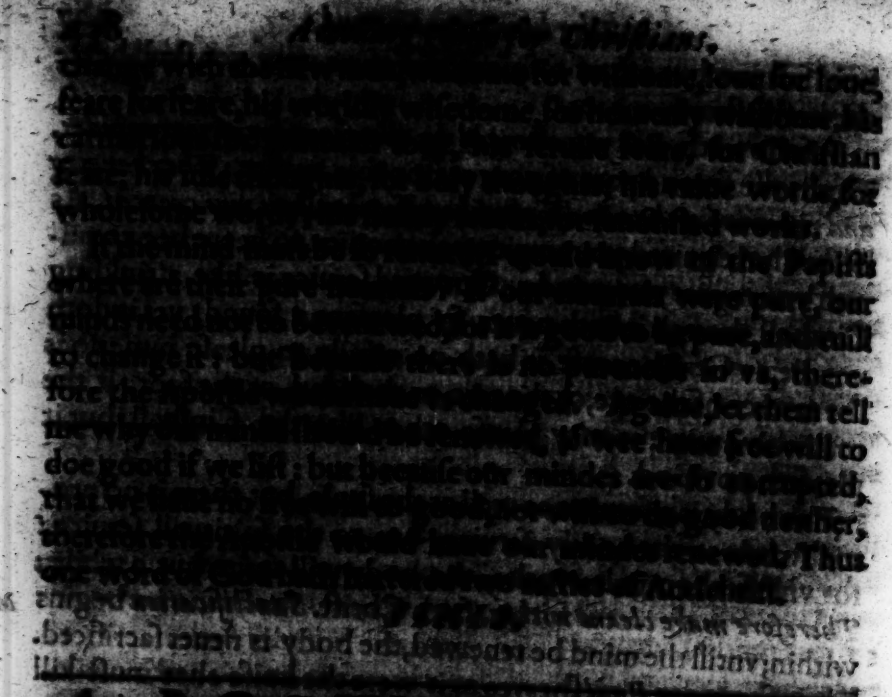
Matth. 22. 10 Therefore make not your life of the worlds fashion, the Wedding garment was of another fashion then all these ruffe therefore if you follow not this life like the rest, you shall not on thee the wedding garment: for the was nothing like vnto it, vnto Christs garment, but of another manner of fashion differing from the world. So shall you not liue after another fashion then the worlds or after the fashion of the world, put away, so shall you liue pure and plaine without deceit: liue not like the fashion of the world, but liue like the fashion of Iudaisme, or the fashion of Antichrist, or the fashion of the world: the which

1. Thes. 5. 22. Note. fashion is so filthie, so abhominable, that God saith, we should euen abstaine from the shew of it. And truly, the shew of that fashion for deede are the greatest euils. But we be not Idolatrous, yet wee haue the shew of Idolatry. If we be lers of Antichrists religion, yet we be of Antichrists fashion, so long as we liue after the fourth fashion I meane, and you know what I meane. This is to liue with the world, and to go to hell. This is not to

Mat.23.26.

Gen.12.
1.Thes.5.

Psal.51.10.



A LOOKING GLASSE FOR CHRISTIANS.

because except the minde be reformed, the body will serue but a
while.

1.Cor.1.22.

Deut.32.21.

A word of his preface.

Rom. 12. 3.

Rom. 1. 1.

Pron. 4.

Pron. 4.27.
Eccl. 7.18.
Pron. 15.16.

Act. 26. 14.

2. Cor. 12.

Gen. 3. 6.

to

Prou. 4.7.

Prou. 3.7.

Prou. 2.35.

1. Cor. 1. 17.
Deut. 32. 2.
Matth. 2.

Psal. 2. 10.

Coloss. 2. 8.

Eccl. 7. 30.

one

[illegible] Leah

Exod. 7, 20.

Genes. 4.

Genes. 5.
1. King. 23. 9.

Rom. 1. 22.

1. Cor. 1.

Matth. 2.

knowledge;

knowledge: for the proud knowledge is the Diuels knowledge and wisedome to be wicked, to know also & discerne the Philistines, which had them ouercome: therefore as God approueth the people aliene from Saul, in that they would not passe when he willed with Moyses in the Mount: so he hath approued Samuel in the excesse of wisedome, in which when we transgresse, we may be said to exceed our commission, like Moyses when he went beyond the riuer, which God had forbad him. The rule or pale of wisedome is *sobriety*. As wisedome is made ouer seer of all other vertues, so *sobriety* is made ouer seer of wisedome, to measure it forth in euen portions and due seasons, that none of Gods gifts be left. As water is vnto the wine, to allay the heate of it, and salt is to meate, to make it sauoury: so *sobriety* is to wisedome, to make it wholesome and profitable to him which hath it, and them which seeke it of him. *If thou hast found honey (saith Salomon) take not too much, least thou surfet.* Pro. 25 15. Nay if thou hast found wisedome, take not too much, least thou surfet. There is a surfet of wisedome, which is the most dangerous surfet of all other: when a man begins like Num. 12. 3. vp, which was *Aarons* and *Miriams* disease, when they murmured against *Moyses*, because they thought themselues fitter to gouerne then he. No vertue is better then wisedome and humility: but if a man be proud of his wisedome and humility, then the vertue is turned into a vice. *If the light (saith Christ) be darkenesse, how great is that darkenesse?* So if our knowledge be pride, how great is that pride? If our knowledge be ignorance, how great is that ignorance? Therefore as *Salomon* saith, *Be not ouer righteous, for be not ouer wise, why shouldest thou be desolate?* that is, why should we drowne in our wisedome, like a light that quencheth in his owne tallow.

Now that we may learne how to be wise according to *sobriety*, there be certaine properties of this sober wisedome, which I will shew you. The first is, not to be arrogant to know more then God hath giuen vs to know. The man said, *I beleeue Lord, help my vnbeliefe*: So the wise man may say, I vnderstand Lord, helpe my ignorance. For one thing which we know, we are ignorant of a thousand things which we should know: yet the foolish Virgins would be thought as wise as their sisters. Fiue markes of a wise man.

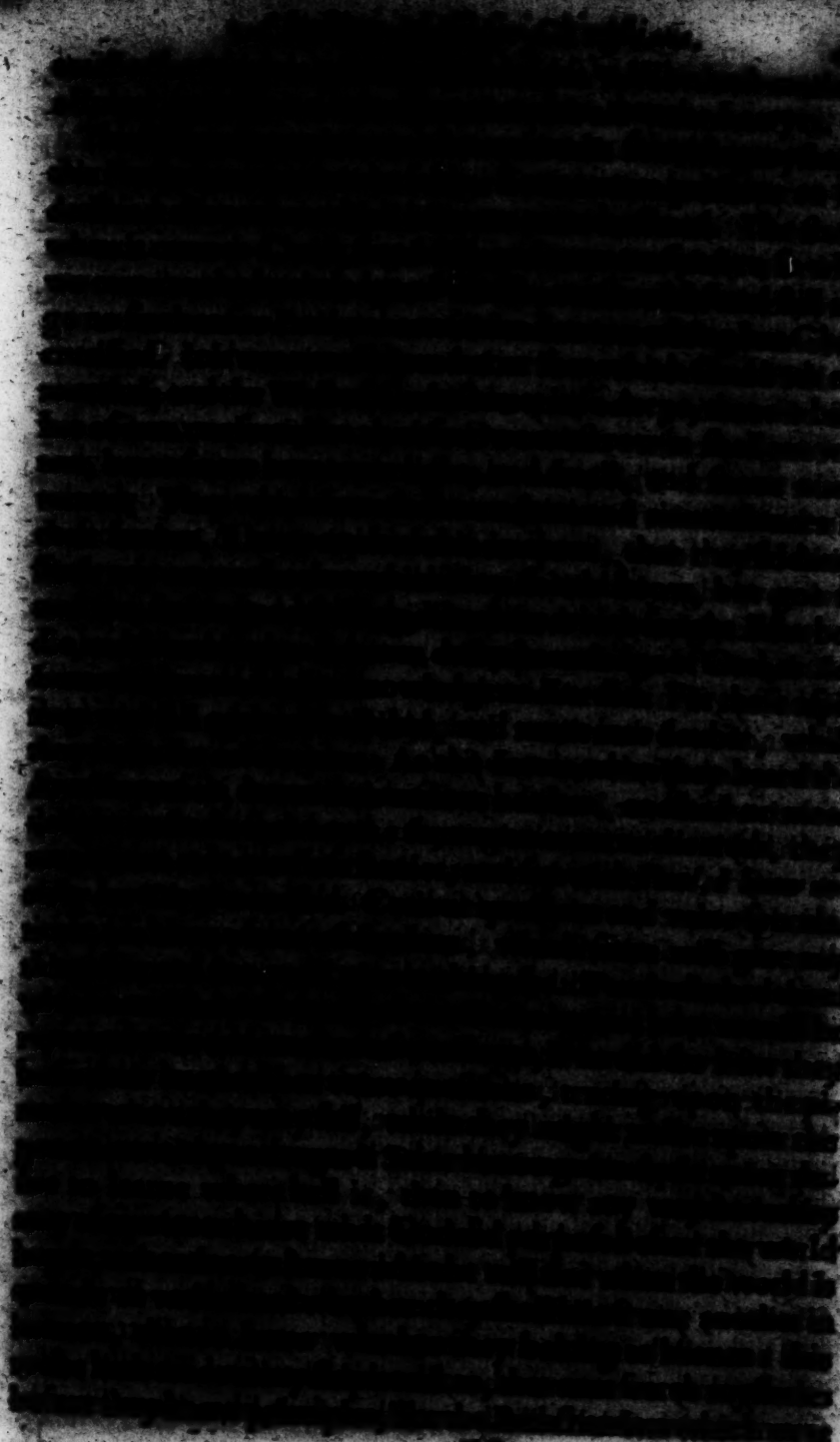
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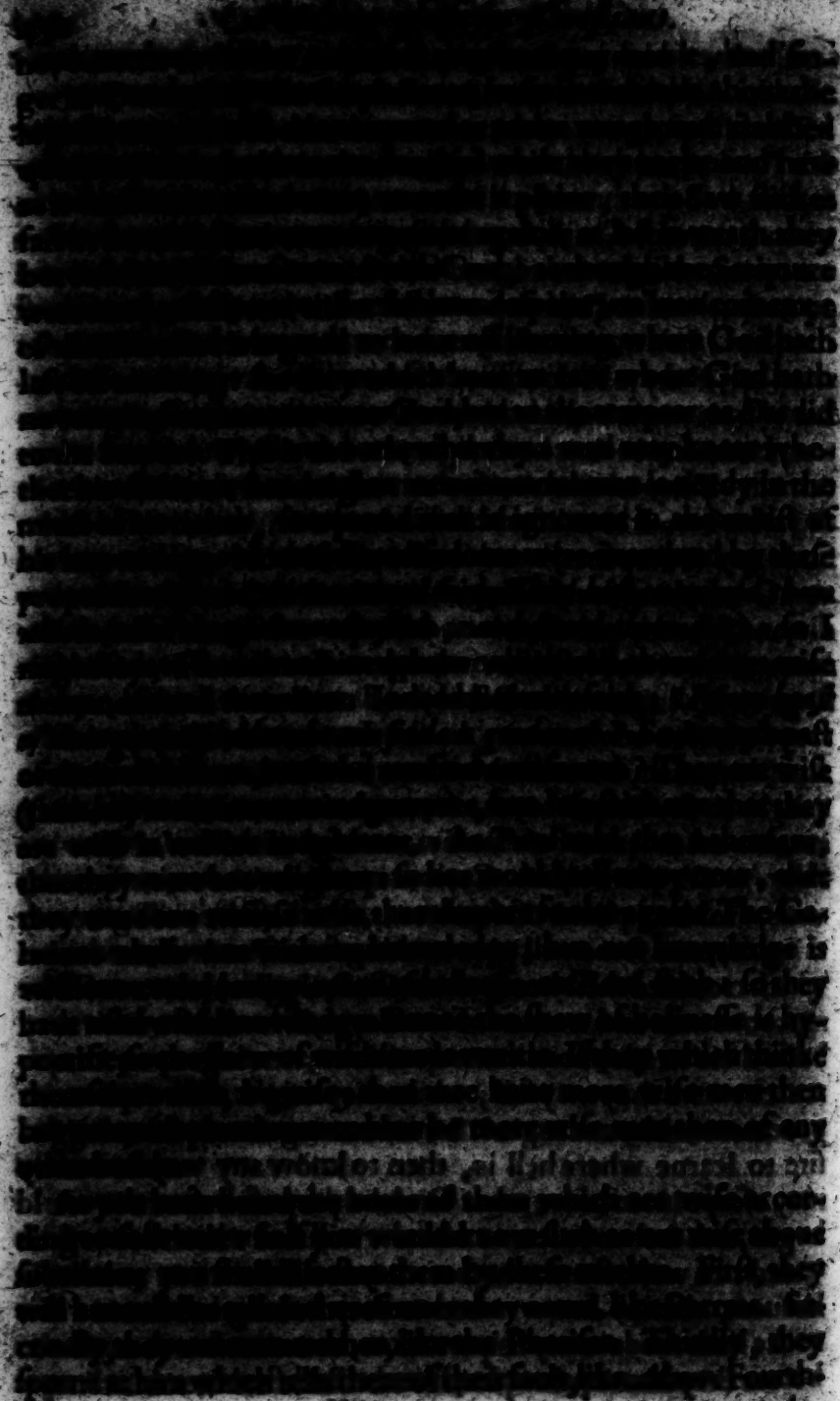
No man can abide to be disgraced in learning; we had rather
seeme wicked then simple. As every bird thinks her owne birds
fairest, so every man thinks his owne wit ripest. *There is a gene-* Prov. 30.12.
ration (saith Solomon) *which are pure in their owne conceit, but*
they are not washed from their filthinesse: So there is a generation
which are wise in their owne conceit, but they are not cleansed
from their foolishnesse. There is a generation of such wise men:
but he which is wise indeed, saith, *I am more foolish then any man*; Prov. 20.2.
He which is called *Wisdome* saith; *Learne of me, for I am meek* Matth. 11.29.
And thee which was counted *the wisest man before Salomon*, is Numb. 12.5.
called *the meekest man upon earth*. Therefore *Iames* describing the wisedome which is from above, saith, *that it is gentle*
and easie to be intreated. The next property is, not to glory of any thing in our
selves. As *Moses* saith, *Let him which is wise glory in this*; *Psalmes*: So
Paul saith; *Let him which glorieth, glory in the Lord*. For as wee
say, *This is the best boat*, to wit, *This is the glory*: and therefore *Paul* saith, *For I suppose that I was not behinde the very chiefe Apostles*. Oh (saith
Satan) this is a thing to glory of, knowledge, and learning, and
wisedome, and life, what should a man be proud of? But when
Christ heard his Disciples glory that they had the gift of miracles, which is a greater matter then knowledge; yet hee said,
Glory not in this, that spirits are subject unto you: therefore glory not
in this, that ye know him which can worke miracles. If thy wisdome be given thee, doest thou boast it: if thou hast received it: 1. Cor. 4.7.
Paul saith, *Why doest thou glory, as if thou hadst not received it?* So
he was so base a thing, that thine
enemies ought to glory of it, but thou ought that
hast received it, to glory for the glory of God, so the learned
should thinke that their learning is given them for the glory of
God, the rich should thinke, that their riches are given them
for the glory of God: the wise should thinke, that their wise-
dome is given them for the glory of God, to his honour, and praise,
and honour of wisdome is to do good: if we be wise to do evill,
we are not wise as Serpents, but wise Serpents. The third property is, not to despise other: therefore *Iames* Iames 3.
calleth the true wisedome a peaceable wisedome, because it
maketh no strife. As he which had five Talents did not disdaine

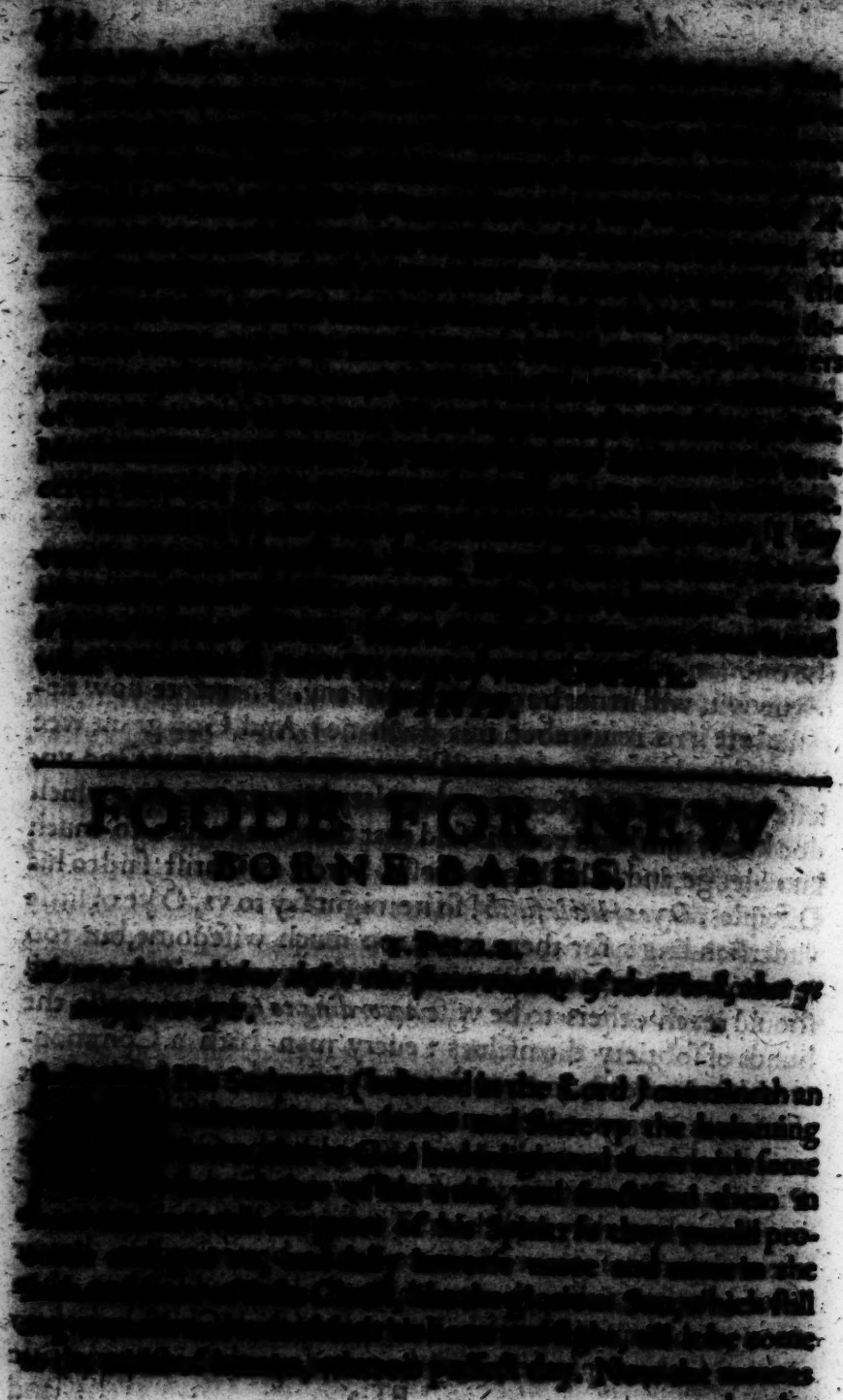
him

him which had but one, for they which have more gifts should
[illegible] them which have few. For as the Vintnour doth
more good with one hogshead when other houses doe with two, so
[illegible] doth more good with one gift, then other doe with
five, because they abuse them with pride. When the Pharise
said, I am not like this Publican, he said true, for then he was not
like the Publican indeed, because the Publican was better
then he.

The fourth property is, to keepe within our calling: hee
which meddleth with that he hath not to doe, is compared to
one that catcheth a dogge by the eares, and dare neither hold
him still, nor let him goe: so hee can neither goe forward for
want of skill, nor backward for shame. [illegible] hee was set
apart to preach the Gospell: so many men God hath set
some men apart, and fixed them to their worke, as he did Be-
zaleel to the building of the Tabernacle, and therefore whosoe
a man for himselfe apart to this worke, he [illegible] Pe-
ter, which when he drew with the sword, was [illegible] his
sword again, for the sword [illegible]
Exod. 17. 12. keepe. In Exod. 17. 12. [illegible] ying, and [illegible] man
should have a severall worke: God hath given [illegible] to
certaine callings: [illegible] man [illegible] should succeed his calling. [illegible] should bee a
free man, which was never a prentice, nor knew [illegible] into Moses chaire, that never sate on [illegible] nature so wel, and hopes called to it, that [illegible]
office. Aristotle (saith Valerius) [illegible] man medleth not, but where he hath to doe. We are compared
to a body; some men are like the hand, and they must rule;
some are like the tongue, and they must teach; some are like
the hand, and they must [illegible]
Genes. 3. shee that goeth to [illegible] woman would leade her husband, both fell into the ditch. Ther-
Luk. 12. fore as Christ said, Who hath made me a Iudge over you? so they
which are not Iudges should say, Who hath made me a Iudge?
He which is not a teacher should say, Who hath made mee a
teacher?







whereby

Note.

[a] 1. Pet. 1. 3.
[b] Gal. 4. 26.
[c] 1. Pet. 1. 23.
[d] 1. Thes. 2. 7.

Five points in this text.

Math. 18. 4.
1. Cor. 14. 20.

Luke 18.16.

Pſal.25.14.

Note.
Iohn 7.17.

Revel.14.3.

Pro.1.17.

Luke 11.25.

Matt.9.17.

fowreth

fowrthe your [illegible] and [illegible] your [illegible]

and [illegible] Math.13.12.

[illegible] Math.13.22.

[illegible] Jerem.4.4.

[illegible]

A man will not keepe the Sabboth in his working apparell, but will put on his richest iewels, and euery holidaie in his best attire: and yet we make no scruple well to come into the Sabbaths exercise, with a prophane, and a wicked, and our working-day heart. When *Nadab* and *Abihu* offered strange fire before the Lord, God said, *I will be sanctified of them that draw nigh me*: so he saith now: that the Lord doth then look for more holinesse at our hands, when by practice of his seruice, and the duties of holy Religion, wee approch and draw more neere Leuit.10.3.

Mat. 11.25. Deut.

2. Sam. 10.9.

2. Cor. 5.17.

Iob. 3.6.

Iohn 4.24.

Pſal. 51.10.

Ephes. 4.23.

2. Cor. 6.17. Luke 11.33. Mat. 12.43.

and

Ephes. 4.3.

Iohn 15.5.

Matth. 12.33. & 7.18.

Ephes. 4.14.

Apostle

1. Cor. 14. 20.

Matthew 7. 6.

Luke 1. 33.

Matthew 11. 12.

Note.

Note.

Word

Mark. 5. 40.

Gen. 1. 6.

Matt. 7. 23.

till

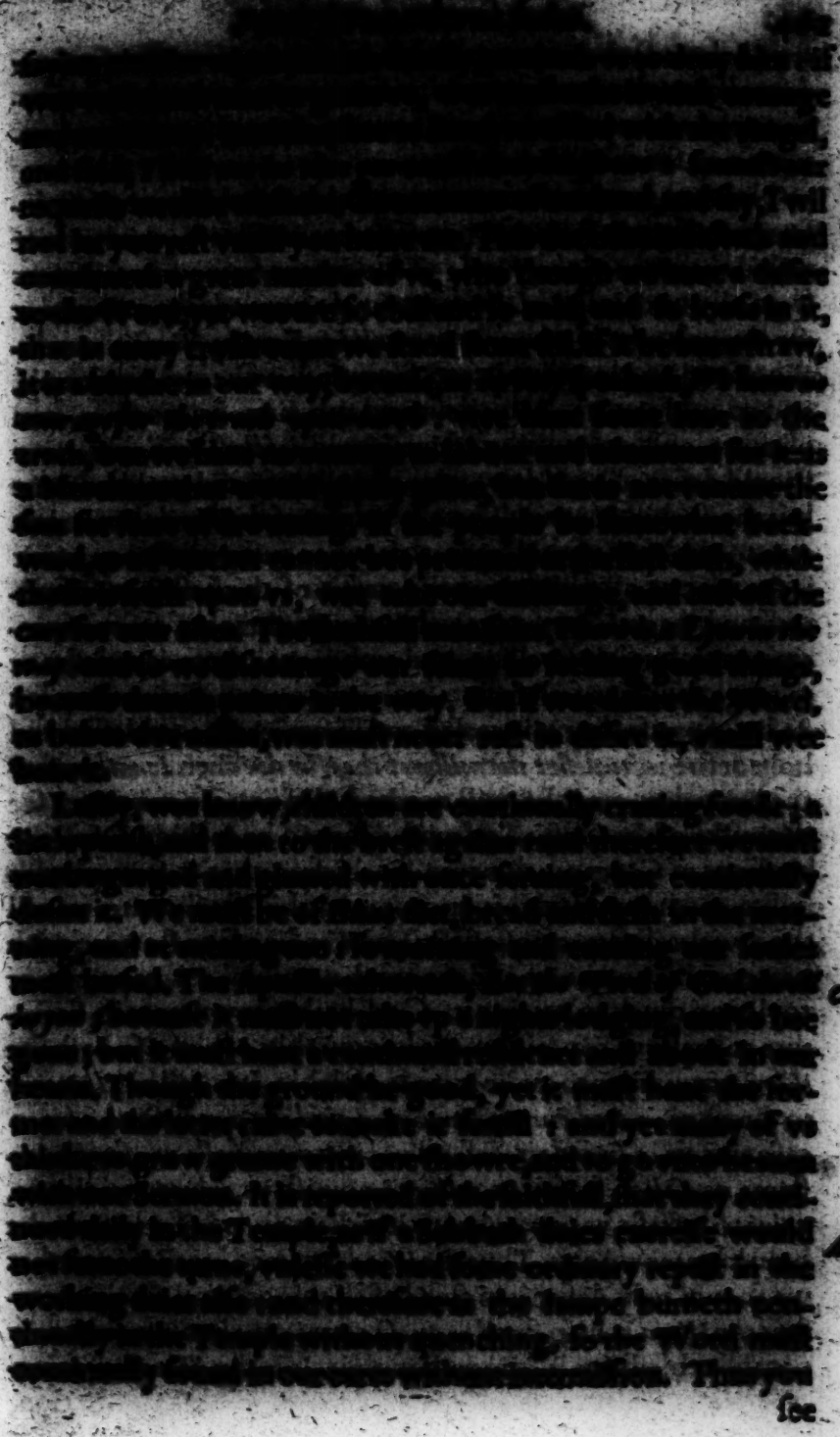
Luke 12. 5.

Note.

Acts 12.

Oh that this were practised.

saying,



The old fame of this Land.

Ier.9.3.

Col.3.16.

Act.2.6.

See

Now the meanes and obiect, which we must desire, namely, our food and nourishment in Christ, which is here called *the milke of the Word*. To this our Sauiour excelleth vs from all our diligence. *Labour not for the meate which perisheth, but for the meate which endureth vnto euerlasting life.* For the *Word* is euerlasting food, and heauenly food, because it maketh vs immortall, and to last for euer. Now we desire wealth, honour, pompe, and pleasure, and euery thing, *saue the milke of the Word*, which we should desire; like children, who loue all things and prattle none but the fruitfull nurse. There is nothing more common, but it is a time to choke the good corne: there is a desire of money, but it is the seede of all euill: there is a desire of the flesh, but it fighteth and warreth against the Spirit: there is a desire of preeminence, but it is for pride, and ambition: there is a desire of reuenge, but it springeth from a rash and carnall spirit: there is a desire of life, but it is worldly and Pharisaicall: and the true and holy desire is, *to desire the milke of the Word*. Whom I see to sauour the honey-dropping, but mouth-pleasing flesh-pots of Egypt, see the vanities of the Gospell, we must desire to be fruitfull. Of all the blessings of Canaan, this was the chiefest, that it flowed with milke and honey: and this incouraged the Israelites to trauell thorow the desert to possesse it. The *Word* is a land flowing with heauenly milke and honey, and we must not thinke paine or toyle too much to attaine it. God hath many names in Scripture to make vs conceiue more honourably of him: so hath the *Word* many titles to make it more amiable. It is called a *lanterne* to direct vs, *a medicine* to heale vs, *a guide* to conduct vs, *a bit* to restraine vs, *a sword* to defend vs, *water* to wash vs, *fire* to inflame vs, *seed* to season vs, *milke* to nourish vs, *wine* to reioice vs, *oyle* to refresh vs, *a treasure* to inrich vs, and *the key* to vnlocke heauen gates vnto vs. Thus the *Word* is named by all things, that we should only desire it in stead of all things. And surely therefore the *Word* is in so small request among vs, because we know not what blessings it bringeth with it. It is the Word of saluation,

Iohn 6.26.
1. Pet. 1.23, 25.

Matth. 13.22.
1. Tim. 6.
Gal. 5.17.
Iames 4.1.
Luke 9.54.
Iohn 5.44. & 12.43.

Psal. 19.10.

Mat. 13.6.

Deut. 12.32.

Esay 8.20.
John 5.39.

Egyp-

Note.

Prov.8.9.
Pſal.19.7.1

2.Cor.4.3.

Pſal.119.5.

Num.33.

Ier.15.16.

Pſal.119.111,

will

will be glad to be hired to a Nobleman: so *Dauid* when hee had gotten *the milke of the Word*, reioyced as much as if he had been hired vnto God: and therefore in all the story of the Acts, we see ioy and comfort to haue followed *the Word*, as *Elisha* followed *Elias*, and would not leaue him. So the Wise-men reioyced exceedingly when they saw the starre which should leade them to Christ: so yee haue matter of great ioy and comfort, when ye heare *the Word* preached, which shall carry you to heauen, like the chariots which conueyed *Iacob* into Egypt. There be many *Michols* in this land, which haue mocked King *Dauid* for dancing before the Arke. There be many which terme vs heady and foolish men, because we come and throng, and preasse thus to a Sermon: but as Christ said, *Father, forgiue them, they know not what they doe*: so God forgiue them, they know not what they say: for if they did feele the calme of conscience, the ioy of heart, the consolation of spirit, and the exceeding and euerlasting comforts in God, which the faithfull possesse and enioy by hearing *the Word*, they would account vs not onely fooles, but starke mad, if all the pleasures, or profits, or dangers of the world should withdraw or withhold vs from it. So much for our food; now we come to the quality of our food: It must be *sincere*. Note.

Sincere, both in his fauour, and also in effect and operation. For as in nourishing our body naturally, our blood cannot be good if our diet be vnwholesome: so in feeding our soules spiritually, neither our hearts nor affections, nor our words, nor our works can be good, vnlesse the milke be wholesome whereupon we feede: and therefore, as our Sauiour bids vs *take heede what we heare*: so the Apostle to the like effect, giues a caueat to take heede vpon what we feed: for there is a *pure and fresh doctrine*, in Ier. 1.7. and there is a *sowre and leauened doctrine*, in Mat. 16.6. There is a *new wine* of the Gospel, in Mat. 9.17. and there is a *mixed wine* in the cup of fornicators, in Reuel. 31.4. There are *wholesome words*, in 2. Tim. 1.13. and there are *corrupt and vnwholesome words*, Eph. 4.29. There is a *doctrine of God*, Ioh 7.16. and there is a *doctrine of the deuils*, 1. Tim. 4.1. There is *an edifying and a building Word*, and there is *a fretting and a cankred word*, 2. Tim. 2.17. As the Prophets children cried out, *death* Mat. 4.24.

death in the pot: so some places may say, *death in our food:* & hereof it is, that we are so often forewarned in the Scripture to *beware of the leauen of the Scribes and Pharises;* to *take heed of the prophets which come to vs in sheepes clothing:* to *beware that no man seduce vs through Philosophy:* to *try the spirits whether they be of God or no;* as we must taste our food before we digest it; and try our gold before we treasure it. Christ tasted the vineger, but would not drinke; so when we taste false doctrine, we must reiect it. There are many greedy of milke, but it is Dragons milke: they take great paines to learne, but it is to learne the language of *Ashdod*, and not the language of Canaan: they run to heare, but to heare fables and vntruths. *Nimrod* was as painefull in building of Babel, as *Salomon* in reering the holy Temple. *Micah* entertained a Leuite, and consecrated his siluer; but to an idolatrous worship. The Israelites melted their eare-rings; but to erect a Calfe. *Iezabel* fed a great rout of trencher-chaplaines; but to honour *Baal*. Many desire to haue milke, but they will haue it from Dragons poysoned; and therefore we are here warned to *desire the sincere milke, &c.* For the Lord will not haue the vine of his Word to be mingled and mashed with the water of humane inuentions. *He that hath my Word, let him speake faithfully:* what is the chaffe to the wheat? God would not haue one field sowed with two kinds of graine; to shew vs that hee would not haue one heart filled with two kinds of doctrine. *Dagon* could not stand with the Lords Arke, no more can Christs truth hold any fellowship with the Word of errour; and therefore as the Ministers must beware that they make not merchandize of the Word of God, so must the people also, that they drinke not any *milke*, but that which is sincere. And here ye ought (my beloued) more carefully to behaue your selues, as ye see the deuill more subtilly to assault you: and vnder the cloke of zeale and reformation, to bring into the Lords Sanctuary most wicked prophanation.

Mat.16.6. *Mat.7.15.* *Colos.2.8.* *1.Ioh.4.1.* *Ier.23.31.*

As a man will be more wary to try euery piece of gold, when he sees many counterfeit and Flemmish angels to flie abroad: so when ye see many sorts of doctrine, crawling daily like Locusts out of the bottomlesse pit, ye must bee more diligent to taste and try which is sound and sincere.

It followeth: *That ye may grow by it.* Heere is the end of our hearing.

hearing: That we may grow in grace, and increase in the faith of righteousnes: for the faithfull are called *the trees of righteousnesse*, *Esay* 61.3. because they must be alwaies springing: *liuing stones*, because 1 *Pet.*2.3. they must grow in the building: *good seruants*, which must trade *Matth.*25.15. and traffick the Lords talents to increase: *fruitfull branches*, *Iohn* 15.2. which must be purged and pruned by the hand of the heauenly husbandman. *Isaac* must not alwaies hang on *Sara's* brest, but must be weaned: so we must not alwaies be children, but grow vp and increase and profit more and more. As the starre neuer ceased till it came ouer Christ; so wee must neuer rest walking till we come to God. If we haue faith, wee must *proceed from* *Iohn* 1.17. *faith to faith*: if we haue loue, we must *increase & abide in loue*: 1 *Thes.*3.12. if we haue zeale, we must *endeuor to be consumed with zeale*: if *Iob.*2.17. we be *liberall to the distressed Saints of God*, we must *double our* 1 *Tim.*3.13. *liberality*, as *Elkana* gaue *Anna* a double portion. If we *reade* *Iob.* 12.12. *the Scriptures*, we must *goe on and continue in prayer*. If we *giue* 2 *Cor.*9.7. *almes*, we must step on one foot further, and *giue them with cheerfulnes*: and thus as the Eagle continually soareth till she come to the highest: so must we stil increase til we come to perfection. *Let vs be led forward vnto perfection*: as if a faithful man *Heb.*6.1. were like a ship vnder saile, neuer anchoring till he ariue at heauen. The greater is our sin, which heare, and heare, but are neuer the more reformed for our hearing; like *Pharaohs* ill fauoured kine, which deuoured the fat kine, but remained as ill fauoured as they were before: so many of vs, when we haue lugged the brest almost drie, after twentie or thirty yeeres feeding, are as skragged and leane as wee were before. No man almost among vs is more zealous, no man more faithfull, no man more constant for the truth, no man more feruent in religion, no man more sanctified, no man more diligent in practising, nor lesse vicious now, then he was one hundred Sermons agoe; as if we were night-blacke rauens, which cannot be washed with al the sope of the Gospel. Though we haue long heard, and still desire Note. to heare, yet wee doe not *grow* by our hearing, wee are very dwarfes in Christ, scantable to goe, little in faith, little in loue, little in patience, little in obedience, little in zeale, like *Zacheus*, so little that we cannot see Christ. This is an vndoubted euidence, that we haue not fleshly, but stonie hearts, which though

they be washed, yet they cannot bee watered with the sweete showres of the Gospell. For, is there not in euery taueme, and in euery shop, and in euery house, and in euery hall, as much couetousnes, as much briberie, as much coozening, as much wantonnes, as much maliciousnesse after this long time of the *Word*, as there was before? Are we not now as slothfull in Gods seruice, as dissolute in the practice of Christian duties, as dishonest in our dealings betweene man and man, as proud in our attire, as light in our behauiour, as hypocriticall abroad, as sinfull at home, as we were before? And what is the reason thereof, but that we come to the fountaine, rather to draw then to drink, rather to heare then to bee bettered, and sanctified and increased by our hearing? One sort heareth not all, like *Eutychus*, which was sleeping when *Paul* was preaching; another sort forgets all, as *Nebuchadnezzar* did his dreame: the most part remembers all, but will make no practice of it, as a Carpenter which should square all by rule, and sticke it at his backe, and workes all by aym. But assuredly (my beloued) it were better you neuer heard, then thus in despight of God to abuse your hearing: *If I had not spoken to them* (saith Christ) *they should haue had no sin, but now haue they no cloake for their sin.* What cloake can ye haue when God offereth grace, and yee wilfully refuse it? As meate, the more a man receiueth, the more it distempereth, if it bee not digested: so the more ye learne, and the more ye heare, the greater is your sin, if ye grow not by it. If the seruant which hid his talent in a napkin, was so handled, what shall bee done to them which suffer their talent to perish? And therefore euery man must *beware how he heareth*: euery man must *take heed that he receiue not the grace of God in vaine, that he desire the milke of the Word*, to be better and *increased by it*. Wherfore whosoeuer thou bee that heareft this, and will heare others; search thy conscience, whether thou be growne in any vertue since thou heardest the last Sermon: consider what sinne thou hadst left the last Sabbath, which thou hast not this Sabbath. If thou find no change, then the *Word* hath not had his working in thee: thou art not increased by the food which thou receiuedst. Will not a man be angry to see his child to schoole, and find him alwaies at his A, B, C? So, God will be displeased, if we be negligent and slack, and

Acts. 20. 9.

1. *Iohn.* 14. 12.

neuer

neuer take one lie before, but flee as a flea. I know, many of you will giue me the hearing of this, as you haue done many of my brethren heretofore: but as the Worme stroke *Ionahs* gourd, and it died in the morning: so by the next morning a greedy Worme of couetousnes, or the like sin will haue perished all. If it doe so, know *the Iudge standeth at the doore*, ready euery houre to summon you to death, to make your appearance at the barre of Iustice, and to giue vp your accounte for euery talent, yea, for euery lesson that ye haue learned and left vnpractised. As for you, if any of you walke in dutifull obedience to the *Word*, I beseech you in the feare of God, and in the bowels and loue of Iesus Christ, that ye will abound and increase yet more and more, and contend by all meanes to put in practice and exercise those things that ye heare; that so at length when yee be ripe for the sickle, and the great day of harueſt be come, ye may be gathered as good corne into the Lords garner, and be inuested in the holy heauens, with that blessed Kingdom, which God hath prouided for them that serue and feare him. Amen.

Fol. M. L.

THE BANQVET OF IOBS CHILDREN.

Iob 1. Vers. 4, 5.

4 And his sonnes went & banketed in their houses, euery one his day; and sent and called their three sisters to eate and drinke with them.

5 And when the dayes of their banketing were gone about, Iob sent and sanctified them, and rose vp early in the morning, and offred burnt offrings, according to the number of them all: For Iob thought, It may be that my sonnes haue sinned and blasphemed God in their hearts; Thus did Iob euery day.

This booke is a story of patient *Iob*, to shew how [illegible] God dealt with him, and how they should re[illegible] all things at his hand, seeing the most innocent [illegible] in the world, whom God should cry him, was brought so low, that the deuil had power to lay vpon him what

torment he would, death onely excepted, and yet he stood to it
Iob 13.15. with such constancie, that he saith, *Though the Lord kill me, yet will I trust in him.* Such power was giuen vnto his faith, and loue, and patience, that they ouercame the deuill, which said, that if he might haue leaue to plague him, he would *make him blaspheme God to his face*, vers. 11. Therefore God would haue this victory to be recorded for all such as are sicke, or sore, or needie, or oppressed; that whatsoeuer paine we suffer, we may remember that *Iobs* paine was sharper then this: and yet could not make him so impatient: but when like a man hee was offended with his torments; like an holy man hee was more offended with himselfe, and angry with his anger. Therefore at last God returned to him, and remooued his troubles, and made his end more honourable then his beginning, as if he should say, *Thus it shall bee done to the man which is not offended with my chastisements.*

Now to our purpose, in the first verse of this chapter, the holy Ghost sheweth what a good man *Iob* was, saying, *that hee was an vpright and iust man, one that feared God and eschewed euill.* In the second verse he sheweth what store of children *Iob* had, saying, *he had seuen sonnes and three daughters.* In the third verse he sheweth what store of riches *Iob* had, saying, *his substance was seuen thousand sheepe, and three thousand Camels, and fiue hundred yoke of Oxen, and fiue hundred Asses, &c.* In the fourth verse he returneth again to his children, shewing how they were occupied, before the wind came and blew the house vpon their heads, saying, *his sonnes went and banqueted in their houses euery one his day, and called their three sisters to eate and drinke with them.* In the fifth verse he commeth againe to *Iob*, and sheweth a proofe of his vertues, which he commended him for before, saying, *that when his sonnes had banqueted, he sent for them, and sanctified them, and rose vp early, &c.*

So if ye aske *what* his sonnes did, the holy Ghost saith, that *they banqueted.* If ye aske *where*, he saith, *in their owne houses.* If ye aske *when*, he saith, *euery one kept his day.* If ye aske *who were the ghests*, he saith, that one inuited another, and the other inuited him againe; *and they called their sisters vnto them, and so made merry together.* If ye aske what father *Iob* did: the holy saith,

that

that after euery feaſt, he ſent for his ſonnes, and then he ſanctified them, and then he ſacrificed for them: the reaſon is added, becauſe *Iob thought, It may be that my ſonnes haue ſinned and blaſphemed God in their hearts.* His zeale in this action is declared by three circumſtances. Firſt, *that he roſe vp early in the morning.* Secondly, *that hee offered ſo many ſacrifices as hee had ſonnes.* Thirdly, *that he performed this offering euery day while the feaſt laſted.* Of euery circumſtance a little, becauſe ſome had rather heare many things then learne one.

Firſt, here is to be noted, that amongſt the bleſſings of *Iob*, his children are reckoned firſt; ſo ſoone as the holy Ghoſt was paſt his ſpirituall bleſſings, which he mentioneth in the firſt verſe of all, before all his other bleſſings, lands, and houſes, and goods, and cattell, and friends, and ſeruants, he ſpeakes of his children, as the chiefeſt treaſure which *Iob* had next vnto his vertues; although he was counted the greateſt man for riches and cattels, and all things elſe in all the Eaſt parts, verſe 3. Therefore the diuel, when he had taken away all his other riches, tooke away his children laſt of all; trying him as it were by degrees; as if he ſhould ſay, I haue a greater plague for him yet: if the loſing of his goods, and ſtealing of his cattell, and burning of his houſes, and ſlaying of his ſeruants wil not moue him, yet I know what will rouze him: when his children are all feaſting together, I wil raiſe a mighty wind, *and blow downe the houſe vpon their heads, and kill euery ſonne and daughter which he hath at a clap.* Indeed this newes frighted him ſoreſt, as appeareth in the twentieth verſe. His patience was ſo great, that when they brought him word of his oxen, and camels, and aſſes, and ſheepe, he neuer ſhrinked: we doe not reade that he made any anſwer: as though he cared not for them: but when he heard that his deare children, ſeuen ſonnes, and three daughters, after he had brought them vp to ripe yeares, were ſlaine all at once, then the ſtorie ſaith, that *he roſe vp from his ſeate, and rent his garments, and ſhaued his head, and fell downe to the ground and ſaid, Naked came I out of my mothers wombe, and naked ſhall I returne againe.* So euen the diuel knoweth what a man loueth, and what a bleſſing it is to haue children. Therefore when God commanded the man and the woman *to increaſe and multiply*, it is ſaid

before *that God blessed them*, Gen. 1. 28. which was the first blessing that was giuen to man, which is called *a blessing, the blessing of children*. Again, when God spake the same words to *Noah* and his sonnes, it is said before, that God *blessed Noah and his sons*, Gen. 9. 1. so children came still vnder the name of blessing. Thus God himselfe sheweth that children are his gifts, to make you thankfull for them, and carefull of them as *Iob* was. And therefore some men haue more riches, and some lesse, and some none, because it is the *blessing of God* (as *Salomon* saith) *which maketh rich*, Prouerbs 10. 22. so some men haue many children, and some few, and some none, because it is *the blessing of God* (as *Dauid* saith) *which sendeth children*, Psal. 127. 3. and 128. But this is the difference betweene temporall blessings and spirituall blessings, that spirituall blessings are simply good, and therefore doe all men good that enioy them; as *faith* and *loue* and *patience* can neuer hurt a man, but better him: and temporall blessings are as he which hath them, to a good man, riches are good, honors are good, health is good, liberty is good, because he doth good with them: but to an euill man they are euill, because they make him worse, and he doth euill with them: as *Ieroboam* had not done so much hurt, if hee had not been in such honour. Therefore wee pray for health, and wealth, and honour, and rest, and libertie, and life, with a caution, *If it bee Gods will*: As Christ prayed for the remouing of his crosse, because we know not whether we be good or euill, whether they will make vs better or worse, or whether we shall doe good with them or hurt. Thus when *Iob* had his cattell and his houses, and his friends, and his seruants, and his children about him, he was like a man of whom *Dauid* speakes, *The righteous man shall flourish like a Palme tree*, Psalme 92. 12. Therefore the diuell said, *that God had made a hedge about Iob*, Iob 1. verse 10. As an hedge goeth round about a garden: so Gods blessings went round about *Iob*, according to that, Psal. 33. 10. *Mercie shall imbrace him that trusteth in the Lord, mercy shall embrace on euery side.*

Thus *Iob* was endowed with children: but how his children were affected, we cannot define so well as of their father, because the holy Ghost saith nothing of them, but that *they banqueted*,

queted, which doth sound as though he noted a disparagement betweene *Iob* and his sonnes, for as there was betweene *Eli* and his sonnes: for oftentimes a godly father hath vnto wardchildren, which make him watch and fast, and pray and weepe, when they little thinke, while they themselues ruffle, and feeare, and banquet, and game, till pouerty fall on their purses, as the house fell vpon their heads: so it seemes that *Iobs* sonnes were secure vpon their fathers holinesse, as many are vpon their fathers husbandrie, which thinke, *The old man hath enough for vs, we need not care to get or saue*: so they might thinke, *Our father sacrificeth for vs, we may feast and be merry*, his deuotion will serue for vs: he is an old man, let him pray and God will heare him. One *Lot* is enough in an house. But if *Iob* had bred vp his sonnes so, God would not haue commended him, but rebuked him as he did *Eli*. Therefore this is not spoken against *Iobs* person, that they *banqueted*, as it is spoken against the Israelites, *that they sate them downe to eate, and rose vp to play*. For first, it is not like that he which was so commended of God, that he said, *No man was like him vpon the earth*, would not teach his children in their youth, as he prayed for them after. Againe, if they had been Epicures, and Libertines, and Iesters, God would not haue heard his prayer for them, no more then hee would heare *Samuels* prayer for *Saul*. Againe, if they had despised that God which their father worshipped, he would neuer haue said as he saith, *It may be that my sonnes haue blasphemed God*, as though some fault might escape them by ignorance or rudenes: but hee would haue said, My sonnes are blasphemers, and therefore I must punish them. For that which the law said against blasphemers after, that *Iob* vnderstood by the law of conscience written in his heart, as *Paul* saith, Rom. 2. 15.

Againe, if they had vsed their feasts for their lusts, like them which say, *Let vs eate and drinke, for to morrow we shall die*, it had bin vaine for *Iob* to speake to them of sanctification, for they would not haue sanctified themselues at his bidding. Therefore it is said, that before *Iob* offered for them, he bad them, they should sanctifie themselues, that is, they should consider their sinnes, and be ashamed, and repented for them, and reconciled themselues, and then *Iob* sacrificed for them. Againe, if their feasts had been sacrificing,

feeding, and disorders, like our *Wakes* and *Revels*. Iob should haue forbidden their feasts, and not prayed God to pardon their sinnes which they committed in feasting: and suffer them to sinne still, for that were to mocke God, as though he desired not pardon for their sinnes past, but rather leaue for them to sin still.

Lastly, we doe not see by any circumstance of the storie, that they abused their feasts either in suspected houses, or prophane companie, or corrupt speeches, or impure gestures, or wanton dancings, or vnlawfull dalliances, or vaine superfluities, but that our feasts might be allowed, if they were like vnto theirs. For first, *they did feast in their owne houses*, they did not run to Ordinaries, or Ale-houses, or Tauernes, as they which seeke for the strongest wine, or haue after newes, or worse purposes; but like good neighbours they inuited one another home, and kept their hospitalitie in their owne houses, as our Gentlemen should doe that lie about London, which are a kinde of Non-residents from their poore neighbours. Secondly, they did not feast euery day, like the rich Glutton in Luke 16. euery one kept his day in the yeere, when their feastings came: so it is not meant, that the sonnes did nothing but feast, and the father nothing but pray: but as the feasts of the Iewes came at certaine times of the yeere, to celebrate some blessings of God, so they obserued their feasting times, to celebrate their good wills one to another. Lastly, they did not ioyne themselues with ruffians and swearers, and tipplers, as all are wont to meete together at a feast: neither did they inuite the rich to their tables, as *Iames* saith, which are feasts of flatterie: but they were all of one kin, and one heart, brethren and sisters, like the Disciples which sate downe together.

All this doth shew, that their meetings tended to nourish amitie, and that they had respect to the continuance of their peace, and increase of their loue one towards another; which was the first cause that feasts were instituted in the Primitive Church, and afterward called the feasts of charitie, only that friends and brethren and neighbours might meete one with another to reioyce the blessings of God, and reioyce together like Ioseph and his brethren, lest Christian familiaritie should weare

our

out of vse, and be forgotten? For ye may see in Eccles. 2. 24. and 3. 12. and 5. 17. where Salomon speaketh of the ioy, and pleasure, and delight, which we may take in Gods creatures: And againe, in Psal. 104. 15. where Dauid saith, that as *bread was made to strengthen*, so wine was made to comfort the heart; that God would not onely haue vs fed, but of his exceeding goodnesse, he would haue vs cheered and comforted beside, as he sheweth by this abundance of his creatures, in that hee hath ordained so many things more then we neede. Why did God create moe things then we need; but to shew that he alloweth vs needfull and comfortable things? for all good things which were not created for need, were created for delight. Therefore euen the Scriptures haue commended solemne feasts, in Leuit. 23. Numb. 29. Exod. 23. where ye may reade of sundry feasts commanded by God himselfe; *as the feasts of gathering fruits, the feasts of trumpets, the feasts of Tabernacles, the feasts of new Moones, the feasts of circumcision, the feasts of Dedication of the Temple, &c.* Beside it is said, that *Abraham made a great feast the same day that Isaac was weaned*, Genes. 21. 8. So it is said of *Samson, that he made a feast when he was married*, Iudg. 14. 10. and at a feast in Cana, Christ shewed *the first miracle* that euer hee wrought, *turning water into wine*, Ioh. 2. If feasts had been vnlawfull, Christ would not haue bin there; therefore the Wiseman saith: *There is a time to laugh*, as well as he saith, *There is a time to weep*, Eccle. 3. 4. When he saith, there is a time both to laugh and weep, he implieth, that the time to laugh is not euery day: as it is said of *Dines*, *that hee fared deliciously euery day*, Luke 16. for then there were a time to laugh, but no time to weepe. Therefore if ye will know the time when to laugh, and when to weep, God hath set *Iosiah* for an example. When the Church was quiet and his country safe, *Iosiah* could reioyce as well as others: but when the Church was troubled, and his country in danger, though the King *had taken gay horse, and rich attire, and set him with his army*, he would not do so, but said, *The Arke of Israel and Iudah dwelleth in tents, and my Lord dwelleth, and the seruants of my Lord abide in the open field, with whom I goe to my house, and eate and drinke, and heare mirth, and my wife, and thy life, and by the life of thy soule, I will not do this thing.* See what a feast hee counted

it to feast then, which at another time he counted no sinne. Therefore if you aske when it is time to feast, and when to fast, learne of *Uriah*: he forbade not to feast, but if he should see your feasting now, hee would say, as *Elisha* said to *Gehezi*, *Is this a time to take a reward? Is this a time to make feasts?* nay the father and the sonnes both had need to arise early now and sacrifice together: for if ever the house were falling vpon our heads, as it did vpon theirs, now the deuill hath sent foorth his windes, now the Pope hath laid his Ordnance, nay our owne hands which should proppe it, are digging as busily as the enemies, with reproches, and slanders, and suggestions, to vndermine the Church, which is falling already, that wee might die like the Philistines with the Temple vpon our heads. Is this a time to feast *Uriah*? when the house of God is beset like the house of *Lot*? when the armies of Antichrist are preparing against Gods people? As the voyce asked *Zacharias*, and *Amos*, and *Ieremy*, what they did see: so if you aske your Prophets what they doe see, they may say they do see the Wolfe deuouring the Lambes. We see a darke ignorance running ouer the land, like the blacknesse of Egypt: wee see the Romanes comming in againe as they came to Ierusalem, and sacking the Temple: we see the Papists erecting of Images, and the people kneeling before them: wee see the professors of the Gospell shrinke away, as the Disciples fled from their Master when hee was taken. Is this a time to feast *Uriah*? Is this a time to flatter? Is this a time to dissemble? Is this a time to loyter? Is this a time to keepe silence? Is this a time to gather riches? Is this a time to reuenge wrongs? Is this a time to set forth Pageants? No, saith *Ezekiah*, 2 King. 19. 31. *This is a time of lamentation*, in which the Prince, and Nobles, and people should humble themselues, as the Citizens of Nineue, lest the Arke be taken from England, as the Arke was taken from Israel, which God grant that our eyes neuer see. [illegible] children, how euery one had his seuerall house, which shewed how God had set them with riches, as the diuision of the land, and what care he had, that they should prouide for them, when now they feasted together, which sheweth how sweete and pleasant a thing it is for brethren to dwell together in vnitie, Psal. 133. 1.

Now

Now you shall see what the old man doth, which was so commended in the first verse: the story saith, that he sent for his sonnes and sanctified them, and sacrificed for them. In which words the holy Ghost sheweth the patterne of an holy man and good father, which kept the rule that God gaue vnto Abraham, to bring vp his children in the feare of the Lord. Iob doth not as some, which when they haue passed their bounds, let all at random, and say with Cain in Gen. 4. My sinne is greater then can be forgiuen: but he goeth to the remedy, as the Iewes, when they were stinged, went to the brazen Serpent: Albeit my children haue not done their duties in al points, but offended in their feastings, yet I am sure that God will haue mercie vpon them and vpon me, if we aske him forgiuenesse. Therefore he sent for his sonnes like a father, and then he taught them like a Preacher to sanctifie themselues, and then he offered sacrifice for them. First, we will speake of the cause which moued Iob to sacrifice for his sonnes, set downe in these words: Iob thought, It may be that my sonnes haue blasphemed God in their hearts. He was glad (good man) to see his children agree so well together, but he would haue them merry and sinne not, and therefore he puts them in minde euery day while they feasted, to sanctifie themselues. He condemneth not honest mirth and sober feasts, to maintaine amitie and peace; but being throughly acquainted with mans infirmitie, he shewed, that he had obserued neuer any feasts so duly celebrated, but some disorder or other hath crept in, whereby God hath been dishonoured at his owne table, either for superfluitie of meate, or excesse of drinke, or vnchaste songs, or corrupt speeches, or wanton dancings, or vnseemely dalliances: the deuil hath been still at one end, and is lightly the master of the feast. Therefore Iob thought with himselfe, It may be that my sons haue committed some scape like other men: I cannot tell, they are but men: it is easie to slip, when occasion is readie, though they think no offence: he had no reason to suspect them, and therefore he speaketh in the doubting phrase, It may be that they haue sinned. It is better to be carefull, then too secure: that which hapneth often in the like case, he might well doubt of it, though he had warned them before: therefore his heart was not quiet, but still this ran in his mind all the while

Note.

they

they feasted: *It may be that my sonnes sinne.* How wary was *Iob* ouer himselfe; which was so iealous ouer his sonnes, lest one sinne should slip from them! nay if ye marke, he speaketh not of any open or grosse sinnes which he feared, but he speaketh of a sinne in the thought, *It may be that my sonnes haue blasphemed God in their hearts.*

Blasphemie is properly in the mouth, when a man speakes against God, as *Rabshakeh* did; but *Iob* had a further respect to a blasphemie of the heart, counting euery sinister affection of the heart, as it were a kind of blasphemy, or petty treason. Thus the penitent man doth aggrauate his sinnes, and retch them as it were vpon the racke, to make his small sinnes seeme great sinnes, that he might beware as well of small as great. Contrariwise, the prophane and carnall-minded man doth mince, and flatter, and extenuate his sinnes, as though they were no sinnes, because they should not trouble him: for this sinne which *Iob* calleth *Blasphemie*, which is the highest name of sinne, the Papists call but *A veniall sinne*, that is, but a slight sinne, because it is in the thought: So *Iob* and they differ in iudgement.

Now out of this speech of *Iob*; *It may be that my sonnes haue sinned*, or it may be that my selfe haue sinned, which I may properly and rightly terme the iealousie of a holy man: wherein *Iob* sheweth in what feare he stood of his sonnes so long as their feasts lasted, euen as a Marchant doth, till his ship come home: First, we may see this, that the best things may soone bee corrupted by the wickednesse of men: such is our nature euer since *Adam* chose euill before good, good hath beene turned into euill, Gen. 3. notwithstanding, that our intent and meaning bee good. As for example, when an husband loueth his wife, or a father loueth his children, these are good, and holy, and commendable things; yet there is no man can be found that doth loue his wife, or his children with that euennesse (as I may call it) or iust proportion, but that there is some oddes in the ballance when his affection is weighed, which may craue pardon like the feasts of *Iobs* children. If this oddes be in all our measures, then it is no strange case, that *Iob* thought with himselfe, *that his children might offend God in the thing that of it selfe offendeth not.* Therefore it is good for a man, so long as he liueth in

this

this world, to remember ſtill that he is amongſt tentations, and ſits at a feaſt like *Iobs* children, where hee may ſoone take too much. If the fiſh did know the hooke, and the bird had ſeene the net, though they haue but the vnderſtanding of fiſhes and birds, yet they would let the hooke alone, and flie ouer the net, and let the fowler whiſtle to himſelfe: ſo wee muſt looke vpon our riches, as we looke vpon ſnares, and behold our meates as we behold baites, and handle our pleaſures as we handle Bees, that is, pick out the ſting before we take the honey; for in Gods gifts Satan hath hid his ſnares, and made Gods benefits his baites: that as *Adam* ſaid, *The woman which thou haſt giuen me, tempted me to ſinne:* ſo they may ſay, The riches, or the honours, or the liberty, or the wife, or the ſeruants, or the children, or the meates, or the wit, or the beauty which thou haſt giuen me, tempted me to ſinne: ſo many ſinnes lie in wait for vs, about our meates and drinkes, and beds, and wayes, that vnleſſe we watch, pray, and looke about vs at euery time, *it may bee*, as *Iob* ſaith, *that wee may ſinne in our deedes, or in our ſayings*, or at leaſt *in our hearts*, as hee thought of his ſonnes. Therefore no doubt, but as *Iob* thought that his ſonnes might offend in their feaſtings, ſo he taught them, euen when they were feaſting, and when they ſate at the table, and when they dranke one to another, to thinke oftentimes, *We may ſinne as our father told vs:* which bridled their mirth, and ſtopt many words at the doore, euen when ſinne was at the tongues end. You are not *Iobs* ſons, but you are come to be *Iobs* ſchollers, therfore learne that which his children learned. If a man did but carry this watch-word with him, whenſoeuer he eateth, or ſpeaketh, or bargaineth, it would cut off a thouſand idle words, and wicked acts in one yeere, for which he ſhall giue account.

The ſecond leſſon which *Iob* ſeemes to point vs vnto, is, to prepare our ſelues before wee eate the Communion, that is, *to ſanctifie our ſelues and meates*, as Chriſt did; then they had nothing but a few fiſhes & bare bread, yet there was prayer before they did eate. For as *Paul* ſaith, *All the creatures of God are ſanctified vnto vs by prayer and thankeſgiuing*. Hee which doth not pray to God for his daily bread, nor thanke him for it, doth not receiue the creatures of God, but ſteale them from him, as a man

which

which taketh a thing without asking or thanking. There is a kinde of men which I speake of, which hold it too fad a matter to say a short grace before they fall to meate, lest it should forespeake their mirth, and keepe them in a sober mind till they rise againe. I haue heard many say, that they cannot be merrie, vnlesse they sweare, and whoope, and carowse, and dallie, and gibe: therfore if they can chuse, they will neuer be a gheſt where any godly man is present, lest his countenance or words should dash their sport; and if any matter of God happen to come in while they are in the veine, it is like a dampe which puts out their lights, and turnes their mirth into heauinesse, as the hideous hand which wrought vpon the wall, cast *Belte-zar* into a dumpe. These men had need to leaue their feasting, and goe to praying, for they deserue to die; like the Iewes with the Quailes in their mouthes. *It may be* (thought *Iob*) *that my sonnes haue a spice of this enuie.* If it be so with the godly sort, as *Iobs* children were, that they may forget themselues at such a time, and step too farre, and slip a sinne; what shall wee say of them that driue God out of their company when they banket, and say that Scripture doth not become the table? as though wee should forget God while we receiue his benefits. We neede not say as *Iob* said, *It may bee that they blaspheme God in their hearts*, for they blaspheme him with their mouthes: wee neede not say, *It may be that they doe sinne*, for they doe nothing but sin: and their feast is a feast of sinnes, as if the deuils should banket together. But they which feast, as *Iob* would haue his children, sanctifie themselues before, and eate as in the presence of God, and are merrie as it were with the Angels; when they take their bread, they thinke with themselues what a goodnesse is this, that God giueth such vertue to bread to sustaine life, which hath no life in it selfe? and when they see so many things before them prepared for the flesh, they consider with themselues what care God hath of my soule, which careth so much for my body, which shall goe to dust?

Note.

Note.

There is another lesson which will stand you in great stead, if ye marke it, when *Iob* saith, *It may bee that my sonnes haue sinned.* Hereby he teacheth vs to suspect the worst of the flesh, and to liue in a kinde of iealousie of our selues, as hee saith, that his manner

maner was, euen [illegible] that is, he did mistrust himselfe, [illegible] hands, and his feet, and his eyes, and his eares, and his tongue, left they should sin, as a Mercer mistrusts his prentice left he should filch: so he thought not onely whether his sonnes sinned, but he thought of his owne sinnes too. When thou seest some selling in their shops, some tipling in the Tauernes, some playing in Theaters, then think of this vnto thy selfe. It is very like that these men swallow many sinnes, for God is neuer so forgotten, as in feasting, and sporting, and bargaining; then turne to thy compassion, and pray for them, that God would keepe them from sinne when tentation is at hand, and that he would not impute their sinnes to their charge: so we should doe for our brethren, as *Iob* did for his children. Againe, so we ought to thinke when wee our selues come from places of sensation, which infect like a corrupt aire; *It may bee that I haue sinned*: haue I seene and heard all this, and not slipped my foot with them? Come I home sound and whole? Haue I drawne none of the infected aire? Doth none of the dust sticke vpon my garments? Looke about, *my* soule, and if thou remembrest any sin which slipt from thee, then pray for thy selfe, as *Iob* did for his children. If thou wilt not pray for thy selfe, who shal pray for thee? If thou wilt not repent thy selfe, who shall repent for thee? Looke not for *Iob* to sacrifice for thee. *Iob* cannot sacrifice for thee, but thou maist sacrifice thy selfe, and none but thee. This should bee the thought of euery Christian, not whether we haue pleased, nor whether we haue reuenged, but whether we haue sinned: for if *Iob* was so iealous of his children, how iealous should we be of our selues?

FINIS.

SATANS COMPASSING THE EARTH.

Iob 1. verſ. 7, 8.

Then the Lord ſaid vnto Satan, Whence commeſt thou? And Satan anſwered the Lord, ſaying, From compaſſing the earth to and fro, and from walking in it.

And the Lord ſaid vnto Satan, Haſt thou not conſidered my ſeruant Iob, how none is like him in the earth? an vpright man, one that feareth God, and eſchueth euill?

HAue ſpoken of the queſtion already, now of the anſwere: *Compaſſing* here doth ſignifie tempting, and the *earth* doth ſignifie all the people of the earth: as if he ſhould ſay, I come from tempting all men. It is ſome vantage vnto vs to heare that the Spaniards are coming before they come, and what number they haue, and how they are appoynted, that we may leuie our forces accordingly. But beloued, there is a greater aduerſary then the Spaniard, which brings in the Spaniards, *your aduerſary the diuell*. It is good for vs to heare whence he comes, that we may be in a readineſſe againſt him, as we prepare againſt them. Therfore this Scripture, and this time accord well. In Reu. 12. 10. the diuell is called, *An accuſer*, and now I am an accuſer of the accuſer: he accuſeth vs to God, and God accuſeth him to vs, that when he comes like an Angel, yet we may ſay to him like Chriſt, *Auoyd Satan*. Firſt, giue me leaue to ſay vnto you as Chriſt ſaid vnto his Diſciples, *Take heed how you heare*; for that which I am to ſpeake vnto you of the diuell, the diuell would not haue you heare: and therefore as he is here called a *Compaſſer*, ſo hee will compaſſe your eyes with ſhewes, and your eares with ſounds, and your ſenſes with ſleepe, and your thoughts with fancies, and all to hinder you from hearing, while the articles are againſt him; and after I haue ſpoken, he wil compaſſe you againe with buſineſſe, and cares, and pleaſures, and quarrels, to make you forget that which you haue heard, as he hath made you forget that which

you

you haue heard before, or else to contemne, as though you might do well without it: as he hath compassed them which do walke in the streets, while the voyce of God soundeth in the Churches as they passe by: therfore before euery Sermon, ye had need to remember Christs lesson, *Take heed how you heare.*

Now to the matter. *Satan, from whence comest thou? I come from compassing the earth.* Here the diuell is called in, like a Iaylor, which keepes some in perpetuall prison, and some are bailed, and some returne to prison againe, and some are executed. They which sinne fearfully, stay as it were about the prison, but are not bound: they which sin wittingly, are vnder locke: they which sinne greedily, are vnder locke and holts: they which die in their sinne, are like them which are condemned: this is the bondage which we haue brought our selues vnto for a faire apple. When the Tempter ouercame vs, we were remoued out of Paradise, where we were seated; when we haue ouercome the tempter, we shal be translated into heauē, where he was seated. Heauen doore was wide, and the way was broad before the rebellion: but when we knocke at the carnel doore, then the good doore was shut: heauen is large, but the way to heauen must be narrow, therefore God hath set our enemies in the gate to fight with vs before we enter, that this saying might be verified, *The Kingdome of heauen is caught by violence*: so soone as we rise in the morning, we goe forth to fight with two mighty giants, the World, and the Diuel, and whom do we take with vs but a traitor? this brittle flesh which is ready to yeeld vp to the enemy at euery assault: onely he which suffereth Satan to compasse vs, doth stay him from destroying vs. When God asked *Cain*, Where is thy brother? *Cain* lied and said, I cannot tell: When God asked *Sarah* why shee laughed? *Sarah* lyed and said, I laughed not: but when God asked the diuell from whence hee came, he answered truly, *I came from compassing the earth*; and yet he which speaketh truth himselfe, taught them to lie, as he is called the father of lyers, because he teacheth all other to lie. How then? Was *Cain* worse then the diuell, because hee lied, and the other told truth? By this you may see that carnall men doe not know so much of God as the very diuell knoweth: for he knew that God would tell where he had been, but *Cain* doubted

doubted whether God could tell what he had done, and therefore he made a lye. Thus the diuell teacheth his schollers to doe worse sometimes then he will doe himselfe, euen as hee would bring them (if it were possible) into a worse plight then hee is himselfe. The diuels faith cannot saue vs, no more then it can saue him; the diuels knowledge cannot conuert vs, no more then it doth conuert him; and yet he would not haue men beleeue that, which he beleeueth himselfe; nor haue vs vnderstand so much as hee vnderstandeth himselfe: for if *Cain* had vnderstood so much as he, that God knew whether he lied or no, hee would haue answered God truly, as Satan did: but the diuell knew that there was no dissembling with God, who knowes what he askes, before he askes; therefore he told troth to God, though he lie to man: for to lie vnto him which knoweth, is as if one should lye to himselfe: but *Cain* was not so well learned, he thought peraduenture yet God might vnderstand his murther, as a theefe suspecteth in his heart that the Iudge may know his theft; but he doubted whether God did know it, and therefore he denied it, like one which is guilty, but thinkes that if he confesse, hee shall be hanged, and therefore though euidence and witnesse accuse them, yet you see many will not accuse themselues.

From compassing the earth. He which was called Satan before, which signifieth an aduersary, is here said to *compasse the earth*, which is to say, being put together, *an aduersary compasseth the earth:* and therfore let the earth beware like a city which is besieged with the aduersaries. The diuell hath moe names then any Prince hath titles: Some God hath giuen to him, and some he hath giuen to himselfe: but this is to bee noted in the diuels names, that he neuer calleth himselfe a lier, nor a tempter, nor an accuser, nor a slanderer, nor a deceiuer, nor a deuourer, nor a murderer, nor a mailer, nor an aduersary, nor a viper, nor a lion, nor a dragon, nor a woolfe, nor a cockatrice, nor a serpent. But when Christ asked him his name, hee called himselfe *Legion*, which imports a multitude, as if he should brag of his number; and here he calls himselfe in effect, the *compasser of the earth*, as if he should brag of his power. And in the 4. chapter of *Luke*, and 6. verse, hee calleth himselfe the possessor of the earth, as if hee should

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should brag of his possessions, and in the same he calleth himselfe the giuer of the earth, as if he should brag of his liberality. Thus he which is euill it selfe, doth shun the name, because hee would not be hated: and therefore no maruell if men call euill good, and would be counted honest, though they be neuer so lewd, for so will the diuell: but as God neuer calleth the diuell but by those names which the diuell hated; so he neuer calleth sinners by those names which they call themselues: for if you obserue the Scripture, there is no name of the diuell, but in some place of Scripture or other, the wicked are called by the same name: he is called a lier, and they are called liers: he is called a tempter, and they are called tempters: he is called a murtherer, and they are called murtherers: he is called a slanderer, and they are called slanderers; he is called a viper, and they are called vipers: he is called a lion, and they are called lions: he is called a wolfe, and they are called wolues: he is called a serpent, & they are called serpents. Thus God would that they that shalbe damned, should haue the name of him which is damned, to put them in mind. Now none of the diuels names are in the Book of life: and therefore liers, and tempters, and slanderers, and murtherers, and defamers are not: therefore these are the diuels names. This I note, to shew you how deadly God doth hate sin, that neither the diuell nor his followers could euer get a good name of him: for all this compassing, he could neuer compasse this, to shuffle any praise of himselfe into the Bookes of life: for he doth not compasse heauen, nor earth, though he would compasse both. The diuel himself doth wel vs here, that he compasseth, and he telleth vs not why he compasseth it: but his name Satan that went before, which he spake not of, doth tell vs why he compasseth. Because it signifies an aduersary, it giues vs to vnderstand that he compasseth the earth like an aduersary. God doth compasse the earth like a wall to defend it: the diuel compasseth the earth like an enemy to besiege it. For enemy is his name, he is enuie euen to the name.

Three things I note, wherfore the *diuell* may be said *to compasse the earth*. First, because hee tempteth all men. Secondly, because he tempteth all to sinne. Thirdly, because he tempteth by all meanes: so whosoeuer sinneth, wherein soeuer he

he offendeth, whereby soeuer he is allured, the sin, and the sinner, and the baite, are compassed, and continued by the Arch-politique, which calles himselfe a Compasser. Many haue their names for nought, because they doe nothing for them, like *Labans* Images which were called gods, though they were but blocks: but the diuell deserues his names: hee is not called a tempter, a lyer, and a slanderer, and an accuser, and a deceiuer, & a murtherer, and a compasser in vaine, like S. *George*, which is alwaies on horse-backe, and neuer rides: but he would do more then by his office he is bound to. Other are called officers, because they haue an office: he is called an enemy, because he shewes his enuie. Other are called Iusticers, because they should doe iustice: but he is called a tempter, because he practiseth temptations. Other are called pastors, because they should feed: but he is called a deuourer, because he doth deuoure: and we call him a Compasser, because that he doth compasse. Euer since he fell from heauen he hath liued like *Cain*, which cannot rest in a place, but is a runnagate ouer the earth, from doore to doore, from man to man, begging for sinnes, as the starued soule begs for bread. He should haue dwelt in heauen, and not bin compassing the earth; he should haue sung with the Angels, and not bin quarrelling with men: but he hath changed his calling, and is become a Compasser; that is, to lay fetters vpon men, as God hath fettered him, lest they should ascend to the place from whence he is fallen. Therfore in this the Lyer spake truth, when he said, *I come from compassing the earth*, as if he should say to God, I come from the slaughter of thy seruants; not to aske forgiuenes for all the soules which he hath slaine already, but to get a commission that God would make him Knight-Marshall ouer the world, to slay and kill as many as hee hated: like the bramble, which set it selfe on fire first, and then fired all the wood. *Peter* describing the diuels walke, saith, that *hee goeth about*: The diuell saith, that *hee goeth a compassing*: *Peter* put in, *seeking whom hee may deuoure*: the diuell leaues out deuoure, and saith no more, but that he compasseth. This circular walke is peculiar to the diuel, and therfore may be called the diuels circuit. All other creatures go forward, but the diuell goeth about, which may well be applied to the crafty diuell,

uell, because we go about, is commonly taken to undermine: when he meaneth he will destroy you, then we say, he will compasse you: so when the diuell compasseth, then beware left he deuoure. For the diuel goeth about me, as the Fowler goeth about the larke to snare her; as the thiefe goeth about the house to robbe it; as the Iuie goeth about the poke to kill it. The diuels walk is a siege, which goeth about but to find an issue to go in: for he goeth about, but vntill he can get in, to be a possessor. He is content to be a compasser. The first name the diuell hath in Scripture, is a Serpent: he is a Serpent, and so are his waies like a Serpent, which windeth himselfe like a circle. As God is said to make an hedge about men, so here the diuell is said to make an hedge about men: that is an hedge of tentations, and that is an hedge against tentations. As *Dauid* saith, the Angels compasse vs, so might he say, the diuels compasse vs: Satan compasseth, and Satan is compassed. Satan is like the circumference, and therefore is round: the Centre that is, Tentations goe round about him, and he sitteth in the midst of them. Thus much of compassing: now what he doth compasse?

but cease from compassing the earth. This is the diuels pilgrimage, from one end of the earth to the other, and then to the other againe: and then back again, like a wandering Merchant, which seeketh his aduantage where he can speed cheapest. I haue heard of three trauellers which haue gone about the earth, but I neuer heard of any that had seene all parts of the earth, but this old pilgrime Satan, which hath bin in heauen, and in Paradise, and in the earth, and in the sea, and in hell, and yet hath not done his walke, but like the Sunne, which compasseth about the earth euery day, for there is no one day but Satan seeth euery man vpon earth: so his compasse hath no end, so he makes no end of compassing. Because he is such a compasser of the world, therefore *Paul* calleth him, *The god of this world*, not a place of the world, as England, or Ireland, or France, or Germany, or Spaine, but of the world, that is, of all the countries, & cities, and townes, & villages, and houses. The Pope is ruler of his kingdom, how many prouinces are vnder his dominion, but the diuels circuite is greater: then the Pope, one would think, that he could neuer haue had halfe his seruice, he is so great a

Monarchy, and yet he is neuer Non-resident. You may see his fleepe euery where so brim and fresh, as though they were printed in ashes. If God make you see your countrey naked, your Temples desolate, your Cities ruinated, your houses spoyled, you will say, the Spaniards haue been heere: so when you see your minds corrupted, your hearts hardned, your wills peruerted, your charity cooled, your Iudges bribers, your Rulers persecutors, your Lawyers brablers, your Merchants vsurers, your Landlords extortioners, your Patrones Simoniste, your Pastors loyterers, you may say the diuell hath been here. Seeing then these weeds grow in euery ground, you may beare the diuell witnesse that he doth compasse all the earth. If a man loue his friend, he will say, I will go an hundred miles to do him good: but if the diuell hate a man, he will go a thousand miles to do him hurt. The diuell doth not go his progresse like a king, onely for delight; but all the way he goeth, *Peter* saith, *he goeth about seeking whom he may deuoure*. The diuell goeth a visiting, he will teach the sick how they shall recouer their health, he will whisper the poore how they shall come by riches, he will tell the captiues how they shall redeme their liberty; but to deuoure, is the end of his visitation. Therefore *Peter* called him a Lion, and said, that he went about: and told vs that he fought as he went, at last he saith, to deuoure, and there he ends. The wing that deuouring is his end. Now you shall heare whom he compasseth, and to what he compasseth, and how he compasseth. When it is said that *the diuell compasseth the earth*, it is meant, that he compasseth the men of the earth: out of which I gather; first, of all creatures, he compasseth men: secondly, that he compasseth all men, and by consequence, that he compasseth good men. The diuell is like an Archer, and man is his marke, and tentations are his arrowes. As *Peter* is called a fisher of men, so the diuel may be called a hunter of men, for of all creatures, his enuie is only to men, because man was made coheire of Gods and inherit the ioyes which he hath lost: therefore he is called no *fowler*, but a *man fowler*. When there are no men vpon earth, then the diuell will compasse the earth no more.

Secondly, he compasseth all men, like *Ismael*, which was against all. It is said of *Saul* and *Dauid*, that *Saul* slaine his thousands, &

Dauid

Dauid his ten thousand: but if you put in Satan, you may set vp the number, and say, Satan hath slaine his hundred thousand. As there is a legion of men, so there is a legion of diuels: that as they say, *Peters* Angel, so they may say, *Peters* diuel: For Christ would not haue called *Peter* Satan, if Satan had not backed him: as death killeth all, so the diuell tempteth all: when he hath *Eue*, he hunteth for *Adam*: when he hath *Adam*, he enuieth for *Cain*: as the father was tempted, so must the son: as the mother was tempted, so must her daughters. Euery man but Christ may say, I haue bin ouercome: but Christ himselfe cannot say, I haue not bin tempted. In the Spanish Inquisition, the Protestants are examined, but the Papists slip by: but in the diuels Inquisition, Papist, and Protestant, and Atheist, and Puritan, and all are examined. He is not a Captaine of forties, nor of fifties, nor of sixties, nor of hundreds; but he is Generall ouer all which fight not vnder Christs banner: he possessed the two Gergesites, which were men; he possessed *Mary*, which was a woman; he possessed the mans son, which was a child. *Nimrod* is called a mighty hunter which killed beasts, but this is a mighty hunter, which killed *Nimrod* himselfe; God keepe vs out of his chase.

Thirdly, he warreth against the righteous, euen because they are righteous: as God makes the barren fruitfull, and the fruitful to beare more fruit: so the diuell would haue them serue him, which serue him not, and they which serue him, to serue him more: and therfore as the Giant incountred with *Dauid*, so the diuel incountred with *Dauid*, and with *Dauids* Lord. He which gaue him leaue here to tempt *Iob*, was after tempted himself, although she not bruise, and the bird escaped: Yet as he tempted Christ thrice together, and as he desired to sift *Peter* more then other, so they that follow Christ, and are like *Peter*, are sifted more then other: For this viper is like the viper which seazed vpon *Paul*. Among many which stood by the fire, the viper chose out *Paul*, and lighted vpon him before all the rest: so if one be holier then another, this viper will be tainted with him: and there is great reason why the godly are tempted more then the wicked; because the wicked are his seruants, and do tempt others. As he tempteth all men, so he tempteth to all sinnes, for hell and the diuell are alike: therefore as hell is neuer filled with

sinners,

sinners, so the diuell is neuer filled with sinnes: and therefore when he had made *Peter* deny his Master once, he made him deny him twice, and when he had made him deny him twice, he made him deny him thrice. For this cause our sins are counted amongst those things which are infinite, because the diuell and our flesh meet together euery day to ingender new sinnes. All the diuels riches is in baites: he hath a packe full of oathes for euery one which will sweare; a packe full of lyes for euery one which will deceiue; a packe full of excuses for euery one which will dissemble. As hee doth goe thorow the streets, into euery shop he casts a short measure, or a false balance: as hee passeth by the Tauernes, he sets dissension betwixt friends: as he passeth by euery Inne, he casts a paire of Cards, and a paire of Dice, and a paire of Tables: as he passeth by the Courts, and findes the Lawyers at the barre, he casts amongst them false euidences, forged writings, and counterfeit seales. Thus in euery place where he comes (like a foggie mist) he leaues an euill sauour behind him. The murmuring of *Moses*, the dissimulation of *Abraham*, the Idolatry of *Aaron*, the incest of *Lot*, the drunkennes of *Noah*, the adultery of *Dauid*, the flight of *Ionas*, the denyall of *Peter*, name *Satan*, and thou hast named the very spawne of all sinnes, which with his taile plucked downe the starres from heauen. How many haue their enemies, and friends too, and yet imbrace this enemy; because he laieth when he betrayeth, as though he would not betray? Auarice saith, I will make thee notable: Tyranny saith, I will make thee dreadfull: Sloth saith, I will make thee beautifull: Vanity saith, I will make thee merry: Prodigality saith, I will make thee beloued: So the poore sinner stands distract how he may follow all sins at once, seeking grapes of thistles, and roses of thornes. As he tempteth to all sins, so he tempteth by all meanes: for the name of a compasser doth signifie a cunning tempter. There is Art in compassing, when the Hunter casteth a raile about the Deere, as though he would goe thence, where he meaneth to take some of them: the Fowler goeth about the bird, as if he did not see her, whē he comes to shoote her. If men haue so many sleights to compasse their [illegible], how can the compasser himselfe hold his fingers? If the [illegible] be so subtill, what do you thinke of the old

Serpent,

Serpent, who hath his learning, his trade euer since the Creation. If mens trades may be called crafts, the diuels trade may be called craft. *Herod* is called a fox, but this foxe taught him his subtilty: this is he that prepared flatterers for *Rehoboam*, which prepared liers for *Ahab*, which prepared Concubines for *Salomō*, which prepared Sorcerers for *Pharao*, which prepared Witches for *Saul*, which prepared wine for *Benhadad*, which prepared gold for *Achan*, which prepared a ship for *Ionas*, which prepared a rope for *Haman*, he goeth not about for nothing. But this is the first tricke of his compassing, he markes how euery mans inclined, what he loues, what he hateth, what he feares, and what he wants: and when he hath the measure of his foot, then he fits him. Aske what you will, here is he which offered the whole world. What shall *Iacob* stay for want of a ship? nay, here is a ship, go and fly from the Lord: shall *Esau* stay for want of broth? nay, here is a mess of broth, go and sell thy birth-right: shall *Iudas* stay for want of thirty peece? nay, here is thirty peece, go and betray thy Master: shall *Pilate* stay for want of an halter? nay, here is an halter, goe and hang thy selfe. The tyrant shall not want a flatterer, the wanton shall not want a mate, the vsurer shall not want a broker, the theefe shall not want a receiuer, he is a factor between the Merchant and the Mercer, and the Gentleman and the tenant: he is a make-bate between the man and his wife: he is a tale-bearer betweene neighbour and neighbour. Thus if you aske me what is the diuels trade or occupation, all the day long he is making peace, & giues, and fauors, to catch thee and me, which gape for the world.

If then the diuell be such a busie-body, which meddleth in euery mans matter, let vs remember what the Wise man saith, *A busie-body is hated*: the diuell is to be hated, because he is a busie-body: the Iewes could not abide the Publicans, because they were like Sumners, and Takers, which carried tole out of their country into another: how then can we abide this great Publican, which taketh tole ouer all the world? nay, not tole of men, but men themselues: he which compasseth the earth, compasseth vs, euen vs which stand heere. Therefore what shall I say, but as Christ said, When the theefe compasseth the house, shall not the owner gard the house? If the City bee compassed

and

and not defended, how should it stand? as the diuell runneth round about, so the armour must goe round about vs, and then though he compasse vs, yet he shall not ouercome vs; but as the Israelites were safe, though the water compassed about them, as the children were safe, though the flames compassed about them, as *Daniel* was safe, though the lions compassed about him: so they which haue Christs armour, are safe, although the diuels compasse about them. *I will not feare* (saith *Dauid*) *what man can doe vnto me*: nay, I will not feare what the diuell can doe vnto me: for he which is with me, is greater then he which is against me. Thus much of the diuell and his compassing.

As the Serpent compasseth, so doth his seed: and therefore *Salomon* calles the wayes of the wicked, crooked wayes. This is the great compasser: there be little compassers beside; like the Pharises, of whom it is said, that they compassed sea and land to make one like themselues. In stead of these compassers, we haue Seminary Priests, which compasse from Rome to Tyborne, to draw one from Christ to Antichrist. I wil not name all compassers beside, lest I be compassed my selfe; but this I speak within compasse, that there is a craft of compassing, and Satan is the crafts-master, & the rest are his prentices, or factors vnder him. When he hath compassed some men, he sets them to compasse other men, and so he hath his compassers and spies in euery country, like continuall Leagers to follow his businesse for him, which will do it as faithfully as himselfe. If he appoint them to lye, they will lye as fast as he: if he appoynt them to deceiue, they will deceiue as cunningly as he: if he appoynt them to slander, they will slander as falsely as he: if he appoynt them to flatter, they will flatter as smoothly as he: if he appoint them to mock, they will mock as scornfully as he: if he appoint them to reuenge, they will reuenge as spitefully as he: if he appoint them to persecute, they wil persecute as fully as he. So if he do but say, Let there be an oath, straight there is an oath: let there be a lie, straight there is a lie: let there be a flout, straight there is a flout: let there be a bribe, straight there is a bribe: let there be a quarrell, straight there is a quarrell: therefore in this the lier told the truth, for he hath compassed the earth indeed.

Thus

Thus you [illegible] when God asked him from whence he came. Now if God [illegible] as he asked the diuell, from whence you came before you came hither to him, or rather whither you will go when ye depart from him; Note.
I doe verily thinke, that some haue did come from as bad exercises as the diuell himselfe: and that when they do depart from this place, they will returne to as bad exercises againe, as the diuel did, some vnto the Tauernes, and some vnto the Ale-houses, and some vnto Stages, and some vnto brothels, and some vnto dicing, and some vnto quarrelling, and some vnto coueting. I would faine know this, If the diuel came from tempting, and you from hearing, who was better occupied, he in commanding you, or you in obeying him: they which come to the Church, and returne so their sins, come to the Lord as the diuell came, not to be reformed of his euill, but to haue a pasport to do more euill: if any such be here, he hath learned nothing, but goeth empty away: for they which come like Satan, go like Satan: a little water is sprinkled vpon them, which falls off againe to the ground, so soone as they are out of the Church doore, all which they learned is forgotten, like a perfume which sauoureth no longer then they abide in the house where it burneth. Therefore as I warned you at first, *Take heed how you heare*, so I warne you now, Take heed lest this Compasser come and steale that which you haue heard: for when *Iudas* had receiued the Sacrament, the diuell entring into him, after that, could neuer be driuen out againe: so if the diuell enter into you, after you haue receiued this warning, he will possesse you like *Iudas*, stronger then he did before, and euery word shall condemne you. As he which eateth the Sacrament vnworthily, *eateth his owne damnation*: so he which heareth the Word vnfruitfully, heareth his owne damnation; for, *The Word which I haue spoken*, saith Christ, *shall iudge you in the last day.*

FINIS.

A CAVEAT

A CAVEAT FOR CHRISTIANS.

1. Cor. 10. 12.

Let him that thinketh he ſtands, take heed leſt he fall.

WHen you haue examined your ſelues by the touch-ſtone which I gaue you, *whether you be in the faith or no*: if you finde that you ſtand in the faith, *let him which thinketh he ſtandeth, take heed leſt he fall.* Three ſentences we borrowed of *Paul*: in the firſt, hee exhorted vs to be Chriſtians: in the ſecond, hee taught vs to know whether wee bee Chriſtians or no: in the laſt, he warneth vs, if we be, to perſeuere and take heed leſt we fall. Saint *Paul* doth not teach vs theſe phraſes to doubt of our ſaluation, or of the mercy of God, as the Papiſts ſay; but of our conſtancy in his ſeruice; not leſt wee fall from our election, but leſt wee fall from our righteouſneſſe. This is a godly feare, and *bleſſed is he* (ſaith *Salomon*) not which ſtandeth in feare of Gods mercy, but he *which ſtandeth in feare* of his owne frailty, Prou. 28. 14. as *Iob* did, *which feared all his workes*, Iob 9. 28. Wee muſt haue confidence towards God, but diffidence towards our ſelues: for God will be true to vs, if wee be true to him. This feare is not contrary to faith, but cannot ſtand without it: therefore *take heed leſt ye fall*, is, take heed leſt ye ſin, as the Iſraelites ſinned; an admonition gathered from the fall of the Iewes, to them which ſtand, or to them which thinke they ſtand, to take heed leſt they fall. As a Chronicler in a ſtory giues a watch-word by the way, to admoniſh the reader of ſome ſpeciall things to be marked: ſo the Apoſtle, teaching vs to make vſe of al that we heare or reade, after he had ſhewed how the Iſraelites ſtood ſometime, and how they fell after again, which were the elect people of God, the beacon of the world, and glory of nations, vntil they crucified him who would haue ſaued them; ends with a ſigh, as if hee ſhould ſay, It grieues me to record their folly, and to diſcouer the nakednes of my country-men; what ſhould I rehearſe any more? If they fell thus, take them for a warning, and *let him that thinketh*

he

he standeth take heed lest he fall. Here we are set to the *sinners schoole*, to see what we can learne of the wicked, as the Bee doth gather honey of weeds: *for all which is written, is written for our instruction*, Rom. 15. 4. *These things* (saith *Paul*) *are written to admonish us, upon whom the end of the world is come*: as if hee should say, We haue need to take more heed then they vnder the law, because *we liue in the last and worst dayes, when the Dragon is let loose, and hath great wrath, because his time is short*, Reu. 12. 12. Now if you would know how the Israelites fell, reade but from the sixth verse, and you shall see how they fleeted frō sin to sin, like a file which shifteth from sore to sore. They *tempted* the Lord (saith *Paul*) they *murmured*, they *lusted*, they *committed idolatry*; they *serued the flesh*, they *sate downe to eate, and rose vp to play*: Take heed (saith *Paul*) O ye Corinthians, lest ye liue so too: you shall not do euill because others do so, but these things are written for your learning: therefore first you shall learne, that as they fell away, so you may, and then by their fall you may learne to stand.

Thus the Apostle warneth vs, that we are all in a house ready to fall, and all in a ship ready to sinke, all in a body ready to sin; who can say what he will doe when he is tried? Therefore *Paul* saith not, Let him that standeth take heed lest he fal, but *Let him that thinketh he standeth, take heed lest he fall*: warning vs before, that we take heed of falling, and to examine how we stand; whether we stand or no. For when he makes his speech of them which *think they stand*, not of them which stand; he intends, that few stand, in comparison of them which *think they stand*: many thinke themselues wise, that are fooles like other: many thinke themselues pure, which are prophane like other, as *Salomon* noteth, Pro. 30. 12. *There is a generation which are pure in their owne conceit, and yet are not washed from their filthinesse*: as though there were a generation or sect of such men.

And againe, Prou. 20. 6. *Many men will boast of their goodnesse, but who can finde a faithfull man?* So, many seeme to stand, which stand not: many thinke they beleeue, which know not what faith meaneth: many looke to be saued, which cannot tell who shall saue them; no more then *Nicodemus* knew what it was to be borne againe. The reason is, many are afraid to

sound

sound too deep, and examine their conscience, least it should vpbraid them with the noysomnesse of their sinnes.

Therefore like a fauourable Iudge, which would saue the malefactor, he will aske him so cunningly, that he will answere for him too: and then he will say, I find no fault in this man, let him pay his fees and be gone: so I finde no fault in this faith, mee thinkes it is a sound faith, mee thinkes it is a good faith, mee thinkes it is religion enough, when I come to the Church, and loue my neighbour, and obey my Prince, and giue euery man his owne, and pay my tithes, and fast twice a week, as the Pharise did, mee thinkes this is well, what would you haue more? haue I not kept *all the Commandements?* Luk. 18. 18. No (saith Christ) there is one thing behind; examine thy selfe, and still thou shalt find somthing behind, like a cobweb in the top of an house when the floore is swept. Therefore well doth *Paul* say, He which *thinketh* that he stands, not he which stands: for hee which stands in Christ, falleth not, but hee which thinketh hee stands, falleth suddenly, and may finally, vnlesse hee stand vpon his watch. Take heed, is a good staffe to stay vpon, and so often a man sinnes, as he casts it from him: all goes astray.

But this is the difference betweene the sinnes of them which haue faith, and them which haue no faith: they which haue no faith, fall like an Elephant, which when he is down, riseth not againe; they which haue faith, do but trip and stumble, fal, & rise againe: their fals doe teach them to stand, their weaknes doth teach them strength, their sins do teach them repentance, their frailenesse teacheth them constancy, as *Peter* was better after his denial, then he was before. *Iudas* did neuer stand, but seemed to stand; the Disciples knew not that he was a thiefe and intended treason: for they asked, *Is it I? Is it I?* Christ knew, as it appeareth, when he gaue him the sop, and said, That which thou doest, do quickly: if euer he had stood, he could not haue bin termed the son of perdition. Many did seem to the world to go out of the Church, but *Iohn* saith, They were neuer of the Church: meaning, that if they had been of the Church, they could not haue gone out of it: for the true vine could not leese her grapes, nor the oliue her fatnes, nor the fig-tree her sweetnesse, so they which stand in the faith, doe not fall away, but seeme to fall, as

hypocrites

hypocrites feare to finde. The best men haue had their slippes, but alwayes they rose againe, as though they had fumed to teach vs repentance: therefore their sinnes are written, which else should haue been concealed for their honour: for they were not registred in spight, as diligent spies, but to admonish vs, that when we see such a field of blood, like carcasses which the dragon hath slaine, we may feare as far vpon him vnarmed, left we be slaine like others: as Salomon beheld the field of the slothfull which was full of nettles and weedes, Prou. 24. 30. so wee must behold the sinnes of others to learne by them. *I passed by* (saith *Salomon*) *and considered it well, I looked vpon it and received instruction.* This note is in the Margin of your Bibles, that I might learne by others mens faults: So *Salomon* teacheth how we should looke vpon other mens faults. If we behold and consider them, and looke vpon them to receiue instruction as *Salomon* did, then doe wee behold and consider, and looke vpon them well: or else as *Abraham* might see the smoke of Sodome, but *Lot* might not see it; so they which cannot make vse of sin, may heare and see, and speake of errors of others, yet it is not lawfull for others, because they are as a Spider which gathereth nothing but poyson. Did not many pervert the sins of the Patriarkes, and apply them to themselues, as they should apply their doctrines? But *whatsoeuer things* (saith *Paul*) are not written for our imitation, but *for our admonition*; that is, for a caueat, left we do the like: for they repented that which they did, and shall wee doe that which they repented? Christ saith, Follow me, without limits: but *Paul* saith, Be ye followers of me as I follow Christ. So we must follow the Patriarkes, and Prophets, and Apostles, as they followed Christ; left following that which they repented, we sustaine or suffer that which they escaped. This is the lesson for all but Christ, *Let him which thinketh he stand, take heed left he fall.* When *Paul* had distilled the capitall sins of the Israelites, this is the quintessence, that is all the profit which he could wring out of them, *Let them that thinke they stand, take heed left they fall.*

Who would haue said that Ierusalem would haue become an harlot? that the chosen people should become the cursedst vpon the earth? yet so it is, saith *Paul*, thus and thus they haue

done, and thus hath God forsaken them, that all the world may take heed how they stirre vp the Lion of Iudah, which deuoureth the wicked like bread. Who would haue thought, whē *Lot* was grieued with the sins of Sodome, that he would haue committed a worse sin himselfe; first to drinke till he was drunken, then to lie with his owne daughters? yet he did so. Who would haue thought that *Noah*, when he builded the Arke, because he beleeued in God, and gaue example to all the world how they should saue themselues, when the flood was past, would haue giuen the first example of sin to his owne sonnes? Who would haue thought that *Dauid*, when he was persecuted for his godlinesse in the Desart, would haue slaine the husband for the lust of the wife, when the blessings of God did call him to thankfulnesse? Who would haue thought that *Salomon*, when he prayed in the Temple, and was termed by God the wisest man in the world, would haue taken moe Concubines vnto him then any heathen in the world? How are the mighty ouerthrowne, saith *Dauid*? 1. Sam. 1. Like *Peter*, which said he would neuer forsake Christ, and forsooke him first. The strong men are falne; euen *Salomon* himselfe, and *Dauid*, and *Noah*, and *Lot*, and *Samson*, and *Peter*, the lights of the world fell like starres of heauen: these tall Cedars, strong Okes, faire pillars lie in the dust, whose tops glittered in the aire, that *they which thinke they stand, may take heed lest they fall.*

Can I look vpon these ruines without compassion? or remember them without feare; vnlesse I be a reprobate, and my heart of flint? Who am I that I should stand like a shrub, when these Cedars are blowne downe to the ground, and shewed themselues but men? The best man is but a man, the worst are worse then beasts; no man is vntainted but Christ; they which had greater gifts then we, they which had deeper roots then we, they which had stronger hearts then we, they which had more props then we, are falne like a bird which is weary of her flight, & turned backe like the wind in the twinkling of an eye. Who would not haue *mocked* him that should haue said sometime as *Elisha* said to *Hazael*, what wickednesse he should doe in time to come, that he should slay and trample men, women and children? *Hazael* blushed to heare aduise of him, and said,

2. King. 8. 13.

Am

Am I a dog, that I should do this? as if hee would neuer doe it while he were a man, but counts him a dogge when he comes to that: so they which are changed like *Hazael*, blush to heare Note.
thus of him, and would haue scorned sometime at him which should once haue said, when they were zealous and studious Preachers, and persecuted for their preaching, that the time would come when they should be loyterers, time-seruers, louers of the world, and greedy wolues, deuourers of their flocks, and persecutors: they would haue said, Am I a dogge? am I a beast? am I a reprobate, that I should do this? they would neuer beleeue this till it come to passe: and being falne, they say, they sinned like *Hazael*, which blushed before he sinned, and was impudent after. Therefore let no man say what he will be, before he haue examined what he is; but run his course with a trembling feare, alwaies looking downe to the rubbes which lie before him, and the Wordnies which are slaine already: and remember when any spectacle of frailty is in thine eye, This is my warning: for no man hath more priuiledge then another. This is the profit we should make of other mens faults, like a pearle which is taken out of the Serpent: when we see our brothers nakednes, it should moue vs to a compassion of him, and a feare of our selues: for whē we reioice at others fal, like *Cham*, as the leprose went from *Naaman* to *Gehezi*: so God turneth his wrath from them, and it lighteth vpon vs, Prou. 24. 18. and such as haue despised others without remorse, haue falne in the like, or more shamefully themselues, and neuer rose againe. What shall we do then, when we beare of other mens faults? not talke as we do, but beware by them, and think, Am I better then Note.
her? am I stronger then *Samson*? am I wiser then *Salomon*? am I chaster then *Dauid*? am I soberer then *Noah*? am I firmer then *Peter*, if God should leaue me to my selfe? if he should withdraw his hand which holds me? Into how many gulfes haue I bin falling, when God hath preuented me of occasion, or delayed the temptation, or wonderfully kept me from it, I know not how? for he deliuereth me from euill, as he deliuered *Dauid* from the blood of *Nabal*, by *Abigail*, which came vnlooked for. So hee hath preuented many wonderfully, when they were assaulted

so hardly, that they had thought to haue yelded to the enemie. Sometime I may say there wanted a tempter, sometime I may say there wanted time, sometime I may say there wanted place; sometime the tempter was present, and there wanted place; sometime the tempter was present, and there wanted neither time nor place, but God held me backe that I should not consent: so neere wee haue glided by sinne, like a ship which rides vpon a rocke, and slips away, or a bird which scapes from the Fowler when the net is vpon her. There is no salt but may lose his saltnesse, no wine but may lose his strength, no flower but may lose his sent, no light but may be eclipsed, no beauty but may be stained, no fruit but may be blasted, nor foule but may be corrupted: wee stand all in a slipperie place, where it is easie to slide, and hard to get vp, like little children which ouerthrow themselues with their clothes, now vp, now downe at a straw; so soone we fall from God, and slide from his Word, and forget our resolution, as though wee had neuer resolued. Man goeth forth in the morning, weake, naked and vnarmed, to fight with powers, and principalities, the diuell, the world, and all their adherents: and whom doth he take with him but his flesh, a traitor, ready to yeeld him vp at euery assaule vnto the enemie? Thus man is set vpon the side of a hill, alwaies declining, and slipping, the flesh maimeth him to make him stumble, the world catcheth at him to make him fall, the diuell vndermineth him to make him sinke, and crieth still, Cast thy selfe downe; and when he falleth, he goeth apace, as *Peter*, who denied thrice together: and when he is fallen, is like a stumbling stone in the way for other, that they may fall too. Therefore, *Let him that thinketh he standeth, take heed lest he fall.*

So earnestly must we call vpon our soules, that we be not wearie of well doing: for happier are the children that neuer began, than *Iudas*, whose end was worse then his beginning. Wisedome and righteousnesse are angry with him that leaueth his goodnesse to become worse: if thy spouse had committed fornication, thou mightest haue diuorced her; but he which leaueth his righteousnes to liue in wickednesse, forsakes his Spouse to commit fornication, and is diuorced from Christ himselfe. If thou wert like the vine, or the olive, or the figge tree,

they

they would not leaue their grapes, or their fatnesse, or their sweetnesse, to get a kingdome, like the Bramble did: If thou be like the Bramble, what wilt thou doe when the fire comes? As this is a *Memorandum* to all, so especially let him that ruleth, and him that teacheth, take heed lest hee fall: for if the pillars shrinke, the Temple shakes: as when a great Tree is hewne downe, which is a shadow to the beasts, and a nest to the birds, many leaues and boughes, and twigges fall with it: so many stand, and fall with them, whose lampes giue light to others: Euen as *Ieroboam* sinne made Israel to sinne. Therefore *Paul* hath giuen you a watch-word, which euery one should write vpon his table, vpon his bed, and vpon his nailes, lest he forget in one houre: for he which stands now, may fall before night. Sinne is not long in comming, nor quickly gone, vnlesse God stop vs, as he met *Balaam* in his way; and stay vs, as hee stayed the womans sonne, when he was a bearing to his graue. Wee runne ouer Reason, and tread vpon Conscience, and fling by Counsell, and goe by the Word, and poast to death, as though we ranne for a kingdome, like a Larke that falles to the ground sooner then she mounted vp: at first shee retires, as it were by steppes, but when shee commeth neerer the ground, she falles downe with a iumpe: so we decline at first, and waxer lower and lower, till wee bee almost at the worst, and then we runne headlong, as though wee were sent poast to hell, from hot to luke-warme, from luke-warme to key-cold, from key-cold to starke dead: so the languishing soule bleedes to death, and seeth not his life goe, till hee be at the very last gaspe. Woe be vnto him that is guiltie of this murther: if the blood of *Abel* cried for vengeance against his brother *Cain*, which slew his body, shall not God bee reuenged for the death of his soule? Where is thy brother (saith God?) Nay, Where is thy soule? hast thou slaine it, which was my Spouse, my Temple, mine owne Image? If the seruant which hid his Talent, was cast into darkenesse, what shall be done vnto thee which hast lost thy Talent? For he which falles from his righteousnesse, doth not hide his Talent; but more, he doth lose it.

Thus, if you neuer knew what good to make of euill, this you may learne in the *Sinners Schoole*: *Let them which think they*

stand, take heede least hee fall, and let them which are downe, care to rise, and the Lord so direct our steps, that wee may rise againe.

FINIS.

THE POORE MANS TEARES.

Matthew 10. 42.

He that shall giue vnto one of the least of these a cup of cold water in my name, he shall not lose his reward.

THe argument I haue to intreat of, is onely of giuing almes to the poore; and when, and in what sort we ought to relieue the poore. Herein for your better instruction, I will shew what almes is, how, and to whom almes must bee giuen, and wherefore wee are to giue almes. I know in these dayes, and in this great age, it is as hard a thing to perswade men to part with money, as to pull out their eyes and cast them away, or to cut off their hands and giue them away, or to cut off their legges and throw them away. Neuertheless, I cannot but wonder that men are so slow in giuing of almes, and so hard-hearted towards the relieue of the poore, when the promises of God warrant them not to lose their reward. Saint *Iohn* saith, *He that hath the substance of this world, and seeth his brother want, how can the loue of God be in him?* This is a question which can hardly be answered of a great number; no, it will not bee considered of a number, nor regarded of a number. And yet the Euangelist hereby layeth open vnto all persons, that he which hath wealth, seeing his brother in want, and will not relieue him, hee loseth the loue of God; which loue is so great as is the loue of a naturall mother vnto her own child: nay more than that, it is a loue so firmely settled, that it is vnpossible to be remoued.

1. Iohn 3. 17.

There are many rich persons, that thinke scorne to relieue the poore, of whose hard dealing wee haue a president in the fif-

teenth

teenth of *Luke*: The rich man in his life-time would not relieue *Lazarus*, but despised him, yea, hee forgot God, and thought there was no God (but his gold) that could in iustice punish him, for despising the poore. *Lazarus* died for want, and so did *Dives* for all his wealth; who soone after (being in hell) beheld *Lazarus* in heauen, triumphing in *Abrahams* bosome, while he was tormented in hell fire. This fire burneth, scalds, scorcheth, and tormenteth: of which when the rich man felt the smart, (though all too late) he sorrowed and repented, and would faine haue sent word thereof vnto his friends; but hee could haue no messenger for all his Lordly liuings, nor no releasement of his torments for all his bagges of gold. Now to whom would hee haue sent word? Forsooth, to a number of his friends, that in deede thinke there is no God, nor deuill, no heauen nor hell, nor no torments in hell fire after this life. This example of *Dives* may admonish such hard-hearted persons to bee mollified with the teares of the poore; that they may (when *Dives* hath dined) let *Lazarus* haue the crummes [illegible]

[illegible] when Christ commeth to iudgement, hee will say to them on the left hand, *Goe from me, yee cursed, into hell fire*, which was prepared from the beginning: by which speech it appeareth, that hell fire is not onely hot, but it is euerlasting hot, and neuer hath ende. Let therefore hell fire, and the [illegible] admonish you to bee mercifull to the poore. To the righteous, [illegible] to the righteous, *Come yee blessed of my father*, which shall haue end, *When I was hungry, ye gaue me meate, when I was naked, ye clothed me, when I was sicke, ye visited me, when I was in prison, ye came vnto me*, &c. Now the Papist doth not this, but he is faithfull Christian, to doe it in faith and true zeale of a Christian life, for [illegible] and [illegible] enough for a needy to haue faire liuing, but [illegible] to bring forth good fruits, after the

let vs bee sure our Sauiour Christ will forsake vs.

Esay 58.7,10. The Prophet Esay saith, *If thou breake thy bread vnto the poore, and powre foorth thy heart vnto them, thy light shall rise in darkenes, thy dimnesse shall be as the noone-tide, and God shall still guide thee*: whereby appeareth, that those deeds of charity are commonly performed by the righteous that still seeke to enioy the pleasures of heauen, which are so farre beyond the common imagination of men, that no heart can thinke, no eare can heare, no tongue can speake, no pen can write the vnspeakeable pleasures thereof.

Christ saith, it is a deed *more blessed to giue* them, *then to take* from them: for the excellency of Christians consisteth in leading a godly life, and giuing of almes: and the excellency of all things is shewed in their giuing. The Sunne giueth his light, the Moone her light, the Starres their light, the cloudes their water, the trees their fruit, the earth her hearbs, the hearbs their flowers, the flowers their seedes, and the seedes their increase: yea, beasts and birds, fowles and fishes, giue naturally in their kinde, and are more carefull and louing one to another then we, which made *Iob* say, Goe to the beasts of the field, and they will teach thee. For man is most vnnaturall to man, and so farre digressing from nature in his kinde, that let some vngodly rich cormorants see a poore person begge, this is their present sentence of him: Whip the rogues, to Bridewell with these rogues, it is pity these rogues be suffered to liue: then if they fall sicke, let them famish, starue, and dye, all is one to him, for of him they shall receiue no comfort.

Augustus Cæsar, a heathenish Emperor, thought that day to be lost, wherein he did not benefit some poore person, and with money relieue him from penury. And I doubt not but some godly men there be, that take delight in relieuing the poore with their continuall almes, not superstitiously to be seene of men, but secretly to be seene of God. The Lord increase the number of them, and make their example redound to the relief of the needy.

Almes is charitable relefe giuen by the godly, to the sicke, to the lame, the blind, the impotent, the needy, the hungry and poorest persons, euen such as are daily vexed with continuall

want: to whom euen of duty, and not of compulsion, wee ought to impart some part of that which God hath mercifully bestowed vpon vs: for as we daily seeke for benefits at Gods hand, which he doth continually giue vs; so ought we therewith to relieue the poore, sith God hath so commanded vs. The performance whereof we ought not to driue off from time to time, but to doe it when they desire to haue it done. For the true obedience of God doth forbid vs to prolong or driue off the doing of good things: so appeareth in *Noah*, who when he was commanded, did enter the Arke; *Abraham*, when hee was commanded, did foorthwith offer vp his sonne *Isaac*, and did circumcise his house vpon the same day he was appointed. A learned writer (called *Nazianzene*) saith of himselfe, that when in his youth he had once lost the tenor of good life, gray haires were got about his head, ere he recouered it againe. Whereby I gather, that when we are young, if we harden our hearts against the poore, if wee doe not willingly impart our bread to them, but driue their hungry stomacks stubbornely from our doores; that doubtlesse gray haires wil come vpon our heads, before we can finde the right way to pity and compassion. O let vs take heed that our hearts be not hardned against the poore, nor that we giue our almes to get glorie of the world: but so let vs giue our almes, that the one hand may not know what the other doth: yea, we ought to giue it with such equality, that our poore neighbours may be relieued; to whom indeede we ought to become contributors, as *Iob* did. All people haue not one belly; for as one chimney may be hot, so another may be cold; one pot meyst with liquour, when another may be drie; one purse empty, when another is full; and one poore mans belly full, when another is empty. That is a good Commonwealth that looketh to euery member in the Common-wealth; & those men are worthy of riches, that looke dayly to the feeding of their poore neighbours. Let therefore the teares of the poore admonish you to charity, that when *Diues* hath dined, *Lazarus* may haue the crummes.

Now let vs proceed and consider what we must giue, and to whom we must giue. In the first we are willed to giue, though it bee but a cup of cold water, or a piece of bread. This contai-

neth

neth matter both for the taker and the giuer. Bread will serue beggers, and they must be no chusers: yet bread will not serue some beggers, that boldly on Gads hill, Shooters hill, and such like places, take mens horses by the heads, and bid them deliuer their purses: for these fellowes are of the opinion of the Anabaptists, that euery mans goods must be common to them, or else they will force them to part it: but these are sawcy beggers, which ought to be suppressed by godly policy. As for the other sort of beggers, and other poore persons, they must be content to take vp their crosse, endeuour themselues patiently to suffer their ordinary grieuances; and remember that mans nature may be satisfied with a little.

As touching how much we should giue, wee are taught, that if wee haue much, we should giue accordingly: if we haue but little, giue what we can spare. S. Luke counselleth vs, if we haue two coates, we must giue one to him that hath not: and of meat likewise. But as touching this question, little neede to be spoken, when our own couetous hearts are ready enough to frame excuses.

Note. Some will make a question of their alms, and say they know not what the partie is that demandeth relefe or beggeth almes of them: O, saith some, I suspect he is an idle person, dishoneft, or perhaps an vnthrift, and therefore refuseth to giue any relefe at all. To this I answere, they are needlesse doubts, for we ought to relieue them, if we know them not for such persons: and let their bad deeds fall on their owne neckes, for if they perish for want, wee are in danger of Gods wrath for them: but to giue vnto such as we know of lewd behauiour, thereby to continue them in their wickednes, were very offensiue. We are not tied to one place for giuing our charity, but it stretcheth farre: for we are commanded not onely to releeue our owne countrymen, but also strangers, and such as dwell in forraine Nations.

Againe, here the giuer may learne to giue freely, for the thing he giueth, is but bread or water. Bread is the fruite of the earth, and for that the earth giues to vs, we may the better giue it againe. But bread in this place signifieth all things necessary: for the fare and cheere in old time was contained vnder the title of bread,

bread, and all manner of drinke under the title of wine. But in this as in all other things, the simplicitie of the old world is quite gone out, and new and corrupt things are lately crept in. In the old time *Iacob* desired he might haue bread in his iourney; but now the case is altered, for we must haue sundry dishes of contrary deuices, fetched from the seas of the mouth, and pleasantnesse of the stomake, which is vsed with great superfluitie, and far more cost then needeth; better now to fill the belly then the eye, although to content the common multitude, the eye is the onely thing which must be pleased. Yet when you are in the midst of all your iollity and costly fare, let the teares of the poore admonish you to relieue them, that when *Dines* hath dined, *Lazarus* may haue the crummes.

The teares of men, women and children, are grieuous and pitifull: and teares giue cause of great compassion, especially the teares of such as therewith are constrained to beg for their reliefe. But if the teares of the rich for the losse of their goods, or the teares of parents for the death of their children, or the teares of kind natured persons for the losse of friends, or other wrongs sustained, ought generally to be regarded and pitied: then much more should the teares of those breed great compassion in the hearts of Christians, whom beggery, want and extremes of miserable hunger, constraineth to shed teares in most grieuous and lamentable sort. O what shall a man say vnto those pitifull teares, which are made moist through the extremitie of hunger, wherein are most bitter and sharpe effects, a thing about all extremes?

To a hungry body euery bitter thing is sweete, and euery foule thing seemeth cleane: hunger made the Apostles glad to eate the eares of corne; *Dauid* glad to eate the shew-bread; *Lazarus* desirous to eate crumes; and *Elias* content with meale. In the destruction of Ierusalem, it made the mother eate her owne childe: and in the wailings of *Ieremie*, people eate their owne ordure. It made people go to *Pharaoh* for bread: it made an Asse head and the dung of Pigeons to be sweet in Samaria, and others to swound and lie dead in the streetes. The affliction of hunger caused them to vse & bring all these things to passe. *Dauid* saith, that God numbred all his teares in a bottle. Besides,

teares

teares were worthy to bee preferred: but if euer teares were worthy to bee numbred, the teares that are shed for famine, howsoeuer men neglect to regard them, they are vndoubtedly gathered together into Gods bottle; and thence they raine as waters out of vials, in way of reuengement of those that take no compassion of such a wofull spectacle.

Teares are the last thing, that man, woman, or child can moue by, and where teares moue not, nothing will mooue. I therefore exhort you by the lamentable teares, which the poore doe daily shead through hunger and extreme miserie, to be good vnto them, to bee charitable and mercifull vnto them, and to relieue those whom you see with misery distressed.

The Scripture saith, Giue to euery one that asketh: God gaue hearbs and other foode vnto euery liuing thing: euery Common-wealth that letteth any member in it to perish for hunger, is vnnaturall, and an vncharitable Common-wealth. But men are now-a-daies so full of doubts, through a couetous desire to themselues, that they cannot abide to part with any thing to the poore, notwithstanding that God hath promised he will not forget the worke and loue, which you haue shewed in his name to the poore and distressed.

Some will say for their excuse, that they are ouercharged by giuing to a number of persons: and therefore they cannot giue to so many beggers: for by so doing hee might soone become a begger himselfe. *Dauid* answered this obiection very well, and saith thus: *I neuer saw the iust man forsaken, nor his seed beg his bread:* whereby he meant, that in all the time that hee had liued, or that any man liuing the yeeres of *Dauid*, shall scarcely see, that vpon an vpright heart in giuing, a man should be brought to beggery. Psal. 37. 25.

There are a number that will deny a poore bodie of a pennie, and pleade ponertie to them, though they seeme to stand in neuer so great extremes, when in a farre worser sort, they will not sticke immediately to spend tenne or twentie shillings. The rich worldling makes not conscience to haue ten or twentie dishes of meat at his table, when in truth the one halfe might sufficiently satisfie nature: the rest run to the reliefe of the poore, and yet in the end hee might depart better refreshed with one dish

then

then commonly he is with twenty. Some will not sticke to haue twenty coats, twenty houses, twenty farmes, yea twenty Lordships, and yet goe by a poore person, whom they see in great distresse, and neuer relieue them with one penny, but say, God helpe you, I haue not for you. There are Lawyers will not sticke to vndoe twenty poore men; and Marchants that make it no conscience to vse twenty vsury, that haue their hundreds out at vsury, their chests crammed full of crownes, and their coffers full of golden gods, or glittering angels, that will go by twenty poore, miserable, hungry, impotent, and distressed persons, and yet not bestow one penny on them: and though they do most thankefully aske it, yet can they most thankefully deny it, and refuse to performe it.

The people of this world can very easily find a staffe to beate a dog, they are neuer without excuses, but ready to find delaies, and very pregnant to deuise new shifts to keepe in their almes: Now will I shew you reasons why we should giue. God saith, *Whoso giueth to the poore, lendeth vnto the Lord, and shall be sure* Prou. 19. 17. *to finde it againe*, and receiue for the same an hundred fold. And againe, *Blessed is he that considereth of the poore and needy, the* Psal. 41. 1. *Lord shall deliuer him in the day of trouble.* Hereby appeareth that we shall receiue our almes again, except we doubt whether Gods Word be true or no. For confirmation whereof, the Prophet *Dauid* saith; *The testimonies of God are true and righteous.* Psal. 29. 9. And God speaketh by the mouth of the Prophet *Esay*, saying, *The Word is gone out of my mouth, and it shall not returne.* The promise which God made to *Noah*, was found true: his promise made to the children of *Israel*, was found true: his promise to *Iosuah* in the ouerthrowing of his enemies, was found true; God promised *Dauid* his Kingdome; to *Salomon* he promised wisdome; to *Pharaoh* he threatned destruction by water; to *Saul* the losse of his kingdome; and to *Salomon*, the dealing of his kingdome: all which, and farre more proued true. Then let vs not doubt in Gods promises, but feare his iudgements; for from time to time they haue beene found true and iust. Let vs consider that we must die and leaue our goods, we know not to whom: then while we are here, let vs distribute thereof vnto the poore, that we may receiue our reward in the Kingdome of heauen.

heauen. God saith by S. Luke, *O foole, this night will I fetch away thy soule: and then, whose shall possesse it?* Here is a question worth the noting, and meete for rich men to consider: especially such as hoord vp wealth, and haue no regard to the reliefe of the poore. Do they thinke that the wealth, which they haue gathered together, will come to good after their decease? No, it will melt and consume away like butter in the Sunne. The reason is, because they would not do as God hath commanded them, in distributing part of them to the poore, which was lent them by the Lord.

Apocal.6.10. The children of God in the sixt of the Apocalyps, crie out: *How long, O Lord, how (that art holy and true) dost thou not iudge and reuenge our blood vpon those that dwell on the earth?* Whereby appeareth that God exerciseth good men, and those whom he loueth, in the troubles of this world, which we account long; yet in their time but short, although their trouble maketh it seeme long. But these, I say, ought to be content, and all those that do trust in God must be content to relieue one another, for a time, since after a short time, we shall doubtlesse find the fruits of our almes againe. Short is mans life while we are in this world. *David* compareth it to a *sleepe*, to a *bubble*, to *winde*, to *grasse*, to a *shadow*, to *smoake*, and euery fading thing that consumeth in a moment. *Esay* compareth it to the remoning of a Tabernacle, and *Iob* to an Eagles wing, or a Weauers shuttle: so that our life is but short; and after a few daies though you thinke them many, whatsoeuer you mercifully bestow vpon the poore here on earth, you shal certainely finde the same againe borne in heauen and on earth. *Salomon* in the 21. of the Prouerbs saith, *He that stoppeth his eare at the crie of the poore, shal crie himselfe and not be heard.* The bread of the poore is in the wayes of the rich: he that keepeth it from them is a man of blood. S. *Paul* saith, No man giueth, but he that hath receiued. And an ancient father of the Church doth charge the rich with waste, for which they shall surely answere. Art thou not (saith he) a robber, in keeping another mans substance, and to reckon it as thine owne? It is the bread of the hungry which thou doest detaine; the coat due to the naked, thou keepest in thy house: the shooes that appertaine to the bare foote, lye drying in thy house: and the

Prou.21.

Eccle.24.
1.Cor.3.
Eccles.7.

gold

gold which should release the poore, lies cankering in thy cofers. Which saying, as it teacheth the liberality due vnto the poore: so it blameth the careleſſe rich, that account all to be their owne; and will part with nothing, keeping to themſelues more then is ſufficient. But to ſuch Saint *Iames* ſaith, that at the latter day, the mite in the crummes, the moths in the garments, and the ruſt in the gold, ſhall fret them like cankers. *Ambroſe* ſaith, It is no leſſe finde to take from him that rightly poſſeſſeth, then being able, not to giue him that wanteth. *Iam.5.2,3.*

The right rich man that duly deſerueth that name, is not knowne by his poſſeſſions, by his coſtly fare, and coſtly building, by his ſumptuous palace, by his plate, iewels, & ſubſtance, but by conſidering the poore and needy. Whereof *Auſtin* ſaith thus: The rich are proud by the pouerty of others: ſo that ſtill the Scriptures and Fathers preſcribe not an indifferency, but a neceſſity; not a pleaſure, but vpon duty, that the poore and needy ſhall be conſidered and relieued.

Where is the large liberality become, that in time paſt was rooted in our forefathers? they were content to be liberall, though they applied it to euill purpoſes. The ſucceſſors of thoſe which in times paſt gaue liberally to maintaine Abbots, Friers, Monkes, Nunnes, Maſſes, Dirges, Trentals, and all Idolatry; ſeeing the abuſes therof, may now beſtow it to a better vſe: namely, to foſter and feed the poore members of Chriſt.

The world is as great as it hath bin, the people now are more rich then they haue bin, and more couetous then they haue bin: yea, they haue more knowledge then euer they had: yet they want the deſire they haue had to become liberall, and ſeeme therein moſt wilfully ignorant.

The extortioner can ſpare nought vnto the poore, for ioyning houſe to houſe, and land to land, though he haue the poore mans curſe for it: the Prophet *Eſay* ſaith, the extortioner doth no good to the poore, but daily ſeeketh to ſtrengthen ſtrife: of doores: the pride of apparell maketh vs forget the ſtarued of the poore: our coſtly fare, their extreme hunger; and our ſoft lodging, their miſerable lying.

Oh how liberall were people in times paſt, to maintaine ſuperſtition! and how hard-hearted are they growne now to

keepe

keepe the poore from famishing? Will ye make a sporte of the poore and needy? the poore now perisheth by the riche men, and no man considereth it. This is not the right duty of faithfull Christians; this ought not to bee the fruite of our profession; neither is this the mercy which we learne by the Word.

Therefore loue ye the reliefe of the poore, I say, Giue, and giue gladly: for the bread that is giuen with a stony heart, is called stony bread, though necessary to be taken by the poore, to slake hunger; yea, it is but sowre bread. Such a giuer, in mine opinion, is next kinsman vnto Satan: for he gaue Christ stones in stead of bread: but this man giueth Christians stony bread. The Wiseman saith, Lay vp thy almes in the hands of the poore, and know that in the end, what thou keepest thou shalt lose; but that thou giuest to the poore, shalbe as a purse about thy necke. For as this life waxeth old, and our dayes passe away, so shall this vaine pelfe passe away from vs; neither shall riches helpe in the day of vengeance, but the corruption abideth, which eateth like a canker. Then what shall it profite to get all the world? and when the world forsaketh vs, that shall be most against vs, that best we loued while we were in the world. Let euery man therefore perswade himselfe, that his soule is better than the fading riches: the possession whereof is variable and vncertaine, for they passe from vs much more swiftly then they came to vs. And albeit we haue the vse of them, euen till the last day, yet at length we must leaue them to others. Then euen you die, lay them forth for the profit of your poore brethren: learne to forsake the couetous world, before it forsake you: and learne counsell of our Sauiour Christ, who admiseth you to *make friends of the wicked Mammon.* Luke 16.9.

We see daily that many one is good to the poore (as wee commonly say,) but they will giue them nought but words: then I say, Great boast and small roast makes vnsauourie mouthes: yea if words will doe any good, the poore shall not want them, for it doth cost nothing to say, Alas good soule, God helpe thee, God comfort thee, I would I were able to help thee: and such commonly will say so, that haue store of wealth lying by them. Such fill with words themselues, no wishing themselues able: but of such wishing, and for such wishers, I say

as

as a begger said to a Bishop, who made the like answere, that if such millions were vnder his hand, but halfe penny to the poore, I doubt they would not bee so liberall. I wish you (good brethren) leaue wishing, and fall to some doing: you locke vp, and will not lose, you gather together, euen the deuill and all: and why? because you would faine haue the Cockatrice egge; you nurse vp a canker for your selues; ye keepe the packe that shall trouble your voyage vnto God, as Christ saith, *O how hard shall it be for a rich man to be saued? it shall be easier for a Camell to goe thorow a needles eye.* This he saith not, because no rich man shall be preserued, but because the mercilesse rich man shall be damned. Wee are admonished to liberality by sundry naturall examples: the clouds if they bee full, doe yeeld foorth their raine; much raine is a burthen to clouds, and much riches are burthens to men. It is said of *Abraham* in the thirteenth of Genesis, that he was burthened with gold; yet *Abraham* was a good man, but it burthened his head to bee busied with the cares of gold. Againe, to eate much, to drinke much, and rest much, is a burthen to the soule, though it be pleasant to the body. And in the twelfth of *Luke* it appeareth, that abundance of riches maketh one to eate much, drinke much, and rest much: then were it not for the couetous mindes of those that haue much, they might impart to the poore one part of that which they daily spend in superfluitie. If this be not amended, I let you to vnderstand that the poore must cry, and their voice shall be heard, their distresse considered, and your vengeance shall be wrought: I tell you troth, euen in Iesus Christ, that the poore hath cried vnto the Lord, and he hath heard them. With speed therefore open your eares; if not to man, yet to Christ, who continually commandeth vs to giue and bestow vpon the poore and needie. *Giue, and it shall be giuen you*, saith hee by Saint *Luke*, and setteth before our eyes the example of the poore widowes mite, as also the example of a couetous rich man, who demanding how he might obtaine eternall life, was answered [illegible] by him, *Go sell all thou hast, & giue to the poore* [illegible] necessary for euery man so to doe, or that a man cannot be [illegible] though he doe so: but thereby teaching him particularly [illegible] the world, and generally seeke meanes for the daily [illegible] and

Mat. 19. 23.

Luke 6. 38.

Luke 18. 18.

and the refreshing of the poore. Doe not continually feed your equalls, for that is offensiue: but when you may spare to spend and banquet your selues, then call the poore and impotent, and refresh your poore distressed neighbours and brethren. And when *Dives* hath dined, let *Lazarus* haue the crummes, and still remember the saying of Saint *Matthew*; *Blessed are the mercifull, for they shall obtaine mercy.* Mat. 5.7.

To conclude (beloued in the Lord) let mee entreate you rich men, to consider it is your dutie to remember the poore, and their continuall want: you that eate till you blow, and feed till your eyes swell with fatnesse; that taste first your course meates, and then fall to finer fare; that haue your seuerall drinkes for your stomacke, and your sorts of wine for your appetite, impart some of your superfluitie vnto the poorer, who being comforted by you, will doubtlesse pray for you, that God would blesse you and yours, and increase your store a thousand fold: which if they shall forget, yet the promises of God remaine inuiolable towards you for the same.

If the proud would leaue their superfluity in apparell, their excesse in imbrodery, their vanity in curs, gardes and pounces, their excesse in spangling, their fantasticall feathers, & needlesse brauerie, the greater part would suffice towards the relieue of the poore, and yet haue sufficient to suffice nature.

Let the glutton seeke only to suffice nature, and leaue his daily surfetting in belly-cheere; then might the poore be fed with that which he oftentimes either lothsomely vomits foorth, or worketh as an instrument to shorten his owne life.

Let the whore-monger leaue off his dalliance, and his inordinate expenses for maintaining of his wickednesse, and it shall bee good for his body, and better for his soule; yea his purse shall bee the heauier, and he thereby better able to relieue the poore.

Let euery Artificer and Tradesman liue orderly, auoiding superfluous expenses, not spending his money vainly at dice, tables, cards, bowling, betting, and such like: but liue as becommeth ciuill Christians in the feare of God: they may haue sufficient for the maintenance of themselues and their family, and yet the poore may be by them sufficiently relieued.

Let

Let vs consider that we, who haue our beginning from God, ought generally to haue all our actions towards the pleasure of God; and doing as he commandeth vs, we please him: for if we helpe the poore, we helpe him, and doing all charitable actions to the poore, he accounteth it as done vnto himselfe.

Let vs generally learne, not to contemne or despise the poore, but according to our abilities helpe them, and consider of their extremes, and at any hand not to disdaine and vpbraide them with the titles of base rogues, or such like; but in all godly Christian meanes to cherish and comfort them with such charitable reliefe, as we may in reason affoord vnto them, yea, and to consider of their cases, as if it were our owne.

Let vs take example of good *Cornelius* the Captaine, of whom mention is made in the Acts of the Apostles, to whom the Angell of God appearing in a vision, said thus: *Cornelius, thy prayer and thine almes is come vp before God.* Loe here the reward, and also of whom thou shalt be rewarded. *Acts* 10.

Let vs consider of their misery, that with hungry chaps, and lanke bellies, would willingly feede on that which you wastfully consume; the poore I say, would find good comfort of that which commonly you fling to your dogges and on your dunghils: and let vs haue regard to their coldnes, their nakednes, their misery and grieuous necessitie: thinke of this and comfort them. And let vs be mindfull that pouerty and want compelleth many an honest person to take in hand the performance of much vile and slauish businesse: and that therefore they deserue to be succoured with mercy and pity, rather then to be despised for their poore estate. O think, some hard-hearted persons where in their miserable estate, how gladly would they be refreshed, that now scarcely yeeld one peny to their reliefe!

Lastly, let vs call to minde the example of the widow of Sarepta, who though her prouision and store were but little, whē the Prophet of the Lord came to her to aske her bread, answered, *I haue nothing but a little flowre in a barrell, and a little oyle in a cruse*, which notwithstanding she willingly bestowed vpon him, for which a thing worthy memory followed: for her barrell was againe filled with flowre, and her pot with oyle. This was the Lords doing for fostering the poore Prophet of the Lord. *2. Kings* 4.

Lord? Sure the plenty that commeth by the poore is much: for the field of the poore is fruitfull, it surfeiteth not, and the fruit to them that giue ought, yea if it be but a cup of cold water, as saith our Sauiour Christ. To whom be all honour, power and dominion, now and for euer. Amen.

Marke 10.

FINIS.

AN ALARVM FROM HEAVEN; SVMMONING ALL MEN VNTO THE HEARING OF THE TRVTH.

Matthew, 28.19.

Goe teach all nations, baptizing them in the name, &c.

[redacted]He Apostle *Paul* writing to *Timotheus*, telleth him, that *God would haue men come to the knowledge of the truth, and be saued.* In which words the Apostle giueth him to vnderstand, that there is none other way, either for Priest or people to come vnto God, but by that ordinary meanes, which is the hearing of the Word, the which the Apostle calleth his truth, because it is not onely true of it selfe, but also doth winnesse of his truth, who is truth it selfe. By the very same name doth our Sauiour Christ call Gods Word, when making his prayer to his heauenly Father (for the elect) he saith, *Father, sanctifie them in thy truth:* and immediately addeth, *Thy Word is the truth.*

1. Tim. 2.4.

Iohn 17.17.

The next thing that the Apostle aduertiseth *Timothy* of, is, that this truth being rightly known, bringeth saluation to them that so know it: and this the Apostle confirmeth by an argument taken from his owne faith, when he saith, *I am not ashamed of the Gospel of Christ, for it is the power of God, able to saue euery beleeuer.* And last of all the Apostle hath set downe the generality of his truth, both in saying to *Timothy*, that God would haue all men to be acquainted with it: & to the Saints at Rome, that it is able to saue euery beleeuer. Hereof it commeth, that

Rom. 1.16.

he writing to the Colossians, exhorteth them not so much to the hearing of this truth taught them, as to an inward entertainement of the same; when he saith, *Let the Word of Christ dwell in you plentifully, in all wisdome, teaching and admonishing your owne selues.* Col. 3. 16. *Teaching* themselues, because many of the Colossians seemed to be ignorant of that which they should know; and *admonishing* themselues, because a number of them did know much, but practised little. So that such is the entertainment that Gods Word ought to find amongst vs, as *Dauid* promised thereunto, when he said, *O Lord, teach me the way of thy Statutes, and I shall keepe it euen vnto the end.* Psal. 119. 33. And we are taught to entertaine Gods Word, by the example of *Iohn*, who receiuing the little booke at the hand of the Angel, was commanded to eat that booke, partly to teach vs, that Gods Word must abide within vs, and partly to signifie that our bodily bread serueth not our soules necessitie. Apoc. 10. 10. Matth. 4. *Esay* said, that he had carefully carried Gods message: for *I was found* (saith he) *of those that sought me not, and haue beene made manifest to them that haue not asked after me:* Esay 65. 1. Howbeit he was not so carefull in speaking, but the people were as careleſse in hearing: for the which cause he vttereth this complaint: *Lord, who hath beleeued our report? or to whom is the arme of the Lord reuealed?* Esay 53. 1. When *Ieremy* had faithfully deliuered the message of the Lord his God, in rebuking those Iewes which burned incense to the Idols of Egypt; he saith, that all the men that knew that their wiues had burned incense to strange gods, and a great many women which stood by, gaue him this answere: *The Word which thou speakest vnto vs in the name of the Lord, wee will not heare it of thee; but what we thinke good, that will we doe.* Ier. 44. 14, 15. Such was the wickednesse of the people so many yeeres past, as appeareth in many places of Gods Word: among the which, that of the Babylonians was not the least, which mooued *Ieremy* to send *Seraiah* vnto them with the booke, and with a strait charge, and when he had read it vnto them, he should bind a stone vnto it, and cast it into the riuer Euphrates, to teach the Babylonians and all men, that as the hard stone caused the good booke to sinke in the water, so the hardnes of our stony harts, is not only the depriuing of vs of many good blessings, but also a violent sinking of our soules in sin. Ier. 51. 63.

The iuſt conſideration whereof, mooued the Apoſtle *Paul* to expoſtulate the matter with euery hard-hearted ſinner in this
Rom.2.4,5. ſort: *Doeſt thou not know that the bountifulneſſe of God leadeth thee to repentance? But thou, after thine hard heart that cannot repent, doeſt heape vp to thy ſelfe wrath againſt the day of wrath, and of the declaration of the iuſt iudgement of God:* and yet to ſee what ſmall preparation there is vnto repentance! Euery godly man
Ier.9.1. wiſheth like zealous *Ieremy*: *Oh that mine head were a fountaine, and that mine eyes were riuers of teares, that I might weepe day and night for the ſlaine of my people!* So grieuous is the way of the vngodly vnto the child of God, that he cannot account it any better thing, then a race wherein they run, ſtriuing who ſhall come firſt to the deuill; when they leade a life as void of repentance, as if ſin were ſeene and allowed, and hell fire but an old wiues fable. What made *Ieremy* ſo weary of his people, but that he ſaw them weary of well doing? for ſighing and ſorrowing, thus he ſaith:
Ier.9.2. *O that I had a cottage in the wildernesſe of wayfaring men, that I might leaue my people and goe from them! for they are all adulterers, and an aſſembly of rebels.*

So long as *Steuen* the Martyr talked to the Iewes of their pedegree, they hearkened vnto him diligently: but when he rebuked their ſins, ſaying,
Act.7.51. *that they were a ſtif-necked people, and of a hard heart, reſiſting the holy Ghoſt,* in perſecuting the Prophets, and putting to death the Lord of life; then they ſtopt their eares, and gnaſhing their teeth, ranne vpon him, and ſtoned him to death. So fareth it at this day amongſt men; that many are as well contented to heare pleaſant things, as the Iewes were to hearken to *Steuen*, repeating their parentage: But if a man ſhall hit all ſorts of ill manners, as well as ſpeake to all ſorts of men, they hold it as a principle, that hee forgetteth his text, who remembreth their ſinnes: notwithſtanding they know,
Eſa.58. that it is the Miniſters dutie *to tell the houſe of Iacob their ſinnes, and to let Iſrael heare of their tranſgreſſions*; and the peoples part, not only to be content, but alſo deſirous to know their duties, & to ſhew their deſire in the forwardnes of their comming before him that ought to teach. Otherwiſe we might imagine
Mal.2.7. that God ſpake but in ſport, when he ſaid by his Prophet, *The Prieſts lips ſhall preſerue knowledge, and the people ſhall ſeeke it at his*

his mouth. For so thought the euill disposed people in *Ezechiels* time, who vsed to heare him preach with the like affections that many bring now adaies. Concerning whose fruitlesse hearing, God informeth *Ezechiel*, by saying vnto him, *Sonne of man, the children of my people talke of thee by the walles, and in the doores of houses, and speake one to another, euery one to his brother, saying, Come, I pray you, and heare what is the word that commeth from the Lord. They come vnto thee as the people vsed to come, and my people sit before thee, and heare thy word; but they will not doe them: for with their mouthes they make iests, and their hearts goe after their couetousnesse, and lo, thou art vnto them as a iesting song of one that hath a pleasant voice, and can sing well: for they heare thy words, but they doe them not.* Ezek. 33. 30, 31, 34.

These people, and the people which were in the time of *Hosea* the Prophet, may meetely be matched with the men of our age, who were as ready to raile on the Priest, as he was prest to reproue their sinnes; For saith *Hosea*, *These people are as those that rebuke the Priest*. It is most true, that the want of saluation proceedeth either of the lacke of teaching, or of ỹ want of faith to beleeue rightly that which is taught. The first of these is approued by the words which the holy Ghost spake by the mouth of this Prophet last named, thus, *My people are destroyed for lacke of knowledge, &c.* The other by the testimony of our Sauiour Christ himselfe, who sending his Eleuen to preach and baptize, saith, *He that beleeueth, and is baptized, shall be saued; he that beleeueth not, shall be damned.* Why went the rich man to hell: but either for one of these causes aforenamed, or for them both? (that is to say) because he neuer frequented the Word of God, whereby faith is begotten in the hearts of the hearers; or if he heard the same Word, yet it was heard so carelessely, that it tooke no roote at all: And indeede, that answere which *Abraham* made to his request, seemeth to auerre the truth of that which I say: for when request was made by that hel-hound, that a messenger might go from the dead to his fiue brethren, which were yet at his fathers house, &c. *Abraham* replied thus, *They haue Moses and the Prophets, let them heare them*: for as *Abraham* saith, If that which *Moses* hath set downe in Gods iustice, cannot bowe our brazen facts, and hearts of Adamants, Hosea 4. 4. Hosea 4. 6. Marke 16. 16.

nor the vnualuable, and most assured promises made by Christ to his elect, and recorded by his Prophets, cannot driue vs from sin, and draw vs to himselfe, then there is no more hope of vs in hearing the word of God, then was of *Simon* and *Iudas*, though they heard the Word, and receiued the Sacraments: for our life is no other way reformed by a careleſſe kind of hearing, then *Ieroboam* redressed the religion in Israel, when he set vp two golden calues, the one in Dan, and the other in Bethel, that the Israelites might worship them: or *Nebuchadnezzar* in his kingdome, when he destroyed Idols, that he might be worshipped as God. It is a matter so true, that no man can so much as imagine, much lesse speake the contrary, without great offence, that God hath done so much for his Vine, as by any meanes might be; insomuch that *Dauid* the King of Israel neuer had greater cause then the Prince and people of England haue, to say of the goodnesse of God, *He hath not dealt so louingly with any nation* as with vs, in giuing to vs so long vse of his lawes; and yet, he that compareth the Pastors painefull preaching with the peoples little profiting, in most places of this land, shall find iust occasion to thinke that the Son of God hath pronounced that same curse vpon this English Vine, which hee vttered against that fruitlesse fig-tree mentioned by *Marke* in these words, *neuer fruit grow on thee henceforth*. God grant that there be not some men who measure the meat by the man; like those proud citizens which said, *we will not haue this man reigne ouer vs:* and loath the message, because they like not the messenger; like those scornfull Iewes, that told *Ieremy* to his face, *the word which thou spakest to vs in the name of the Lord, we will not heare it of thee; but whatsoeuer we thinke good, that will we do:* but that they may *know those men which labour among them*, and haue the ouersight of them in the land, & not barely know them; but also *loue them for their good workes sake*. Thus hauing finished the former circumstances as compendiously as I promised, I proceed vnto the next words; the which containe in them the second part of a Christian Ministers duty, which is, to minister the Sacrament rightly, whereof one is set downe in his due order, by the Institution Christ himselfe, when he saith, *Baptizing them in the name of the Father, and the Son, & the holy Ghost*. Now because

Act. 8. 13. Act. 1. 18. 1. King. 12. Iudith 3. 8. Esay 5. 4. Psal. 147. 20. Note. Marke 11. 14. Luke 16. 14. Ier. 44. 14, 15. 2. Thes. 5. 13.

cause the word *Baptisme* hath diuers significations in the Scripture, I will here set downe as many of them as my memory can record. First, the word *Baptisme*, according to the true meaning of the Greeke text, *Baptisma*, doth not signifie onely a dipping, but such a dipping in the water, as doth cleanse the party dipped: and for that the Primitiue Church did vse to put the partie baptized quite vnder the water: therfore *Paul* writing both to the Romans and Colossians, vseth these words: *We are buried then with him in baptisme into his death: that like as Christ was raised vp from the dead, by the glory of the Father; so was also should walke in newnes of life.* In the which words, the Apostle sheweth what resemblance there baptisme hath with Christ his death and resurrection. Secondly, *Baptisme* is vsed for a bare washing, in which sense our Sauiour spake when he said to the Pharises; *You lay apart the Commandements of God, and obserue the traditions of men, as the washing of pots and cups, and many such things ye doe.* And in the same sense we reade in the Epistle to the Hebrues, when the Author saith, that *the old Tabernacle consisted of many washings and ceremoniall rites, vntill the day of reformation came.* Thirdly, by *Baptisme* we may vnderstand *afflictions*, as our Sauiour Christ did, in saying to *Iames* and *Iohn*, the sonnes of *Zebedaus*; *can you be baptized with that baptisme wherewith I must be baptized?* And to his disciples, *I must be baptized with a baptisme: but how am I pained, vntill it bee ended?* Fourthly, *Baptisme* is a liberall distributiō of the graces of God, as appeareth in these words: *Iohn baptized with water, but you shall be baptized with the holy Ghost within these few dayes.* Fifthly, the word *Baptisme* is taken for doctrine only, as in that place wherin the holy Ghost hauing occasiō to speak of *Apollo*, a Iew of *Alexandria*, saith, that *he was mighty in the Scriptures, & did know but the baptisme of Iohn only.* And last of all, *Baptisme* is taken for a reuerent order of ministring that Sacrament in the Church, and the whole sanctification of the parties baptized, as in the words of this present part of Scripture, *baptizing them, &c.*

Rom.6.4. Coloss.2.12.

Marke 7.8.

Heb.9.10.

Marke 9.38.

Luk.12.50.

Acts.1.5.

Acts 18.42,43.

But to speake of the Sacrament it selfe. It hath beene vsuall with Almighty God from time to time to confirme his couenants with Seales for to the same: for example, we see that there is a Rainbow in the cloudes: the reason wherof is, that God hauing

Sacraments vsed of God for Seales of his couenants.

uing in his iuſtice deſtroyed the old world for ſinne (onely *Noah* and his family being excepted;) the ſame God in his mercy made a couenant with *Noah*, that he would neuer deſtroy it ſo againe: for confirmation thereof, he ſet the Rainebow in the cloudes as a ſeale to that couenant betwixt himſelfe & *Noah*. So was Circumciſion giuen to *Abraham* as a ſeale of confirmation in that promiſe: *that in his ſeed all nations of the earth ſhould be bleſſed*: ſo that as many as were circumciſed, were within the compaſſe of that couenant, in ſtead whereof we haue Baptiſme; the which whoſoeuer ſhall refuſe, wee account him as cut off from Gods Church. Chriſt Ieſus gaue inuiſible grace, by viſible laying his hands vpon children & other ſick people. So he gaue the gift of his holy Spirit vnto his Diſciples: when *hauing breathed vpon them, he ſaid, Receiue yon the holy Ghoſt*. The Sacramẽts were ordained in the Church of God for three vſes: firſt, that we ſhould acknowledge all thoſe to be our fellow ſeruants, whom we ſee to haue put on the ſame liuery with our ſelues: and in this ſence ſaide the Apoſtle *Paul*, *All thoſe that are baptized into Chriſt, haue put on Chriſt*. Secondly, the Sacraments doe put a manifeſt difference betwixt the true Church and the falſe, as *Peter* hath taught vs, in ſaying, *Repent and be baptized euery one of you in the name of Ieſus Chriſt: for to you is the promiſe made, and vnto your children, and all that are yet farre off, euen ſo many as God ſhall call*; and our Sauiour ſaith, *To ſuch belongeth the Kingdome of God*, that is, to ſuch as leade an innocent life. The third vſe of the Sacraments, is, to ſeale vp in the hearts of the Elect, all thoſe promiſes which God hath made vnto them in Ieſus Chriſt his Sonne, and their Sauiour: in the which ſence *Paul* ſpake, when hee ſaid, that *Abraham receiued the ſigne of Circumciſion, as a ſeale of that righteouſneſſe which he had by faith*: and in the very ſame ſenſe our Sauiour ſaith, *He that beleeueth and is baptized, ſhall be ſaued*. But it is to be conſidered, that the Inſtituton ſetteth downe the forme of adminiſtring the Sacraments, when he ſaith, *Baptizing them in the name of the Father, of the Son, and of the holy Ghoſt*. He commandeth to baptize in the name of the Father, and of the Sonne, becauſe the holy Ghoſt proceedeth from the Father and the Sonne; and in the name of the holy Ghoſt, for except a man be borne of

Gen. 9. 13, 14.
Gen. 17. 10, 11.
Marke 10.
John 20. 22.
Three vſes of Sacraments.
Gal. 3. 27.
Act. 2. 39.
Marke 10. 14.
Rom. 4. 11.
Marke 16. 16.

water

water and the Spirit, hee cannot see the Kingdome of God. *Iohn 3.5.*
When our Sauiour offered to wash *Peters* feete, he imagined it to be a needlesse worke, for *thou shalt neuer wash my feet*, said he: *Iohn 13.8.* but when Christ answered, that *such as are not washed by him, haue no part with him*: that is, neither part of his Spirit, nor of his Kingdome: *Peter* bethinking himselfe better, would not haue *his feet only, but also his hands and head washed.* Howbeit it is not necessary to wash any more then is vncleane: as *Peters* feet defiled with dirt and mire; so our soules spotted with sins, must be cleansed by Christ his blood onely. And after his manner it is necessary, that euery one of vs should be washed: wherof the outward putting of water vpon the party baptized, is a liuely figure. *Iohn Baptist* was sanctified in his mothers wombe, as the Angel had foreshewed: But when our Sauiour Christ came to him to be baptized, *Iohn put him backe, and said, Luk.1.15.*
I haue need to be baptized of thee, and commest thou to mee? *Mat.3.13.*
That kingly Prophet *Dauid*, was *a man after Gods owne heart*: yet hee saith of himselfe, *I was borne in iniquity, and in sinne hath my* *Psal.51.5.*
mother conceiued mee. *Iob* was called by God himselfe *a iust* *Iob 1.8, &c.*
and vpright man, fearing God, and eschewing euill; whose peere was not found vpon the face of the earth: notwithstanding all this, he saith of himselfe, *Who can bring a cleane thing out of filthi-* *Iob 14.4.*
nesse? The which question is all one with *Pauls* affirmation, who *Rom.11.16.*
saith, *Such as the root is, such are the branches*: as if he had said, If *Adam*, the father of vs all, was vndefiled, then are we his sons cleane also: but if he were once dead in sinne, being our roote, then how could we his imps haue life of our selues? All this was spoken of originall sinne: as for actuall sinnes; namely, those sins which wee continually commit, they are as palpable as the darknes of Egypt, the which (as *Moses* saith) was so grosse, that *Exod.10.21,22*
it might bee felt: in so much that *Dauid* saith, When God loo- *Psal.14.23.*
ked downe from heauen vpon the children of men (that is, when he considered mans conuersation,) they were all so farre gone out of the way, that there was none that did good, in so much that the Prophet repeateth it with an Emphasis, and saith, *No not one.* And the man of God, *Moses*, saith, When God beheld the *Gen.6.5,6.*
boldnesse of the old world in sinning, it repented him that hee made man: that is, he was sorry, that man, whom he had made

Gen.19.24. to liue well, ſhould liue ſo ill. The continuall ſinne of Sodome brought fire and brimſtone from heauen to conſume them in the ſame. Pſal.38.4. *Dauid* feeling the burthen of his ſinnes, began to ſinke vnder them: for (ſaith he) My ſins are gone ouer my head, and are like a ſore burthen, too heauie for me to beare. Rom.7.7. *Paul* hauing by the vertue of the law, learned his ſins, (for he had not known ſin, except the law had ſaid, Thou ſhalt not ſin) fell to lamenting of them thus: *O wretched man that I am, who ſhall deliuer me from this body of death?* where it is to be noted, that he calleth his body a body of death, in reſpect of ſin, which giueth power to death ouer our bodies. 1.Cor.15.35. And to conclude, of ſuch force is ſin in vs, that if the goodneſſe of God had not ſo preordained, that 1.Cor.7.14. the vnbeleeuing husband is ſanctified by the beleeuing wife, and the vnbeleeuing wife by the beleeuing husband, our children ſhould be very vncleane.

Godly names for our children.

Againe, being waſhed or *baptized in the name of the Father, Sonne, and holy Ghoſt*, we are aduertized, that we muſt giue godly, Chriſtian, and holy names vnto our children, in token of their ſacred profeſſion; for holy is he that hath called vs. And that we may be the more forward ſo to doe, it will be worth our labour to conſider of a few examples, tending to the ſame purpoſe; as of *Zachary* the father of *Iohn Baptiſt*, Luk.1.62,63. who being dumb when that his ſon was borne, his friends made ſignes vnto him *how hee would haue him called*, and asking for a paire of writing tables, wrote, ſaying; *His name is Iohn:* which word *Iohn*, is as Luk.1.13. much as to ſay, *Grace:* and thus was *Zachary* commanded by the Angel to name him. The Scripture affoordeth plentifull examples of thoſe that haue giuen names to their children, according to ſuch occaſions as haue been offered in the time of their trauell: as when *Rachel* went with her husband *Iacob* toward Bethel, to build an Altar vnto God; ſhe trauailed in child-birth, Gen.35.18. and in trauailing died: but before ſhe departed, *ſhee called his name Benoni:* that is, *the ſonne of her ſorrow:* but his father *Iacob* called him *Beniamin*, that is, *the ſon of his right hand.* So *Leah* hauing born to *Iacob* foure ſons, ſhe ſaid, *Now will I praiſe God, &c.* And that ſhe might the better beare in mind her promiſe, ſhee Gen.29.35. named her laſt ſonne, *Iudah.* When the man of *Beniamin* came from the Iſraelites with his clothes rent, and duſt vpon his head

in

in token of heauinesse, and destitute of her Eli, that Gods Arke 1.Sam.4.12.
was taken by the Philistines, and when her two sonnes were
slaine: The old father fell downe from off his seat, and brake his
necke, and her daughter in law, Phinehes wife, being striken with
feare, fell in trauell and died in childbed: but before her death, she
called her sonne Ichabod, that is, the glory of God, meaning there-
by, that she accounted the glory of God to be taken from Israel,
when Gods Arke (which was a figure of his Church wherin we
glorifie his name) was taken away by the enemy. And secondly,
to admonish all parents so to nurture vp their children, that
they may seeke to maintaine the glory of God better then Eli
did: for the wickednesse of whole children, as also for the fa-
thers default in not correcting them, God had threatned be- 1.Sam.3.11,12,
fore, that if he once began with him, he would make an end 13,&c.
with him: so that, as the Prophet saith, *children* being *the fruit* Psalme.127.
of the wombe, as they are come from God, are a good blessing,
and *an heritage that commeth of the Lord*, because he it is, from
whom euery good and perfect gift doth proceede: yet in respect
of men, so may the matter be handled, that they shall find no
such crosse or course as graceless or vnruled children: such as Gen.26.35.
Esau, and his two wiues, who were a griefe of mind, and a hart-
breaking vnto *Isaac* their father, and to *Rebecca* their mother.

It is true, that the very godliest men and women haue rather
desired sonnes then daughters at the hands of God, but they
did it for good and godly purposes: as when *Abraham* desired Gen.15.2.
a sonne, to the end that *Eliezer the steward of his house, being a*
stranger, namely, a man of Damascus, *should not be the heire of*
his goods. So did *Anna* pray to God for a sonne, when she said; 1.Sam.1.11,
O Lord of hosts, if thou wilt look on the trouble of thine hand- &c.
maide, and remember mee, &c. and giue vnto thy handmaide a
manchild: then will I giue him vnto the Lord all the dayes of his
life, &c. And as the very name of a sonne is in price and preferred
at this day, so hath it been heretofore: as when *Phinees* wife be- 1.Sam.4.21.
ing neere her death in trauell, the women that were about her
laboured to comfort her, said, *Feare not, for thou hast borne a sonne.*
When the Angell said vnto *Abraham*, This time twelue moneths,
Sarah thy wife shall haue a sonne: *Sarah* laughed, partly doubt- Gen.18.10,12.
ing, and partly ioying that so aged a woman should con-

ceiue

Luke 1.13,14

Luke 1.26,30.

cause a sonne by so aged a man as *Abraham* was. The same Angel that carryed *Zacharie* also *Elizabeth* his wife should beare *Iohn* the Baptist, he doubts only that she should beare a sonne, but such a sonne, as should bring ioy vnto him and many more. And that Angell *Gabriel* that was sent of God to *Marie*, the mother of our Saviour, according to his humanity, saith, that in stead of [illegible] with God, and his reason is this, *for thou shalt bring forth a sonne, and shalt call his name Iesus*: As if hee had said, it is a great blessing of God to beare a child, & a greater to beare a man-child: but to be so farre in Gods favour as to beare such a Sonne, as shall be the Saviour of the world, it is the greatest grace which hath been heard of in the which God maketh his Church joyfull; and for the which in speciall, and for all the rest of his blessings in generall, God make vs thankefull. Amen.

FINIS.

A MEMENTO FOR MAGISTRATES.

Psal. 45. vers. 7.

Thy Scepter of thy kingdome is a right Scepter, thou lovest righteousnes, and hatest iniquitie. Therefore the Lord hath anointed thee with the oyle of gladnesse above thy fellowes.

THE Author of this 45. Psalme, speaking of the [illegible] government of *Salomon*, avoucheth, that hee cannot rule rightly, that loveth not to judge iustly, [illegible] and that he vsurpeth authority, that dealeth partially: for wee must remember, that hee measureth *Salomon* worthines to raigne, by his well swaying of the Scepter; that which *Salomon* could not have handled so commendably as he did, if he had not been furnished with an earnest desire to deale indifferently amongst men in causes of controversie: but most plainely appeareth his great desire of godly govern-

ment,

ment, is that heavy prayer which hee vttered vnto Almighty God, when he saith, *Giue vnto thy seruant, O Lord, an vnderstanding and a wise heart, to iudge thy people, that I may discerne betwixt good and euill.* In this prayer it is plaine, that although he was a King, yet he calleth himselfe the seruant of God: for *promotion commeth neither from the East, nor from the West, nor yet from the South, but from God, who plucketh downe one, and setteth vp another.* And *Salomon* hauing prayed for wisdome and vnderstanding, hee sheweth whereunto he would apply those good gifts of God, euen vnto the glory of him that gaue them, *To iudge thy people, that I may discerne betwixt good and euill* (saith he) *for by him Kings raigne, and by him Princes decree iustice.* When *Iethro* the father in law of *Moses*, came out of the land of Midian to see *Moses*, being at the mount of God, which was mount Sinai, and beheld how the people flocked vnto *Moses* their Magistrate for iudgement and iustice, by due consideration thereof, *Iethro* found these three inconueniences: Fiſt, that *Moses* wearied himselfe with sitting in iudgement from the morning vntill night. Secondly, that he was too tedious vnto the people which attended vpon him in all that time. And thirdly, that notwithstanding his carefulnesse in iudgement, and their earnest expectation of iustice, he was not able to dispatch so many matters as were brought before him, but with a light hearing, and a little regarding of many mens causes. Wherefore *Iethro* being a man very desirous that iustice might proceed, that no mans matters should slightly bee slipt ouer, counselleth *Moses* to make more Magistrates in Israel; and to the end that this might bee performed the better, *Iethro* doth point at the disposition of those men which should beare rule: for (saith he) *Thou shalt chuse out vprightly all the people, men of courage, dealing truly, fearing God, and hating couetousnesse, and them shalt thou make gouernours ouer the people.*

3. King. 3.

Psal. 75. 7, 8.

Prou. 8. 15.

Exod. 18.

Exod. 18. 21.

By this you may perceiue, how *Iethro* in counselling, and *Moses* in practising, did both aime at iustice and true iudgement. For it is not a meane matter, or light labour, for men of yeeres to sit from morning to night in iudgement: no, their yeeres, antiquity, and consequently their bodies inabilities cannot easily endure it; besides the eare of euery man is

heard:

heard at home, and that which is the biggest burthen of all, the continuall good of the common-wealth, which they meditate carefully, when we sleepe securely, is not to be forgotten. But herein are many Magistrates greatly to be blamed, in that they cause the people to attend vpon them from morning vntill night, with expences great and continuall, whilst they finde no end of poore mens matters, because they wish no end of spending money.

Psal. 58. 1. *Are their minds set vpon righteousnes*, which deale thus? No, no: they are the same that the Prophet spake of, when he said,

Psal. 37. 12. *The vngodly seeke occasions against the righteous, and gnasheth vpon him with his teeth*: for the crafty Counseller taketh occasion to hinder his clients iust cause, that hee might still feede vpon the poore mans purse. The Lawyer, who careth not to deale vnfaithfully, is like the Crystall glasse, which flatteringly sheweth vnto euery man a faire face, how euill fauoured soeuer hee be. So can he perswade the simple swaine, that his cause will beare a strong action, be it neuer so weake.

Deut. 12. Oh remember what God said vnto Israel, *You shall not doe what seemeth good in your owne eyes, but what I command you.* Then know, that you do not that which he hath commanded, because your deale not with mercy and truth: for if euer the time required, and occasion was offered to moue that question to Magistrates, which *Dauid* did in his daies: namely, *How long will they proceed to giue vniust iudgement, and to accept the person of the vngodly?* now is the time and occasion present: for I doe not doubt but it is too true that the Prophet hath spoken,

Psalm. 25. *Psalm.* 82. 2. *Abac.* 1. who saith, that *the vngodly are more set by then the righteous*: and this is the cause that wrong iudgement doth proceed. How can iustice sit, when there is no seat appointed for her? you may be sure *she will not come to the vnlucky stoole of wickednesse, where mischiefe standeth in stead of iustice.* It was a worthy commendation that *Dauid* vttered in the praise of Ierusalem, when hee

Psal. 122. saith, *There hath a seate set for iudgement*; the which appointing of that seate for iudgement, was an argument that they loued iustice: and for the place wherein it was set, assureth vs hereof, for it was in the gate, whereby through them might haue passage to and from the iudgements seate. Secondly, the manner of

hearing framing

framing the seate in the gate thereby, that the Iudges of force must sit with their faces towards the rising of the Sunne, in token that their iudgement should be as pure from corruption, as the Sunne was cleere in his chiefest brightnesse. Oh happie house of *Dauid*, whose seat was set so conueniently, whose causes were heard so carefully, and matters iudged so iustly! The Israelites thought the matters well ayred, when they had the gouernment of *Debora*, that vertuous woman; for all was laid abed, vntill she came vp a mother in Israel: and as shee was a good gouernesse in her time, so shee loued those that were like vnto her selfe: for (saith she) *My heart is set vpon the gouernours of Israel.* *Dauid* was a good King while he liued: as it did appeare by the testimony of God himselfe, who said of him, *I haue found Dauid my seruant, with my holy oyle haue I anointed him.* Iudg.5.8. Psal.89.20. Secondly, by his appealing to God for iudgement in this case, when he saith, *Be thou my Iudge, O Lord, for I haue walked vnrecently*, &c. And last of all, by that good counsell which he gaue vpon his death-bed vnto *Salomon* his son, who was to succeed him in that kingdome: *For* (saith he) *thou shalt prosper and come to great honour, if thou keepest the Commandements which God commanded Moses.* Psal.26.1. 1.King.2.3.

When *Philip*, the King of Macedonia, did cast off the earnest suite of a poore widow, with this slender answere; *Goe thy way, for I haue no leisure to heare thee now:* She replied thus: *And why hast thou leisure to be a King?* As if she should haue said, God hath giuen thee time to raigne, and power to gouerne, that thou mightest apply them both vnto that end wherefore they are giuen thee: for *mercy and truth preserueth a King, and with louing kindnesse his seate is vpholden.* When *Salomon* prayed to God for *an vnderstanding heart*, that he might doe iustice among Gods people, it is said, that his prayer pleased God passing well, *because Salomon asked wisedome rather then wealth:* and knowledge rather then honour: for thereby hee gaue euidence, that his heart was set vpon righteousnesse: for out of the abundance of the heart the mouth speaketh. It is a most excellent prayer which the Prophet maketh, when he saith, *Giue thy iudgements vnto the King, O Lord, and thy righteousnesse vnto the Kings sonne*, &c. *then shall he iudge the people according vnto right, and* Pro.20. 1.King.3. Psal.72.1.

defend the poore, wherein the Prophet prayed for himselfe, while he gouerned the kingdome of Israel, and for his successours in the same, having relation vnto that promise spoken of in the 132. Psalme, *The Lord hath made a faithfull oath vnto David, and he will not shrinke from it, saying, Of the fruit of thy body shall I set vpon thy seate: if thy children keepe my testimonies, which I shall learne them:* And the Prophet proceedeth to say, *Then shall he iudge the people according vnto right, and defend the poore.* By this word (*then*) hee insinuateth, that when God giueth grace to the Magistrate, then hee cannot chuse but doe right, and defend those which doe sustaine wrong. But when the Prophet saith, *And defend the poore*; some man would thinke that hee had said enough before, and therefore might haue cut off this speech. But it is to be remembred, that a sicke man needeth not the Physician, or the wayfaiting man his weapon, at one time onely: but as often as the Patient is sicke, so often he must haue the Physicians counsell, and as often as the Traueller is assaulted, so often he vseth his weapon: In like sort the poore man oppressed often, doth as often need the defence of the Magistrate: and therefore hath the Magistrate the sword alwayes carried before him: and this sword is alwayes carried before, rather then behind the Magistrate, that he might rather remember iustice, then cast the care thereof behind his backe. The last, but not the least thing to be marked of the Magistrate, is, that Iustice is set foorth with a paire of ballances in the one hand, which admonisheth him to weigh those matters iustly which are brought before him: and within the other hand a two-edged sword, to the intent that *iustice might returne to iudgement*, that is, that things iustly iudged, might be rightly rewarded on both sides: whereof King *Salomon* hath giuen a good president: First, in finding out the true mother of the smothered child, which is a point of iudgement. Secondly, in restoring the liuing child to his owne mother, which was a point of Iustice. And these parts of a Christian Magistrates duty are so necessarily linked together, that so often as one of them is wanting, the Law receiueth a maime at the hand of the Magistrate. As when *Pilate* iudged Christ guiltlesse, but yet put him to death: and when *Pauls* cause was heard and approoued, yet he

Psal. 132. 9.

Note.

Psal. 94. 15.

2. King. 3.

Ioh. 19.

Act. 24.

he was left in prison: therefore it is good counsell, and worthie to be hearkened vnto, which *David* gaue vnto all Kings and Magistrates, That they be *learned and wise*: for if the Magistrate be not wise, words may carry the matter away. As when *Daniel*, when he was accused of despising the decree of *Nebuchadnezzar* the King of Babylon: *Ieremy* to be an enemy to the Common-wealth of Israel: *Elias* to be a troubler of the State: *Paul* to bee a factious and seditious fellow: *Naboth* to haue blasphemed God and King *Ahab*: and as at the importunate cry of the Iewes, Christ was put to death, and *Barrabas* the murtherer set at liberty. The speciall wisdome of God matched *Moses* the *Magistrate*, with *Aaron* the *Minister*; thereby giuing vs to vnderstand, that when the *Word* and the *Sword* goe together, there can bee none other but good gouernment. As for example: so long as the good Priest *Iehoiada*, and the godly King *Ioas* liued together, God was worshipped, and his people guided according vnto his Word. For the man of God counselled vertuously, and the King practised carefully: whereunto that saying of *Solon* doth very well agree, who being asked when the Common-wealth did best flourish: hee answered, *When the people obey the Magistrate, and the Magistrate obeyeth the law*: for lawes are better vnmade then vnkept. No doubt there want not such, as will say with those head-strong people in *Davids* dayes, *Let vs breake their bands in sunder, and cast away their cords from vs.* And our lawes haue bin a long time like to Spiders webs; so that the great buzzing Bees breake thorow, and the little feeble Flies hang fast in them.

Psalme 2. 10.

Ier. 18. 1. *King.* 18. *Acts* 24. 1. *Kings* 12. *Luke* 13.

Exodus 4.

2. *Kings* 12.

Psalm. 2. 3.

But admit that you reply and say, They are made stronger then in the dayes of our forefathers: yet are they like vnto walled Cities in the time of war; at the which time, be your walles neuer so strong, they are beaten downe, if they want men and munition: so if your lawes, wisely made, doe want Patrons to defend them; they will soone be little worth: therefore it was not the worst warning that *Iethro* gaue to *Moses*, that he should make such Magistrates as were men of courage. It is good therfore, not onely for those men that haue the election of Magistrates, to make such choyce of officers as *Iethro* enioyneth *Moses*; and as God himselfe commanded Israel, when he said,

Exod. 18.

Psal.82.6. *Iou shall make him King, whom the Lord your God shall chuse*: but also very meete for those Magistrates being so elected, to haue a care, that as they are in place aboue other men; so in good life they goe before the people. For this was it that the Israelites desired God to grant vn to *Iosua* being newly made their Gouernour: namely, a faithfull heart to goe in and out before them: Iosua 1. *For* (said they) *euen as we obeyed Moses in all things, so will we obey thee: only the Lord thy God be with thee, as hee was with Moses.* And it was a necessary prayer: for how foule a fault were it, that the man which is appointed to punish adultery, should bee more worthy of correction for the same kind of sinne, then the party punished? like vnto the whore-hunting Iudges of Samaria, mentioned by the Prophet *Ieremy*, chap. 5. Ierem. 5. Or that he which is appointed to iudge according to law, should doe any thing contrary to the law? as angry *Ananias* commanded that *Paul* should be *smitten contrary to law*. Act. 23.2. In this point doth the Lord schoole the King of Iuda by his Prophet *Ieremy*, who saith, Ier. 22. *Heare the Word of the Lord, thou King of Iuda, that sittest in the kingly seate of Dauid: thou and thy seruants, and thy people that goe in and out at the gate: thus the Lord commandeth, Keepe equity and righteousnes, deliuer the oppressed from the power of the violent, doe not grieue nor oppresse the stranger, the fatherlesse, nor the widdow, and shed no innocent blood in this place: and if you keepe these things faithfully, then shall there come in at this doore of this house, Kings to sit vpon Dauids seat, &c. But if you will not be obedient vnto these commandements, I sweare by mine owne selfe (saith the Lord) this house shall be waste.* For example, the same Prophet speaking there of the wicked gouernment of *Shallum*, the sonne of King *Iosias*, that gouerned Iuda, saith, *Did not thy father eat and drink and prosper well so long as he dealt with righteousnes? from whence came this, but because he had me before his eyes, saith the Lord?* Now when *Ieremy* saith, that *Iosias* had God before his eyes; his meaning is all one with *Dauids* intent, when he saith, *God standeth in the Parliament of Princes, he is a Iudge among gods*; to giue all Magistrates a *Memento* that God is present in all their assemblies, & iudgeth them that iudge vnder him, whereof they had need to be put in mind: for oftentimes *Micheas* proueth too true a Prophet in saying, that the great man

will

will speake what his heart desireth, and the hearers must allow it well of the which sort of men, the very best is but as a thistle, which a man can hardly touch vnpricked; and the most but like a bramble, whereunto the silly sheepe seeking to be shrowded from sharpe showres, is often forced to leaue his fleece behind; whose vnworthy comming to their places, *Iotham* hath well described in the person of *Abimelech*, when he said, (Iudg. 9. 8.) *The trees of the wood went to anoint a King ouer them, and said vnto the Olive tree; Reigne thou ouer vs: but the Olive tree answered; Shall I leaue my fatnesse, which both God and men praise in me, and goe to bee promoted ouer the trees? Then they came to the Fig-tree, and said, Come thou and reigne ouer vs: the Fig-tree answered; Shall I leaue my sweetnesse and good fruit, and goe to be promoted ouer the trees? They said vnto the Vine; Reigne thou ouer vs: but the Vine answered; Should I leaue my wine wherewith I cheere God and men, to bee promoted ouer the trees? Then they said vnto the Bramble, Wilt thou reigne ouer vs? Then said the Bramble; If it be true indeed that you will submit your selues to my authority, then put your trust vnder my shaddow; or let fire proceed from the Bramble and consume you.* By this parable we are taught generally, that euery man is to bee content with that estate wherein God hath placed him, and that for the most part the very best worthy doe refuse proffered promotion, and on their part well deserued: whereas on the contrary, the most vnfitly furnished with iustice and true iudgement, and the least deseruing in a Common-wealth, are of all other most ambitious. Such an one was *Absalom*, who stole away the hearts of Israel with this flattering speech: (2. Sam. 15.) *Oh that I were made Iudge in the land, that euery man which hath any plea or matter in law, might come to me, that I might doe him iustice*: But this is the iust reward of such as before conuenient time, and apt occasion be offered, doe ambitiously seeke the seat of iudgement; euen vntimely and vnnaturall death: for *Absalom* was hanged by the haire of his head, & a woman with a piece of a milstone dashed out *Abimelechs* braines. Though *Absalom* bee absent, and *Abimelech* brained long since, yet it is to bee suspected that many men get preferment by their practices; comming in such sheepe-skinnes as are faire words and flattering speeches: but

Note.

Note.

1. Sam. 18.

Iudg. 9.

God grant that they proouе not like vnto those Iudges, whom *Zephaniah* feared not to liken vnto *Lions & Wolues*, who finding their prey in the euening, chop vp all, not leauing so much as the bones vntill the morning. *Salomon* saith well, that many would be accounted good doers: but *who can find a faithfull man?* Some men haue said well with *Absalom*, before they came to preferment: but they can now bee contented to see many men to sue seuen yeares for their right, and yet suffer them to sustaine wrong, because necessity hath no law forsooth. Goe to, goe to, some body will answere for that one day. A man would thinke, that necessity should haue the most law, because she hath least money, and fewest friends. *Are your minds set vpon righteousnesse, O you congregation? and doe you iudge the thing that is right, O yee sonnes of men?* saith the Prophet, in all his troubles, desiring God to stand on his side against his oppressors; who thought it as conuenient to craue of God the consideration of his cause, as to aske his aide against his aduersaries, and therefore prayeth thus, *Ponder my words, O Lord, consider my meditation, &c.* So Magistrates haue not only authority to make and establish good lawes, but also to determine betwixt men, according to the same; vnto whose censure the subiect must submit himselfe, as the Apostle proueth to the Romans, when he saith: *Let euery soule submit it selfe vnto the authority of the higher powers, for all power is of God: wherefore whosoeuer resisteth that power, resisteth the ordinance of God, and purchaseth vnto himselfe damnation.* For *Magistrates are not to be feared of them that doe well, but of them that doe euill. Wilt thou not feare? doe well then, so shalt thou haue praise, for he is the minister of God for thy wealth: but if thou doest euill, then feare, for he beareth not the sword for nought, but is the minister of God to take vengeance vpon them that doe euill.* Where it is to be remembred, that the ciuill Magistrate, who beareth the sword, is called the minister of God, as well as the spirituall Magistrate that preacheth the Word: and that no doubt, to the intent he might take care as well to maintaine true Religion, as to minister deserued discipline. For it standeth with all diuine and humane reason, that if all masters and fathers ought to haue a more then ordinary care to instruct and helpe forward their families in Chri-

stian

Chap.3.2,3.

Pro.20.6.

Note.

Psal.58.1.

Psal.5.1.

Rom.13.1.

Note.

stian religion, so much as in them lieth: much more ought the Magistrate to meditate by all meanes possible to performe his duty therein, who is a father ouer all families: I cannot see this fourth in any plainer speech, then *Dauid* hath done in this short saying, *Kisse the Son, lest he be angry, and so you perish in the right way*. By which speech the Prophet teacheth, that God cannot be honored by any other meanes, then by that which Christ his Sonne hath taught; who saith himselfe in the 5. of *Iohn*, *He that honoureth the Sonne, honoreth the Father; he that dishonoureth the Son, dishonoureth the Father*; so that he meaneth in this place: that if you worship not the Son as he hath commanded, then you dishonour him; if you dishonour him, then you anger him; if you anger him, he casteth you off; if he casteth you off, then you erre from the right way; and if you erre from the right way, then you perish. For the auoiding whereof, all godly Magistrates haue had a speciall care to meditate in the Law of the Lord: such were *Moses, Iohua, Dauid, Salomon, Asa, Iosaphat, Ezechias*, &c. Of whose good example, God grant all godly Magistrates to make good vse. Amen.

Psalme 2. 12.

Iohn 5. 23.

FINIS.

IACOBS LADDER, OR THE WAY TO HEAVEN.

1. Corinth. 9. 24.

So runne that ye may obtaine.

BEcause I haue but one houre to teach you all that you must learne of mee, I haue chosen a Text which is like *Iacobs* Ladder, that shewes you the way to heauen. This is all that you would know: make it your study how you may please God to open your eyes, that you may know it before you depart hence to praise him, hinder not the Spirit, but let it worke without resistance: record when you are gone, and you shall see the great power of God, what he is able to do for you by one sentence of the booke, if ye digest it well. So may it worke it selfe. Then we

Three things in this text.

must see first how we should runne: secondly, what we shal obtaine: Thirdly, what will hinder vs: that is, we must see the way, the lets, and the end. Foure things marke in the way: first, being betimes: secondly, make haste: thirdly, keepe the way: fourthly, continue to the end, and thou shalt obtaine heauen, whither Christ by these steps is gone before thee. When I haue set you in the way, I will point at all the lets, stops, rubbes, and blockes which are before you, behind you, beside you, the tentations of prosperity, the tentations of aduersity, the tentations of heresie, which stand in the streetes, like the fiery sword to stop the way to Paradise. Then I will lead you to the Mount, as God did *Moyses*, and shew you a far off the blessed Land, the countrey aboue, that you may see where heauen is, what is the way to it, and what glory and happines is there. When I haue shewed you the way, the lets and the end, I will commit you to the race, and end as I began: *So runne that ye may obtaine.*

So often as I haue read or considered these words which you heare, they seeme (me thinke) to put vs in mind that we are out of the way, and that there is another way (if we seeke it) neerer yet to the kingdome of heauen, then that which we take: therefore the holy Apostle doth warne euery man to ponder his steps, that, (running) we may obtaine that which we runne for, which is the worthiest prize that euer was giuen, and neuer was giuen, but to him which kept this way that I wil shew you. The Apostle saith, that you must *runne*. It is not an easie, nor a short iourney, which a drone, a dreamer, a snaile, or any careleſse man may performe, and take his ease, set forth when he will, stay at his pleasure, goe againe at his leisure: but he must alwaies run, from the first day he setteth forth, till he come to his iourneys end: for the glorious heauen is farre from the darke earth, and much ado to aspire the top of Mount Sion, but much more ado to aspire the top of Mount Heauen. The violent take it from the sloth full, and the wicked runne to hell; much more are the pains which they take to do euil, the the righteous need to take for heauen. The Apostle putteth the word *so* before *run*, to teach vs to looke to our way before we run too far. *So run, &c.* as if he should say, No runne then come home, as no shoot then hit the marke. The heathen Philosophers, *Plato, Socrates, Aristides, Phocion,*

Phocion, Pericles, Solon, in their way did runne faster then wee? Constancy, Temperance, Patience, Iustice, humility, simplicity, integrity, contempt of death, contempt of the world seeme to be buried with them, and hid in the graue, before this iron age was borne: yet because they ran without Christ, they did not obtaine, but lost their labour; like a man which making haste out of his way, takes more paines then if he kept the way, and yet neuer comes whither he would. The blind generation which know not God, in their way run faster then wee: Aske the Merchants which haue seene their life and our liues, or looke in histories, and they will tell you, that our Religion is not like their superstition; our knowledge not like their ignorance; our faith not like their feare; our worship not like their seruice; our Christianity not like their Idolatry: yet because they run to the creature, for the Creator, and follow vncertaine dreames, before the Word, which came from heauen; they run in vaine: for their religion, deuotion, and seruice, is to them that cannot requite it. Many of our aduersaries Papists, Anabaptists, Donatists, and the grossest Heretikes, in their way run faster then we. They watch, they pray, they fast and distribute more then wee: yet because they runne to Traditions, to Angels, to Saints, to Crosses, to Images, to Reliques, in stead of Christ, & challenge merit of all that they doe, and would bee canonized beside, that all posterity might honour them as they doe Saints: therefore as the Pharises had their reward when men praised them, so haue they when one doth worship another. If many runne and do not obtaine, how easie is it to runne in vaine? and how happie is he which obtaineth that, that all men wish, when so many misse it for nothing but for this, because they runne out of the way? You haue heard, read, and done much, and more would do, to obtaine eternall life with the Angels in heauen: for this ye pray, and fast, and watch, and obey the lawes of God, and come together euery Sabbath to heare, to pray, to praise and serue him which giueth. How many prayers, how many fasts, how many watches, how many workes, how many houres in reading the Word, in hearing the Word, in receiuing the Sacrament, in examining your heart, in chastising your flesh, were spent and lost, if you should runne in vaine? as *Esau* hunted for a blessing

and

and went without it. Therefore the holy Ghost doth say nothing, but it is like a marke in our way, to shew vs when we are in, and when we are out: for God would not haue vs lose our labour like *Laban*, which could find in his heart, after *Iacob* had serued him twenty yeeres, to send him away empty: but hee would haue you to *seeke and find*, to *aske and receiue*, to *runne and obtaine*: therefore he saith: *So runne that yee may obtaine*. As there is a heauen, so there is a way to heauen: one way *Adam* came from Paradise, and by another way hee must returne to Paradise: the passage is not so stopt, but there is a way: though a *strait way*: and a doore, though it be a *narrow doore*, and therefore *few doe find it*: Onely they which are like *Iacob*, do set a ladder before them, as *Iacob* did. He had many dreames before and did not see it: at last he dreamed, and *behold a Ladder which reached from earth to heauen, and all the Angels descended and ascended by it*: to shew that no man ascendeth to heauen, but by that Ladder: this Ladder is Christ, which saith, *I am the way*: and therefore he biddeth vs to *follow him*. If we must follow Christ his steppes, let vs see how hee went to heauen: he began betime, for at twelue yeeres of age he said, *I must goe about my Father's businesse*: he made speed, for *Iohn* saith, That *he spake and did not preach things* till three and thirty yeeres, *that could be written*: he kept the right way, for when he said, *Who can accuse me of sinne?* none could accuse him of any, though they watched him for that purpose. He continued well, for he died like a Lambe, and prayed to his Father, and forgaue his enemies. Therefore wee will call the steppes of this Ladder, *Mature, impere, redi, constanter*: that is, *Begin betime, make haste, keepe the way, & hold to the end*, & thou shalt go after thy Master. Touching the first, Begin betime; God requiring the first borne for his offering, and the first fruits for his seruice, requireth the first labours of his seruants, and (as I may say) the maiden-head of euery man, because the best season to serue God, is to seeke him early. And therefore *Wisdome* saith, *They that seeke me early, shall find me*: but to them which defer, she saith, *Ye shall seeke me, but ye shall not find me*. We haue long purposed to serue God, and euery man thinketh that he should be saued, but we cannot accord of the time when to begin: one

Iob. 21. 25.

Begin betime: the first step.

One saith, when I am rich: another saith, when I am free: another saith, when I am settled: another saith, when I am old, then I shall be fit to fast and pray. This because we are giuen to set the best last, that we may haue a longer time for our sinnes and pleasure, like the Iewes in the first of *Aggæ*, which said alway, *The time was not yet come, when they should build the Temple*; therefore the holy Ghost cryeth so often, *This is the acceptable time, this is the day of saluation, to day heare his voice*, like *Rebeccah*, which taught her son the neerest way to get the blessing. So soone as man was created, a law was giuen him, to shew that hee should liue vnder obedience from the day that hee is borne: so soone as hee is borne, hee is baptized in the name of God, to shew that when we cannot runne to Christ, we should creepe vnto him, and serue him as we can in youth and age: so soone as he beginneth to pray, he saith, *Thy name be hallowed, thy kingdome come, thy will be done*, before he aske his daily bread; to shew that we should seeke the will of God before the food that we liue by, much more before the sinnes and pleasures which we perish by. So soone as the Lord distributed the talents, hee imioyned his seruants to vse them: who is so yong, that hath not receiued some talent or other? Therefore youth cannot excuse him, because the talent requires to bee vsed of euery one that hath it. So soone as God created the man and the woman, hee commanded them to *increase and multiply*: shall we increase and multiply in the flesh, before wee increase and multiply in the Spirit? The first thing that God did after he created heauen and earth, *he did separate light from darkenesse*, shewing vs how wee should separate our good from euill, before our good become euill. The first lesson that *Iohn* taught, was, *Repent, for the kingdome of heauen is at hand.* The first lesson that the Disciples taught, was, *Repent* too, *for the kingdome of heauen is at hand.* And the first lesson that Christ taught, was, *Repent, for the kingdome of heauen is at hand.* To teach what we should doe first, *Repent*, was the first lesson to young and old. Therefore *Dauid* prayed, *Teach me, O Lord, to number my dayes*: not my yeeres, nor my moneths, nor my weekes, but *my dayes*, shewing that we shall answere for dayes, as well as for yeeres, for to day as well as to morrow, and for our youth, as straitly as for our age,

Mat.25.15. *Luk.19.13.* *Gen.1.28.* *Gen.1.14.* *Mat.3.2.* *Mat.10.7.* *Mat.4.17.* *Psal.90.12.*

euen

2. King. 2. 23. Psal. 25. 7. Deut. 6. 7. euen as the little children were deuoured with Beares, for mocking the Prophet: which made *Dauid* to cry, *Remember not the sinnes of my youth*: which he would not haue spoken, if God did not marke the sinnes of youth, as well as of age. Therefore the Fathers were charged to teach their children the same law which they had themselues. Therefore Christ rebuked the Disciples, which forbade the little children to be brought vnto him. For, should children honour their Father, and not honour God? It was a sweete consort when the children went before Christ to the Temple, and sang their *Hosanna*, to make their fathers ashamed which did not know the Messias when hee came, when their little children knew him. It is written, when Christ heard a yong man answere that *hee had kept the Commandements from his youth, Christ began to loue him*: which shewes how Christ loues these timely beginnings, when we make him our nurse, and draw our first milke from his brests. There is not one confession for old men, and another for young men. In the Creed, the old man saith not, I did beleeue in God, and the yong man saith not, I will beleeue in God; but both say, I doe beleeue in God: for he which is called *I am*, loueth I am, and careth not for I was, nor I will be. When Christ asketh *Peter, Louest thou me?* he looked that hee should answere him, *Yea, Lord, I loue thee*, and not driue off as *Felix* did *Paul, I will heare thee*, I will loue thee when I haue a conuenient time: nay when thou hast not conuenient time; for if this bee the conuenient time, after this, the time conuenient is past. Manna was gathered in the morning; because when the Sunne arose, it did melt away: So vertue must be gathered betime; for if wee stay till businesse and pleasures come vpon vs, they will melt it faster then we can gather it: therefore in the fourth of the Prouerbs, Wisedome is called *the beginning*, to teach vs to seeke wisedome in the beginning, as a man taketh the best first. If *Eliah* would be serued before the widdow, when she had not enough to serue her selfe, will God be serued after thee? nay, after the flesh, and after the deuill? What canst thou owe him to morrow, which thou art not indebted to day? Yea, doth not God require Morning sacrifice as well as Euening sacrifice? It is an old saying, *Repentance is neuer too late*: but it is a true saying,

Exod. 3. Iob. 21. 15. Act. 24. 25.

ing, *repentance is neuer too soone*: for so soone as we sin, we had need to aske forgiuenesse. Beside, repentance is a gift; and therefore must be taken when it is offered; for if *Iudas* could haue repented when he listed, hee would neuer haue hanged himselfe. The time past is gone, and thou canst not recall that to repent in: the time to come is uncertaine, and thou canst not assure that to repent in: the present time is onely thine, and thou maist repent in that, but anon that will be gone too. Therefore when Christ wept ouer Ierusalem, he said, *O if thou hadst known in this thy day*! calling none *their day*, but *this day*. If none can be called thy day, but this day, then this is thy day of repentance, or else thou hast none at all. Therefore one resembleth the mercy of God to the poole in Iurie, where the sicke and leprous lay; for at one time of the day *an Angell came and stirred the water, & then he which stept in first, was healed of his disease*; he which stept in first, was healed, none but hee which stept in first: so he which taketh time, is sure; but he which foreslloweth time, often faileth then speedeth: for when golden opportunity is past, no time will fit for it. Yet as when Christ went about to cast out diuels, they said, that *hee tormented them before the time*: so whensoeuer thou goest about to dismisse thy sinnes and pleasures, though thou stay till thou be sicke and old, and ready to die, yet they will say still that thou dismissest them before the time: but then is the time when the diuell saith, the time is not yet: for the diuell is a lyer, and knoweth, that what liquor our vessels be seasoned with at the first, they will taste of the same euer after. Therefore linger not with *Lot*: for if the Angell had not snatched him away, he had perished with Sodome for his delay. They were fiue wise Virgins, but foolish Virgins, which sought oile for lyke before the Bridegroome came: *Samuel* began to serue God in his minority. *Timothy* read the Scriptures in his childhood. *Iohn* grew in Spirit, as he ripened in yeeres: so whether thou bee old or yong, thy repentance cannot be too soone, because thy sinne is gone before. If time lacke a spurre to make thee runne, see how euen they runneth away, both thy life: youth commeth vpon childhood, age commeth vpon youth, death commeth vpon age with such a swift saile, that if our minutes were

Iohn 5.2.

Matth. 8.29.

1. *Sam.* 2.
2. *Tim.* 3.15.

spent

ſpent in mortifying our ſelues: yet our glaſſe would bee runne out, before we had purged halfe our corruptions. Thus much of the firſt ſtep.

Keepe the way: the ſecond ſtep.

The ſecond ſteppe in our iourney, is to keepe the way. As God taught the Iſraelites a way to Canaan, ſending a fiery pillar before them, which they did follow whereſoeuer it went; ſo when he ordained a hauen for men, he appointed a way to come vnto it, which way he that miſſeth, ſhall neuer come to the end: as *Herod* ſought Chriſt ouer all Iury, but none found him, but thoſe which followed the ſtarre: ſo there is ſomething ſtill that leadeth men to Chriſt, which we muſt follow, or elſe we cannot come where he is. There be many wrong waies, as there be many errors; yet there is but one right way, as there is but one truth. And therefore *Iacob* did not ſee many, but one Ladder, which reached to heauen: and *Iohn Baptiſt* is ſaid not to prepare the waies of the Lord, but the way; ſhewing that there is but one right way in this life, which *Salomon* vnderſtandeth for the meane, and therfore he ſaith, *Turne not to the right hand, nor to the left*, implying that we may erre as wel on the right hand as on the left: as if he ſhould ſay, ſome are too hot, as other are too cold; ſome are too ſuperſtitious, as other are too careleſſe; ſome are too fearefull, as other are too confident: there is a zeale without knowledge, a loue without ſingleneſſe, a prayer without faith, and a faith without fruits. Therefore the Apoſtle

Math. 2.

2. *Cor.* 13. 5.

doth warne vs to *examine whether we bee in the faith*; not whether we haue a kind of faith, but *whether we be in the faith*: that is, the true faith. Therefore *Paul* ſaith, *Runne ſo*: it is not enough to runne, but wee muſt know how we runne: it is not enough to beare, but we muſt care how we heare: it is not enough to beleeue, but we muſt care how we beleeue; it is not enough to pray, but wee muſt care how we pray: it is not enough to worke, but we muſt care how wee worke; for we cannot do good, vnleſſe we doe it well, as we may ſee in this example; *Cain* offered, and God abhorred: becauſe he cared not for the manner, God cared not for his offering. *Simon Magus* beleeued, *Herod* liſtened, *Felix* feared, *Saul* obeyed, *Iezabel* faſted, the Phariſes prayed: but becauſe they did not beleeue ſo, heare ſo, feare ſo, obey ſo, faſt ſo, and pray ſo, as he which ſaith,

Learne

Learne of me; when they say that they haue fasted and prayed, and obeyed Christ, he will answere them as he doth in *Matth.* *I know you not.* Therefore if ye aske like the Scribe, how ye shall come to heauen, the right way to heauen is the Word, which came from heauen. But heere some will say, The Word indeed doth containe the right way, but many cannot finde that way without a guide. Therefore I haue picked out of the Word that way which God calleth the right way. The way by which the Word doth set thee into heauen, is, to doe vnto other as thou wouldest haue other do vnto thee, to exercise good workes, and yet beleeue that Christs workes shall sauer thee: to pray without doubting, and yet be content that thy prayer be not granted: to keepe within thy calling, and doe nothing by contention: to bring thy will vnto Gods will, and suffer for Christ, because he hath suffered for thee: to repent not onely for thine open and grosse faults, but for to count euery sinne great, to apply all things to the glory of God, & of euery thing to make some vse. *Matth.* 11. *Matth.* 7.

Thus the Word goeth before vs like the fiery pillar, and shewes vs when we are in, and when wee are out: or else the broad way would seeme the best way. And therefore all which care not for the Word, goe like blind men to hell from heauen: looke but to the Papists, which haue the Word in an vnknowne tongue; some clamber to heauen with merits, some by Angels, some by penance, and some by pardons, and euery man hath a way by himselfe, and all out of the way. As *Naaman* answered *Eliseus* when hee was commanded to wash himselfe in Iordan, *are not Abanah and Pharphar riuers of Damascus better then Iordan? May I not wash there and be healed?* So they say, Are not pardons as good as workes? are not pilgrimages as good as prayers? is not sacrifice as good as obedience? is not reading as good as preaching? may I not goe to heauen this way and that way, as well as by the Word? No, as no water but Iordan could cleanse *Naamans* leprosie, so no way but the Word can bring to heauen. For which cause *the towres of God* are called *the wayes of God*: and the *Word of God* is called *the Word of life*: to shew that there is no way to life, but the Word which is called the Way and the Life. Therefore now ye see the way, I conclude with *Esay, This is the way, walke in it.* Thus much of your

second

second step to heauen, which is, *Keepe the way.*

Make haste: the third step.

Now when you are in the way, it is good to make speed: therefore the next step in your iourney is, *Make haste.* For this cause *Paul* saith, *Runne,* (which is the swiftest pace of man;) as though he should goe faster to heauen, then to any place else in the world. His meaning is this, that as a man doth watch, and run, and labour to be rich quickly; so he should heare, and pray, and studie, and vse all meanes to be wise quickly. This the Apostle vnderstandeth, when hee biddeth vs to *addes:* as if hee should say, When thou art in the way, and knowest good from euill, euery day kill some vice, and euery weeke sowe some vertue, and make thy two talents fiue talents; thy fiue talents, ten talents, and euer be doing; and at last it shall be opened, because thou hast knocked. Christ saith, *The Kingdome of heauen is got by violence:* therefore a man must be earnest and zealous in the religion that he professeth, or else it maketh no matter of what religion he is: for if he be but luke-warme, God threatneth to spue him out of his mouth. Euery man hath a kind of religion, and the religion of most is to be like one another: as mercifull as other, as humble as other, as deuout as other: but God saith, *Be holy as I am,* not as other are: for Christ saith, *Except your righteousnesse exceed the righteousnesse of the Pharises; although they were better then other, yee shall not enter into heauen.* That is, Except ye be more then Stature-Professors, which goe to the Church and heare an Homily, and receiue once a yeere, but will not offend any person, nor leaue any customes, nor beare any charge, nor suffer any trouble for the glory of God; yee shall come to heauen, when the Pharises come out of hell. As loue delighteth men, so zeale pleaseth God: for zeale is the loue of God. Therefore euery sacrifice was offered with fire, to shew with what zeale they should burne, which come to offer prayer or praise, or thankes vnto the Lord. Therefore the holy Ghost descended in fire, to shew the fernency of them vpon whom the holy Ghost resteth. Therefore the Cherubins were portrayed with wings before the people, to shew that they should be as earnest and quick about the Lords businesse, as the Cherubins. Therefore God would not take a lame nor a halting sacrifice; to shew how he abhorreth slacknesse in all our duties. Therefore

Matt. 11. 12.

Note well. Rev. 3. 15, 16.

Note. Be zealous of religion.

Saint

doth not the Lords husbandman, that is, he which doth any thing before him, but that he should
that is, he which doth any thing before him, but that he should Ier.48.10.
bid his friends farewell, and follow Christ. Thus did Matth.19.
which must bid his former master, father, and all the cares the
Hauke, which signifies
sibly she can, and then when she cannot mount
slowly then she did? Why doth she not soare forth as the Apostles?
yet how often doth Christ say, O ye of little faith, O ye
that the little faith was so little, and therefore
red him thereof, and gaue him more strength. Note.
Christ
he loued him not enough, or else he would haue
me? For he would haue left all, and not loued his
heart-blood was shed for him, and how he demanded
his soule, he answered it by the
self, &c. Thus
sin repented, yet he should bring
Our
Sauiour saith not, that the Father
forth fruit, but in that he
to be vessels of gold, then vessels of
Christ vouchsafed him with
ments, because he would not
one worke which he would not
reckoning of all the
that they left all and followed Christ, but this should
also be written, but
follow Christ, walking
ner, as Peter and the
Sepulchre. For if
Christian, he should not find in
ther to heare Christ saith. Therefore
for, yet remember that Christ saith, Matth.8.
in heauen, and know that there is no
kew, but so entred them as Daniel
shut the mouth of the
M m humble

Hold on to the end, the fourth step.

Note.

The fourth step in this happy journey is, *Perseuere to the end.* For if you begin in earnest, and goe aright, and make haste, and continue vnto the end, you are sure to win the garland. There is nothing in our life vnder the sunne so much as mutabilitie and changes, as vnconstancie; hot and cold, in and out, off and on, not in one mood so long as the sparrow sits vpon the ground, but looking like the Cock-chaffer, who neuer stands still, if we see her goe in pace with a good thought, she is gone ere we can heare it, it is fickled vpon a whole diet-worke of vanities, but turning continually about, as though she were giddie and troubled of a mize. He is vpon the side of a hill, whose ascent is slide, and hasts to get vp the steepe mountaine of the Apostle, crowned with glorie, saying, *I runne vpon such a direct course, as if I were sure to obtaine the end I aime at,* and hasting to fall; *I fight, as one that beates the aire,* that is, when thou hast put on thy *armour of light,* and art in the spirituall field to fight the Lords battels against the world, the flesh, and the deuill, runne not backe like *Demas*, who remembers the motto of *Essex*, that there be *more valiant men that runne away, and that the Trumpet can ouercome none but such as will not yeelde.* Others perswade change their maisters for better wages, all that serue God, are like the seruants which receiued a penie at last euen, after the manner of the Iewes, to be content that we may serue him for euer, like the seraphims which burst about crying, *Holie, holie, holie.* Therefore the holy Ghost exhorts vs, *Be faithfull vnto the death. Be not weary of well doing. Take heed lest ye fall:* for when thou art wearie of thy godlinesse, God doth not count thee good, but wearie of goodnesse: and when thou declinest from righteousnesse, God doth ouer-throw their righteous, but entangled from righteousnesse, *and fall.* They *wrastle* as though they were striking without consonance. *Iacob* did not ouercome God, for soone as he began to wrastle with him, but when he had wrastled with him all night. And it is said, that Christ tooke

Iudg. 9.

exactly to describe them, it is beyond my skill, they are so subtill: howbeit, to giue you a hint, (as I may say) as *Elisha* said to his seruant, (and you shall see it if you haue your eyes open) *Feare not, for they that be with vs are more then they that be with them*, and he that is on our side is stronger then all. But if you will heare what the holy Apostle saith touching them, I can tell you. He affirmeth, and that by the way from a diuine reuelation, *Ephes.* *that we wrastle not against flesh and blood only, but against principalities, powers, worldly gouernors, the princes of the darkenesse of this world, and spirituall wickednesse in the high places.* And S. *Iohn* saith, *they are the lusts of the flesh, the lusts of the eyes, and the pride of life:* Let other men thinke of them what they list; they that heare the thus described, and haue felt the force of them in their owne soules, could not chuse but confesse, that they haue been many in number, mighty in power, subtill in practise, and what not? Who knoweth not this, that the more enemies wee haue, the more need we haue, both of force outwardly, and of care inwardly? as againe, the more powerfull they are, and the more weake we are, the more we should seeke for helpe elsewhere. In outward and bodily foes and forces, we confesse the truth of this, and doe all that we can, to shew our selues wise, circumspect, and courageous: how much more had wee need heere, to expresse all these things, where the conflict is more hard, though the conquest more rich, be more glorious? and where against our foes and their forces bee more mighty and many, though their ouerthrow once performed, endeth the fooles fone? But whom shall we looke to herein? Other men are as weake as our selues, if not worse, for all men, lay them vpon a ballance, *they are altogether lighter then vanity it selfe.* And if we feare and distrust our selues, how dare wee, or how can wee put confidence in other? especially such God saith, *Cursed is euery one that maketh flesh his arme.* To looke vp to the holy and elected Angels, will do vs little good: because they go not but being sent, and alwaies waite for a word and warrant from the Lord of hosts for all their actions: besides that, their owne eyes and force is little enough for their owne supportation. To God therefore that is the God of our strength, we must needs come, yea and to him alone, or else wee are vtterly

ouerthrowne and cast away. And if we cannot say and doe too as *Dauid* did, *Lord, whom haue I in heauen but thee? and I haue desired none in earth besides thee*; we are in a wofull taking, and vtterly lost. For fauor without, and fire within, Satans malice also, mens mischiefs, and our corruption, will carry and hurry vs, as it were a violent tempest, at their pleasure. Among the heathen they had many other superstitious rites, such as were bodily and spirituall exercises, wherein they vsed their bodies and actions to set forth plainly to sense, sometimes fire, sometimes water, sometimes blood, and sometimes one thing, and sometimes another; as many braine is a bountifull shop to forge such deuices in. The Papists also vse many such toyes, who thinke that whippings and scourgings will cause vnto vs the corrupt affections of the heart, and that the casting of a little holy water (as they call it) or the making of a crosse in the face, forehead, breast, or any other place, will chase away Satan and all his hellish powers. Of all which actions and ceremonies, either heathenish or popish, were they better than they be, (but indeed they are starke naught as they vse them,) we may say as the Apostle saith, *Hauing a shewe of wisedome in superstition, and humblenesse of mind, &c.* And had Satans malice and mans presumption stayed here, and gone no further in grosse imaginations, concerning this and other matters, it had been the lesse euill: but in our light and liberty of the Gospell, some suppose, that the very saying of, *Lord, haue mercy vpon vs*, and that without faith or feeling many times, is all in all: and the pronouncing of this petition, *Leade vs not into temptation*, and that without sense or vnderstanding of it, is sufficient to sunder Satan and our owne corruption as far from vs, as the East is from the West. Vpon them their spirituall enemies preuailed by grosse ignorance, and superstitious conceits: vpon vs by carelesse presumption, and presumptuous carelessnesse, neither the one of vs nor the other, vnderstanding rightly as we should, either our foes forces, or our own weakenes. And that is the cause why they and we, in former times and of late, ioyned with them, and hindered from them, haue receiued very grieuous falls and ouerthrowes; for all is one with Satan, so hee catch and snatch men, and haue them in possession, he careth not by what meanes. But wilt thou not escape danger only, but ouercome also? I will

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shew thee, O man, what thou shalt doe; Arr any hand goe out of thy selfe and other creatures whatsoever: for if thou sticke to them, though never so little, thou dost disadvantage thy selfe at the least, if not overthrow thy selfe. The wicked spirits are as strong to effect euill, as the elect are to doe good: and so much the more powerful that way, by how much they exempt it with commission from God, and finde matter in men to work vpon. And what then? fixe the eye of thy faith fast vpon God in Christ, & thou shalt never miscarry. For he that cannot lie hath said it, *I will not faile thee, nor forsake thee for ever*: and in the New Testament Christ hath told vs, which is also a word of as sure a promise, *The gates of hell shall not prevaile against this faith.* Nay, I will say more, in the strength and power of this perswasion, thou shalt be made *more than a conqueror, through him that hath loved thee*, and washed thee in his owne heart bloud. I know and confesse there are many lets and hinderances, to the perswasion and practice of this truth: but being and beleeving only, and I will shew you yet a more perfect and assured way by which you shall be made to walk safe, either in the day of death, or in the time of temptation, or in any other course or cruelle, that may befall you in this life. Search how your heart can onely the two side posts, and the vpper doore-posts of your houses of this heauen, with the bloud of the Lambe, that your house may be *throughly sprinkled with his bloud, from the power of bloud-suckers*. And then the destroyer that ouerthroweth others, shall passe ouer thee, and bring thee in good time to the heauenly *Canaan*. But there are [illegible] as saith the Prouerbe, *There is a Lion, for sloth answereth and answer*; Reckon them vp, and bring them forth, they shall all by Gods grace be easily removed. All sorts of sinnes are burnt, I confesse it, and so are many things in nature, arts and professions; and yet we retain [illegible] the good we know or [illegible] not, as the Apostle [illegible] *are of God*, [illegible] to whom I [illegible] riches,

Heb.13.

Matth.16.18.

Heb.9.14.

Heb.12.11.

riches, or hath no hope of a better life: but to him that beleeueth in Christ, it is become, through the power of the death and obedience of Christ, a speedy passage to eternall life. We indure many dreadfull and dangerous things, and runne thorow fire and water, and all for a corruptible crowne: and why should we not with patience and prayer passe thorow this, which is the very high way to heauen? Besides, hell is horrible. Neither will I denie that: but still I demand to whom it is so? surely to the diuell and his angels, and all manner of wicked ones, for whom it hath been prepared of old: but as for the godly and elect, it cannot come nigh him. For Christ, *the very way, truth, and life it selfe* hath told vs, and therefore wee ought to credit it, *He that heareth my words, and beleeueth in him that sent mee, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life.* Lastly, is not sinne a shrewd and fore enemy to incounter with? I confesse it: but to whom, tell me, I beseech you? euen to them in whose mortall bodies it raigneth, to fulfill the concupiscences thereof. To other, in whom the roote of it is dead, it is not so, whether wee respect this life, or that which is to come: for here the reliques of sinne are but as pricks in our sides, to prouoke vs to better things, and to stirre vs vp to *hunger and thirst after righteousnesse*: and for the life to come, wee shall be vtterly freed from the same, and haue *all teares wiped from our eyes*. To bring all into a summe; I say, let all obiected be as true, as any thing may bee: yet all these, and a thousand more such like, are nothing *to him that is in Christ*. For the Apostle saith, *There is no condemnation to them that are in Christ Iesus*: and it is hee alone that hath destroyed death, and become sinne for vs, *that wee in him might become the righteousnesse of God*. And surely such a one may in some good measure of comfort, ioyfully say to the defiance of death in his fits, and all other ghastly enemies whatsoeuer: *O death, where is thy sting? O grave, where is thy victory?* The sting of death is sinne, and the strength of sinne is the Law: but thanks be vnto God, which hath giuen vs victory, through our Lord Iesus Christ. Yea, boldly may we, as the Saints and Martyrs haue said in the midst of their flames, *I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers,*

Iohn 14.6.

Rom.8.1.

1 Cor.15.

Rom.8.38,39.

nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to seperate vs from the loue of God, which is in Christ Iesus our Lord. Oh, but death is terrible still, I answere: In such a cloud of witnesses and euidence of truth, may I not in some sort and sense say, *O faithlesse generation, how long shall I be with you? how long now shall I suffer you?* It is fearfull to any, but to a naturall man, and to him that hath his felicity heere, and in the things of this life? Surely it is nothing terrible to him, that is made a comfortable partaker of the fruits of the death of Christ, *who dyed and rose againe, to the end he might destroy death, and him that had the power of death, that is the diuell himselfe.* But hel is horrible. True, but yet to them for whom it is prepared: but thou art in Christ, exempted from it. For why did he himselfe suffer hellish torments both in body and soule? to leaue thee therein? and make it terrible or horrible to thee? no, but to free thee, and all his, from the feare of hell, and the feeling of everlasting condemnation. Oh, but what shall I say touching my sin that is great and grieuous, and the peculiar wages of it, being death eternall? That is true in the nature of sinne, and the iustice of God: *but with the Lord there is mercy, that he may be feared.* Stand still a while, and you shall behold the great works of God, and be not faithlesse, but faithfull, and beleeue the truth of the Word. What is more cleere then this? *Where sinne hath abounded, there grace hath abounded much more.* And though it be in a Prophet, yet where haue we more plaine, plentifull, or euangelicall promise then this? *Though your sinne were as crimson, they shall be made white as snow: though they were red as skarlet, they shall be as wooll.* If we beleeue the faithfulnesse and truth of an honest man, we thinke our selues bound in conscience and duty vnto it: how much more should we beleeue the most true and vnchangeable Word of the eternall? To which, not for any want in himself, but by reason of the weaknesse of our faith, he hath bin willing, *more aboundantly to shew vnto the heires of promise, the stedfastnesse of his counsell, he confirmed it by an oath,* (for men verily sweare by the greater, and an oath for confirmation is among them an end of all strife) *As I liue, saith the Lord God, I will not the death of a sinner, but rather that he conuert and liue.* Yea, *I will be mercifull vnto their vnrighteousnesse, and their sinnes and iniquities will I remember no more:* that so *by two immutable things, in which it is impossible that God should lye,*

Psal. 130.4.

Rom. 5.20.

Esay 1.

Heb. 6.17.

Ezek. 18.

Heb. 6.18.

lye) we might haue strong consolation. And as for these obiections, or any the like, what are they els, but in truth and substance, the very euill reports that the spies brought vpon the promised Land? and yet there was a very true testimony giuing by *Iosuua* and *Caleb*: yea the palpable proofes they had by the cluster of grapes, and other things which they brought from thence, were inuincible witnesses. Will you beleeue them because they are many? that is flat Popery: and besides, God forbiddeth vs *to cleaue to a multitude to do euill.* Will you feare them because they are mighty? That is to distrust God, who is greater then all: and to make them omnipotent, which is blasphemy. Will you doubt, because they double their assaults? That is no end of temptation, but this rather, to adde an edge vnto our prayers; that so through them we may heare in our hearts that comfortable speech, *My grace is sufficient for thee, and my strength shall be perfected through weakenesse.* And when we shall haue all our senses satisfied in the contrary truth, yea so farre forth, as that our eyes may see, our eares may heare, our hands may handle the good things of God (ouer and besides the faith we haue in him concerning them) it is not grosse onely, but impious, not to beleeue. But here in this life are many pleasures, and certaine delights lawfull: as houses, friends, wines, children, goods, honour, and almost infinite such like. That is very true: but with this honey God intermingleth some gall, lest the soules of his seruants might runne riot to sinne. And who is he that can be ignorant of the vncertaine estate of all and euery one of them? Our friends fall away, as a fruit that is ripe before his time, or as the morning dew. Our houses are ouerthrowne, and are like the ruines of a desolate field, not one stone of them being left vpon another. Our wiues may be lewd in their lips, loose in their liues, and wicked as was *Iobs*, & wish vs to curse God, and dye. Our children not riotous only and disobedient, but vnnaturall also, and rise vp against vs, as *Absalon*. The goods we possesse, are not vnlike by swiftnesse resembled to the Eagle, that taketh her to her wings, and flieth into the aire. As for our honours, which we make as it were some Deity vpon earth, it is turned into flame in the twinkling of an eye, to make forgotten that had neuer beene: and woe, that in our owne imaginations,

* *Exod.* 23. 2.

† 2. *Cor.* 12.

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are Lords of all, as the duſt or chaffe of the earth, are carried from all. And what reaſon is there then, that theſe or any ſuch like, ſhould hinder vs in our race towards Heauen? Hee that hath an inheritance or land in the world, will not bee hindered from taking the poſſeſſion or enioying of it, when it falleth vnto him, by the teares of his wife, the intreaty of his children, the heape of his riches, or any ſuch like things: and why ſhould wee ſuffer theſe ſimple conceits to ſteale away our hearts from the hope and hauing of Heauen? Beſides, who knoweth not, that as in reſpect of the life to come, all theſe heaped vp in the greateſt meaſure that poſſibly can bee in this world, are not ſo much as a ſhaddow of the good things that ſhall be reuealed? Hath the Spirit ſaid in vaine, *That which the eye hath not ſeene, neither the eare heard, neither euer yet entred into mans heart, hath God prepared for them that loue him?* Or ſhall wee thinke it a lie? Or that God meant to diſſemble and dally with vs? Oh bee it farre from vs to thinke or ſpeake ſo! Is that glorious deſcription of that holy and heauenly Ieruſalem, mentioned in the Reuelation, but a fiction or forgerie? It were blaſphemy for any mans heart to imagine ſo: wee are rather to thinke, that God by that which is knowne, and can be comprehended, expreſſeth that which yet is hidden from vs, and ſhall in good meaſure bee comprehended of vs alſo, *now knowing them, euen as wee are known.* Wherefore let vs not feare all or any of our aduerſaries, or pull-backes, for *true loue caſteth feare*: neither let vs bee faint-hearted in our ſuites, but labour rather to *lift vp our hands which hang downe, and to ſtrengthen the weake knees: for faithfull is he that hath promiſed, who will alſo performe it. Bee faithfull vnto death, and I will giue thee the Crowne of life.* He that ſo runneth, ſhall bee ſure to obtaine, and haue his portion with the Saints in the heauenly inheritance, of a Crowne that neuer fadeth nor falleth away. But hee that careth not for this courſe, muſt haue his portion with hypocrites, in the lake of fire and brimſtone, *that is the ſecond death*, and be ſhut out of the Kingdome with theſe ſhifts, rebelleuing, abominable, murtherers, whore-mongers, ſorcerers, idolaters, and ſuch like. Wherefore if you loue life, and loath death, runne well,

Simile. 1. *Cor.* 2. *Reuel.* 21. 1. *Cor.* 13. 1. *Iob.* 4. 18. *Heb.* 12. 12, 13. *Reuel.* 2. 10. *Reuel.* 21.

well, I beseech you: yea, even as our Text doeth at the beginning, so shall it be the ending. *Sirrah, that you may obtaine*, which I doe not only propound vnto you by exhortation, but commend and commit by supplication to God, for my selfe, and you, that euery one of vs, and I my selfe especially, may in feeling and faith

2. Tim. 4. 6, 7, 8. say, *I am now ready to be offered, and the time of my departing is at hand, I haue fought a good fight, & haue finished my course, I haue kept the faith: from hence-forth is laid vp for me the Crowne of righteousnesse, which the Lord, the righteous Iudge, shall giue me at that day; and not to me only, but vnto all them that loue his appearing.*

FINIS.

THE LAWYERS QVESTION.

Luke 10. 25.

And behold, a certaine Lawyer stood vp, and tempted him, saying, Master, what shall I doe to inherit eternall life?

IT is a weighty question, and hath beene long discoursed, by whose meanes a man may come to heauen: and who is not desirous to be resolued in it? Heere the question is propounded by a Lawyer, and answered by the Lawgiuer, whose iudgement in this case is worth the hearing. He propoundeth the question as one desirous to learne, when indeed he went about nothing lesse. But as *Ahab*, when he asked *Micheas*, in the first booke of Kings, and second chapter, if he should go vp to fight against *Ramoth in Gilead*, meant not to follow the Prophets direction, but only desired to heare his opinion: so the Lawyer propounded this question, not with the mind to learne of Christ, but with the mind to tempt Christ, and to vse his knowledge vnto the diuell came to tempt Christ in the Wilderness, so the Lawyer comes to tempt Christ in the City: and therefore whereas the Euangelist saith, *Behold, a certaine Lawyer stood vp*, he might haue said, Behold, a certaine

diuell

dvell stood vp, because [illegible] took vpon him the diuels office, and was Tempter. What should tell tempted Christ, Mat. 4. he bid him *Auoid Satan*. And when *Peter* tempted Christ, Mat. 16. he said vnto him, *Depart Satan*: so when this Lawyer tempted Christ, he might haue said, *Auoid Satan*, because in his action he was the instrument of Satan. But though the Lawyer was worthy to be repulsed, because he was so importunate, yet was this question worth the answering, because it was of such importance: & see here with what minde the Lawyer came to Christ: now let vs see how he saluteth Christ. Though he came with a bad mind, yet doth he vse good words, that he might deceiue with more facility: he saluteth him by the name of *Master*, as if he did professe himself to be his Disciple. So doth *Iudas* salute him, when he made ready to betray him, Mat. 26. 49. And so did the Pharises salute Christ, when they meant to bring him within the compasse of [illegible] Mat. 22. 16. And this hath been always the guise of [illegible] to vse the smoothest speech when they intend [illegible]. And vnder colour of friendship to procure [illegible]. Thus *Absalom* meant to bee reuenged of his brother *Amnon*, for defiling his sister *Thamar*, hee made a great feast, and caused him to be murthered in the midst of the banquet, 2. Sam. 13. When *Ioab* meant to murther *Amasa*, he saluted him courteously, saying, *How art thou in health, my brother?* 2. Sam. 20. and with his right hand tooke him by the beard to kisse him, and with his left hand thrusted a sword into his belly.

These are such as the Psalmist speaketh of Psalme 28. which haue glozing [illegible] Psal. 28. 3.
[illegible] the Scorpion hath [illegible] Psal. 55. 21.
[illegible] The [illegible] Psalme 22.
[illegible] Psalme 3. that is [illegible]

contribute to your pleasure, nor to make you his adversary, which had life of him, if he could live, for then you should see how he would leave his himself from him, but it is not meete his companion, his guide, and his owne familiar friend, which breaks faith with him, and walketh in the house of God as friends. At this day the world is full of such fained friends, which will flatter thee to thy face, and bite thee behinde thy backe. They will giue eare and speeches of some man that is absent, in thy hearing, to see if thou wilt speake as hardly of him; which if thou doest, thy words shall presently bee told vnto him. *Woe vnto him* (saith the Wise man, Eccles. 2. 12.) *that hath a double heart, wicked lippes, and mischieuous hands, and to the sinner that goeth two manner of wayes.* The Lord hath giuen but *one heart*, and *one tongue*, and *one face* to one man: therefore wee should not carry a double heart in our brest, nor two tongues in our head, nor two faces vnder a hood. It was not a vaine for the Israelites to weare any garments made of linsey woolsey. Deuteron. 22. to signifie, that it should not be lawfull for Christians to be dissemblers, to carry fire in one hand, and water in the other, honey in their mouth, and gall in their heart, as God himself speaketh, Psalme 12. *They flatter with their lips, and dissemble with their double heart.*

Of all kind of euill, these are the worst, because they doe most hurt, where they are least suspected. Therefore they are compared to the wily Foxe, for their crafty fetches, Ezek. 13. And *Herod* is termed a Foxe for his dissembling, Luk. 13. For as the foxe fained himself dead, that hee may catch the birds to deuoure them: so the flatterer faineth himself to be harmelesse, and honest, and conformable, and religious, and holy, that he may deceiue the heart of the simple. Iudg. 16. 18. Hee is like your shadow, which counterfeites the motion and gesture of your body, which stands when you stands and walkes when you walke, and flies from you, if you lay hold vpon it, when you rise: So the flatterer doth praise what you praise, and finde fault when you finde fault, and laughs at your iests, and sobbes when you frowne, and applaudes your deuices, and soothes you in your sayings, and in all things seekes to please your humour, till he haue fained the height of your desires,

that

that he may betray you to your greatest enemies. As the Syrens sing most sweetly, when they intend your destruction: so flatterers speake most faire, when they practise most treachery. Therefore euery faire looke is not to be liked; euery smooth tale is not to be beleeued; and euery glozing tongue is not to be trusted: but as we must *try the spirits, whether they bee of God, or no,* 1. Joh. 4. 1. so we must try the words, whether they come from the heart, or no; and we must try the deeds, whether they be answerable to the words, or no.

Now we are come to the question: which is, by what meanes a man may inherit eternall life. A weighty question worthy to be knowne not onely of Lawyers and learned men, but also of all housholders and women, which are perswaded in their heart, as with their mouth they doe confesse, that after death their bodies shall rise againe. Therefore though this Lawyer were to be blamed, because he came with so bad a minde; yet is he to bee commended, because he moued so good a question. Many now adayes are very curious in idle and vnprofitable questions: As what God did before he made the world: How long *Adam* stood in the state of innocency: Whether *Salomon* were saued, or no: with many such vaine and vnnecessary questions: but few there are which will aske (as this Lawyer did) what they must doe to inherit eternall life. You shall see many very carefull and inquisitive how they may get riches, where they may purchase lands and Lordships, how they may come to aduancement and honour: and by what meanes they may procure the Princes fauour: but you shall see few or none inquisitive concerning the meanes of their saluation: you shall seldome heare any aske their Pastours what they must doe to bee saued, or which way they may come to heaven. It is not now, as it was in *Iohn Baptists* time, when the Publicans, the souldiers, and all sorts of people came vnto him, with *Master, what shall we do?* Luk. cha. 3. ver. 10. &c. Nor it is not now, as in the time of Christ, when the people came and asked him, *What shall we do, that we may worke the workes of God?* Joh. 6. ver. 28. Neither is it now, as it was in *Peters* time, when vpon the hearing of *Peters* Sermon, the people came to *Peter*, and to the other Apostles, crying and saying,

Men

[illegible] 17. But now every [illegible], or pleasure, or preferment. This is the drift of all their desires, this is the end of all their practises, how they may live here in delight and ease, and leave behinde them a rich posterity. As for that heauenly Countrey whereunto they were borne, that new Ierusalem wherein they should dwell, it is the furthest end of their thought, and the least part of all their care, how to inherit it, how to inhabite it. The question is, *how he may inherit eternall life*: wherein he seemeth to confesse that there is an eternall life, for thereof he makes no doubt; only the question is, how he may attaine vnto it. Heere therefore it appeareth, that this Lawyer was not a Sadducee which denyed the resurrection of the dead, Matth. 22. Nor he was not an Epicure, which are of this opinion, that after death there is neither ioy to be looked for, nor paines to be feared, and therefore are wont to say, *Eat, drink, bee merry, &c.* or as it is, 1. Cor. 15. *Let vs eat and drinke, for to morrow we shall dye.* But this man was a Pharise, such a one as Paul was before his conuersion, one that expounded the Law of God vnto the people, and lined *after the strictest Law of their profession*, Act. 26. 5. In a word, hee was such a one, as both for his life and learning, was admired and honoured of the lewes. Though this Lawyer were learned, yet it was boldly done of him to tempt the Lord. But what is it which Learning dare not attempt, if it be not tempered with the feare of God? Christ neuer found greater aduersaries then the high Priests, the Scribes and Pharises, which were all learned men: and the Church of Christ at this day is by none so much afflicted, as by those that carry the opinion of singular learning. For looke how many heresies are extant in the Church, or how many corrupt sects in Religion, they haue been deuised, and are maintained by learned men. Let learned men therefore learne to feare the Lord, yea let them learne to know nothing so much *as Christ Iesus, and him crucified*, 1. Cor. 2. 2. without the which knowledge all knowledge is but folly, all wisdome is foolishnes, all learning is madnes, and all religion is errour, or hypocrisie, or superstition. *God hath not chosen many wise men, nor many mighty, nor many noble are called, but God hath chosen the foolish things of the world, to confound the wise, and God hath chosen the weake*

1. Cor. 1. 26.

weake things of the world, to confound the things that are mighty, 27. *and vile things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are.* 1. Cor. 1. 28. Our Saviour Christ, in the choyce of his Apostles, called not one that was learned: yet hath he not reiected all that are learned: for from heauen he called his Apostle *Paul*, a learned Lawyer, Act. 22. 3. *to bee the Apostle and Preacher of the Gentiles*, Rom. 11. 13. And there is no doubt, but that in all ages, and euen at this day he calleth some in euery place, and indueth them with excellent learning, *that they may serue to the gathering together of the Saints, and to the exercising of the ministery, and to the edifying of the Church of God*, Ephes. 4. verse. 12. The Lord Iesus so moderate our learning with his holy feare, that we may direct all our studies to the inlarging of his glory and kingdome here on earth, *that when the chiefe Shepheard shall appeare*, 1. Pet. 5. 4. *we* (that haue instructed other, and turned many to righteousnesse) *may shine as the brightnesse of the firmament, and as the starres for euer.* Dan. 12. 3.

Good Master, what shall I doe to inherit eternall life? Marke heere the discretion of the Lawyer in asking this question. As the man was a Lawyer, so there is no doubt but that hee had read the Law and the Prophets. If you looke into the Law you shall not finde *Cursed is hee that continueth not in all things that are written in the booke of the Law, to doe them*, Deut. 27. 26. Gal. 3. 10. And the Prophets say, *Cease from doing euill, learne to doe well*, Esay 1. 16. Psalm. 34. 14. And therefore the Lawyer saith not, How much must I know? nor, What shall I believe? but, *What shall I doe to inherit eternall life?* We haue heeretofore, *that men are iustified by faith, without the workes of the Law.* Which doctrine, though it bee most true and most soundly proued and flatly concluded, Rom. 3. verse. 28. yet being vnderstood amisse, as *Paul* writeth sometimes are, 2. Pet. 3. 16. it hath been the decay of all good deeds, and brought in Epicurisme and all vngodlinesse. It is true indeed,

that *eternall life is the gift of God, through Iesus Christ*, Rom. 6.23. But yet this gift is bestowed onely vpon those *for whom it is prepared*, Matth. 20.23. which haue exercised themselues in the workes of mercy, Matth. 25.35. in respect of God, our election standeth certaine from all eternity: for *it hath this seale, The Lord knoweth them that are his*, 2. Timoth. 2.19. And *I know whom I haue chosen*, Iohn 13.18. But in respect of our selues, it is vncertaine; and therefore we must *striue to make the same sure by our good workes*, 2. Pet. 1.10. These are *the waies* to come to heauen, though they bee not *the cause* why wee shall come to heauen: therefore we must keepe the way, if euer wee meane to come to heauen. For as we are ordained to the end, so are we ordained to the meanes which brings vs to that end. If God haue predestinate any to eternall life, hee hath also predestinate them to the meanes whereby they must attaine eternall life; that is, *faith, and a good conscience*, 1. Timoth. 5.19. Therefore it is certaine, that whosoeuer is to bee saued, shall at one time or other, before they depart out of this life, bee called truly to beleeue, and shall endeuour by all meanes, as *Paul* did, *to keepe a good conscience, both toward God, and toward men*, Act. 24.16. For, that which is spoken of Christ in speciall, Psalm. 44. (*Thou hast loued righteousnesse, and hated iniquity*) must be verified, and in some measure accomplished in all the members of Christ; They must loue righteousnesse, and hate iniquity. And this is the difference that the Apostle putteth between the children of God, and the children of the diuell. That the children of God *both loue, and do righteousnesse*; and the children of the diuell *loue sinne, and do it*: 1. Iohn 3.7. Let no man therefore thinke that he is predestinate to saluation, vnlesse he finde and feele in himselfe the effects and fruits of predestination. For *those whom God hath predestinate, them also, in his good time, hee calleth*, Rom. 8.29,30. (*not to vncleannesse, but vnto holinesse*, 1. Thes. 4.7.) and *whom he calleth, them also hee iustifieth*, (and indueth with the grace of sanctification, Rom. 6.2, &c.) and *whom hee iustifieth, them also hee glorifieth*, Rom. 8. If any bee ingrafted into Christ by a liuely faith, he cannot but bring forth the fruit of good life, Ioh. 15. and whosoeuer doth not bring forth such fruit, it is certaine that he is not yet ingrafted into Iesus Christ.

Let

Let vs not therefore, I say, flatter nor deceiue our selues, as though wee had true faith, when we had not the true fruits of faith. For as the Sun cannot be without light, nor the fire without heate: no more can a saiuing faith be without good works, which are the fruits and effects thereof. The penitent thiefe had but a short time of repentance: yet in that short time hee wanted not good workes to declare his faith, Luke 23.40.41.42. For no sooner was it giuen him to beleeue in Christ, but that presently he maketh answere on the behalfe of Christ, and cleareth him of all amisse; he rebuketh his fellow for his incredulity, hee confesseth the greatnesse of their sinne, and their iust punishment for the same, hee acknowledgeth Christ to bee the Lord, and calleth vpon him. Therefore it is not enough for vs to say, *We haue faith*; for the diuels haue a kind of faith, Iames 2.19. nor it is not enough for vs to come to Church to call vpon the Lord: for to say, *Lord, Lord*, will not serue the turne: Matthew 7.21. nor it is not enough for vs to preach vnto you; for vnto some that haue preached in the name of Christ, it shall be said at the last day, *Depart, I know you not*, Matthew 7.22. nor it is not enough for you to be *onely hearers of the Word*; for *then you deceiue your selues*, Iames 1.22. But *you that say you haue faith, must shew it by your deeds*, Iames 2.17. And you that come to call vpon the Lord, *must depart from iniquitie*: 2. Timoth. 2.19. And we that preach vnto you, must practise that our selues, which we preach vnto you, and bee an example of holy life for you to follow, 1. Pet. 5.3. And you that are hearers of the Word, must be *doers of the Word, and then you shall be satisfied*, Rom. 2.13. *What shall I doe?* The Papists will haue other men doe good workes for them. For some of the holier sort (forsooth) haue workes of supererogation, that is, more good workes then they need themselues, which they can spare and bestow vpon those that pay best for them. And we that are Protestants, because wee will not diuide Christ, nor derogate from his merits, will haue Christ to do all for vs, and we will doe nothing for our selues. Carnall Protestants do so.

But this Lawyer was of another minde: Hee asketh *what hee shall doe to gaine eternall life*, because hee knew that another man could not deserue it for him. *The soule that sinneth, that*

Sinne shall dye, and the soule that doth righteousnesse shall surely liue, saith the Lord, Ezek. 18.4,5. *And though Moses and Samuel stood before the Lord, to make intercession for the wicked, it could not be perform'd*, Ier. 15.1. *Yea, though Noah, Daniel, and Iob were in the Land, when the Lord bringeth his plagues vpon it for sinne, they shall saue neither sonnes nor daughters, but onely deliuer their owne soules by their righteousnesse*, Ezek. 14.20. Therefore it behoueth euery man to know *what hee must doe to inherit eternall life*: and not only *to know*, (for, *he that knoweth his Masters will, and doth it not, shall bee beaten with many stripes*, Luk. 12.48.) but he must doe it, and so shall he haue *cause of reioycing in himselfe, and not in another*. For as another mans sinne shall not be laid to my charge: so another mans righteousnesse shall not be reckoned to mine; but *euery man shall beare his owne burthen*, Gal. 6.4,5.

What shall I doe to inherit eternall life? There is a life which is short and temporall, which is compared to a *winde* that soone blowes ouer, Iob 7.7. *Iames*, to a *vapour* that soone vanisheth away, Iames 4.14. This Lawyer asketh not after this temporall life, for this is common to beasts with men: but here he enquireth concerning that life which is eternall, and shall neuer haue an end. It is strange to see how euery man almost desireth to be eternall, and yet how few do vse the meanes to be eternal. As the fowles by a naturall inclination delight to flie, the fish to swim, and the beasts to goe: so men are naturally carryed with an earnest desire to liue for euer.

And although they know themselues to bee mortall, yet euery man according to his seuerall disposition, desireth some meanes to be immortall. Some like *Lycurgus*, doe publish wholesome lawes; some *Plato* like, pen learned bookes: and some like *Saturnes* babes, goodly houses, and *call the lands after their owne names*, thinking by this meanes, that their names at least shall continue for euer, Psal. 49.

Thus euery man almost, either for some valiant enterprise, like *Dauids* Worthies that killed the Giants, 2 Sam. 21. or for some desperate attempt, like *Saul* that killed himselfe, 1 Sam. 31. or for their famous and stately buildings, as the builders of both the Babels, in the 11. Chapter of Genesis, and 4. Chapter of

of *Daniel*, will bee eternized. But howsoeuer men by such meanes may be remembred after death, yet this is not the way to get eternall life. *For this is life eternall, to know the onely true God*, Ioh. 17. verf. 3. And *to beleeue in the Sonne of God*, Iohn 3. 16. But these knowers must be doers: for, *he that saith, I know him, and keepes not his Commandements, is a lier, and the truth is not in him*; the first of *Iohn*, the third chapter, and fourth verse. And these beleeuers must be godly liuers: *For this is a true saying, and these things I will thou shouldest affirme, that they that haue beleeued God, should be carefull to shew forth good workes*, Tit. 3. 8. Therfore to the obtaining of eternall life, two things are necessary. The first is, to beleeue well: the second is, to liue well. By the first, we are iustified in the sight of God: for hee respecteth our faith. By the second, we are iustified in the sight of men, for they regard our workes. And thus are the Apostles, *Paul* and *Iames*, reconciled: for when *Paul* maketh faith the cause of iustification, Rom. 3. 28. hee meaneth such a faith as worketh by loue, Gal. 5. verf. 6. wherby we are iustified in the sight of God. And when *Iames* maketh workes the cause of iustification, Iam. 2. verf. 24. he meaneth such workes as proceed from faith, Iam. 2. verf. 18. whereby we are declared to bee righteous before man.

Life eternall.

Note.

The Scripture describeth this eternall life by diuers excellent names: to shew the worthinesse and excellency thereof, it is called a *Kingdome*, Luk. 12. verf. 32. but yet such a Kingdome as *cannot be shaken*, like the kingdomes of this world, Hebr. 12. verf. 28. for it is *a heauenly Kingdome*, Mat. 8. verf. 11. it is called *Paradise*, Luk. 23. verf. 43. for it is more pleasant then the garden of Eden. And *Abrahams bosome*, Luke 16. for it is a place of rest and comfort. It is called *the House of the Father, wherein there be many Mansions*, Ioh. 14. *The ioy of the Lord*, whereinto euery faithfull seruant must enter, Matthew 22. and all to expresse and declare vnto vs the beauty, and excellency, and glory of that life which is eternall. And yet as glorious and excellent as it is; such is the loue and fauour of God vnto vs, that he hath appoynted it to be *our inheritance*, as heere the Lawyer tearmeth it. *Inheritance* is a kind of Tenure, whereby a man in his owne right holdeth or possesseth any thing as his

owne? as when a lawfull heire doth inherit his fathers lands: euen ſo the Kingdome of God belongeth vnto vs as our lawfull inheritance, becauſe we are the ſonnes of God.

It is a great prerogatiue to be *the ſons of God*, Ioh. 1. 3. but to be *heires*, and *heires with Chriſt* (Romans the eighth chapter) of that heauenly inheritance, is a wonderfull priuiledge. How are we bound vnto Almighty God! that whereas hee might haue made vs ſtones, or trees, or beaſts, or ſuch vnſenſible and vnreaſonable creatures; it pleaſed his diuine Maieſty to make vs men, the vndoubted heires of eternall happineſſe. Behold (deare brother) and conſider, that *heauen is thine inheritance, eternall glory is thy patrimony*: thou art borne to a Kingdome, thou haſt a title to it; and when thou doeſt depart this life, thou ſhalt be ſure to find it, if before thou depart this life, thou doe not loſe thy right and title by thy ſinfull life.

Let euery one therefore, as he tendreth the ſaluation of his owne ſoule, forſake his wicked wayes, and now begin to walke in the wayes of the Lord. If heretofore thou haſt prophaned the Lords Sabbath, remember that henceforth thou ſanctifie it: If thou haſt bin a blaſphemer of the name of God, ſee that henceforth thou vſe it with all reuerence: if thou haſt bin malicious, from henceforth be charitable: if thou haſt been contentious, now learne to be peaceable; if thou haſt bin incontinent, now begin to be chaſt: if thou haſt bin a drunkard, from henceforth be ſober; and in a word, if thou haſt bin inclined to any ſin, bee ſory for it, and forſake it: if thou haſt neglected any good work, now begin to doe it; that in ſo doing thou mayeſt inherit that eternall life which is promiſed and prepared *for them that know the will of God and doe it*, Luk. 8. 21.

The Lord in mercy grant that yee be not forgetfull hearers, but doers of the Word.

Here endeth the firſt Sermon.

THE

THE LAW-GIVERS ANSWERE TO THE LAWYERS QVESTION.

Luk. 10. 26.

And he said vnto him, What is written in the Law, how readest thou? &c.

YOu haue heard the question propounded: now you shall heare the question answered. *And he said vnto him, What is written in the Law, how readest thou?* As if he should haue said; I maruell that thou being a Doctour of the Law, which shouldst be able to instruct others in matters of Religion, art ignorant of that which it behoueth euery man to know, *by what meanes he may inherit eternall life.* Wherein hast thou bestowed thy study? wherein hast thou imployed thy wit? and how hast thou spent thy time? Thou seemest to be a Lawyer: tel me, what doth the Law require of thee? Thou seemest to haue read the Scriptures: let me see how thou hast profited by thy reading? Thus doth our Sauiour send this Lawyer to the Law to learne his duty, and setteth him to schoole, that thought himselfe too good to learn. He came to tempt Christ by asking the question: but now himself must make the answer, vnles he will betray his owne ignorance. If he be a Lawyer, let him look what the Law saith concerning this question, because the Law is able to resolue euery doubt, 2. Tim. 3. 16, 17. Therfore the Prophet *Esay* sendeth vs *to the law, and to the testimony*, Esa. 8. 20. And our Sauiour Christ biddeth vs *search the Scriptures*, Ioh. 5. and telleth vs, that the ignorance of them is the cause of error, Mat. 22. If thē thou wouldest know the wil of God, study the Scriptures, there hee hath reuealed his will vnto thee. If thou desire to please the Lord, looke into his Word, there he hath shewed thee what his pleasure is. Finally, if thou wouldest haue thy works to prosper, consider what is written in the Law, aske counsell at the mouth of the Lord: examine all thine actions by the touch-stone of the Word, and be sure to doe nothing for the which thou hast not

the Word for thy warrant. If harlots intice thee to lewdneſſe, as *Potiphars* wife inticed *Ioſeph*, Gen. 39. flie from them, as *Ioſeph* did from her, and remember what the Law ſaith, *Thou ſhalt not commit adultery*. If ſinners, ſuch as haue no feare of God before their eyes, intice thee, ſaying; *Come with vs, wee will lay wait for blood, and watch to ſlay the ſimple man:* conſent thou not, but conſider what is written in the Law; *Thou ſhalt doe no murther*. If they ſay; *Caſt in thy lot among vs, we will all haue one purſe, wee ſhall get great riches, and fill our houſes with ſpoyle*, Prouerb. 1. verſ. 14. walke not thou in the way with them, refraine thy foot from their path, and looke what the Law requireth of thee; *Thou ſhalt not ſteale*. If Papiſts would perſwade thee to change thy religion, becauſe thy fathers were of another religion, looke into the Scriptures, examine thy religion by the Word of God: and then as *Elias* ſaid vnto the people, *If the Lord be God, then follow him: but if Baal bee hee, then goe after him*, 1. Kings 18. 21. ſo anſwere thou them, If this religion bee agreeable to the Word, as in truth it is, then will I be of this religion, though my forefathers haue been of your religion. And to conclude, if thy father that begat thee, thy mother that bare thee, thy wife that lyeth in thy boſome, thy friend that is as thine owne ſelfe, or thy child which is the fruit of thy body, (Deuteronom. 13. 6.) ſhall require thee to doe any thing which the Lord hath forbidden in his Law, or ſhall forbid thee to doe any thing which the Lord hath commanded in his Word: then thou muſt anſwere them as *Iob* anſwered his wife, *Thou ſpeakeſt like a fooliſh woman*, Iob 2. 10. or as Chriſt anſwered his mother; *Woman what haue I to doe with thee?* Ioh. 2. verſ. 4. or as he anſwered his friend Peter; *Get thee after me, Satan, for thou ſauoureſt not the things that be of God*, &c. Matthew 16. verſ. 2, 3. Yea, if it come to this, that thy Prince which hath power ouer thy life, command one thing, and the Lord command the contrary, thou muſt anſwere as *Peter* and *Iohn* anſwered the Rulers (Act. 4. 19.) *Whether it be right in the ſight of God, to obey you rather then God, iudge you*. Yea, thou muſt bee content with *Sidrach, Miſach, and Abednego*, Dan. 3. to vndergoe any puniſhment euen vnto the death, rather then thou wouldeſt diſhonour him, or diſobey his Word, that hath power *to caſt both*

body

body and soule into hell together, Matth. 10. 28.

It followeth, vers. 27. *And he answered and said, Thou shalt loue thy Lord God with all thy heart, and with all thy soule, and with all thy strength, and with all thy thought, and thy neighbour as thy selfe.* Before, the Lawyer moued the question: Now is the Lawyers turne to answer, and in his answer he sheweth himselfe a learned Lawyer: for whereas the law of God consisteth of ten precepts, he reduceth the same vnto two: the one taken (as it seemeth) out of Deuteronom. 26. containing our duty towards God: the other taken out of Leuiticus 19. containing our duty to our neighbour. Heere is the abridgement of *Moses* Law, which as it was deliuered in two Tables, so it is reduced to two duties: and both these require but one thing, and that is *loue*, Deut. 10. so doth our Sauiour Christ himselfe diuide the Law, Matth. 22. where being asked *which is the greatest commandement*; he answered here, as this Lawyer doth, *Thou shalt loue the Lord thy God with all thy heart, with all thy soule, and with all thy minde; this is the first commandement: and the second is like vnto this; Thou shalt loue thy neighbour as thy selfe.* Heere is nothing but *loue* (my brethren) and yet here is *the fulfilling of the Law*, Rom. 13. For all the benefits that God had bestowed vpon the Israelites, his people, he requireth nothing but *loue*. And for all fauours which he hath done vnto vs, hee asketh no more but loue againe.

If wee were not too vnkinde, God needed not to craue our loue, hauing so well deserued our loue, in *louing vs before wee loued him*, 1. Ioh. 4. But now he is faine to become a suter for our loue, which he hath dearely bought: for he sheweth his loue to vs, before he craues our loue to him. By his almighty power he created vs of nothing, and made vs the most excellent of all his creatures. If that be little worth, because it cost him little, for *he spake the word, and we were made*, Psalm. 33. 9. yet this is such a loue as cannot bee expressed; that when wee were falne from that excellent estate wherein wee were created, and became heires of hell and condemnation; *so did hee loue* this sinfull world, *that he gaue his onely begotten Sonne to die* for the sinnes thereof. That hee might bring vs to heauen, hee came downe from heauen, that he might deliuer vs from hell, he came downe

to

to bell for vs: *Not gold nor siluer*, but *his dearest blood* was the price of our redemption, 1. Pet. 1. *What can a man doe more, then to giue his life for his friend?* Rom. 5. 6, 7. And what can God doe more, then to die for sinfull men? And for all this, what doth this louing Lord require of thee, but *that thou loue the Lord thy God?* Blessed bee such a Lord, that requireth nothing of his seruants but loue. If any Prince were so gracious vnto his subiects, that he would require no other subsidies, nor tribute, nor custome of them, but *loue*: how were the subiects bound to loue and honour such a Prince? And such a one is our most gracious Lord and King; who for all the blessings and benefits that we inioy vnder his most happy gouernment, craueth no more but loue at our hands for recompence. Once hee required burnt offerings; that was a deare kind of seruice: but now he asketh *loue*, a kind of seruice which euery man may wel afford. He asketh not learning, nor strength, nor riches, nor nobility, but he asketh *loue*: a thing that the simplest, the weakest, the poorest, the basest may performe, as well as hee that is most learned, most strong, most rich, or most nobly borne. If God had required this of thee, that thou shouldest bee able to dissolue doubts like *Daniel*, and to dispute subtill questions: what should then become of thee that art vnlearned? If the Lord should accept of none but such as were strong and valiant; what should then become of women, old men, and children, which are weake and feeble? If God should regard none but the rich and wealthy, what should then become of the poore and needy? To conclude, if God should make choyce of none but such as were of noble parentage, what should wee doe that are the common people? But now hee requireth such a thing of vs, as the poorest and simplest may performe, as well as the wealthiest or wisest man in all the world: for if wee cannot loue, we can doe nothing; especially if we cannot loue God, that hath so loued vs, wee goe not so farre as the wicked doe: for *sinners also loue their louers*, Luk. 6. 32. And therefore blessed be God, that for the performance of so small a worke, hath proposed such a great reward; and for the obtaining of such a happy state, hath imposed such an easie taske. *The eye hath not seene, the eare hath not heard, neither can*

the

the hart conceiue, what God hath prepared for them that loue him, Eſa. 64. 4. and 1. Cor. 2. 9. and for all theſe vnſpeakable ioyes which God hath prepared, he requireth no more of vs but *loue*. How is God inamoured of our loue? and how vnkinde ſhall we be to withhold it from him? He hath an innumerable company of Angels, which are inflamed with his loue: and not content therewith, he ſues to haue the loue of men. God hath no need of our *loue*, no more then *Eliſha* had need of *Naamans* cleanſing: but as *Eliſha* bade *Naaman* waſh, that he might become *cleane*, 2. King. 5. ſo God bids vs *loue*, that wee might bee ſaued. It is for our good altogether, that God requires our loue in earth, becauſe he meanes to ſet his loue on vs in heauen. If the man of God had willed *Naaman* to doe ſome great thing, ought he not to haue done it? So if God had willed vs to doe ſome great thing, ought we not to haue done it? How much more when he ſaith vnto vs, *Loue*, and you ſhal liue for euer?

Now, if you would know whether you haue this loue of God in you, examine your actions, whether they bee done with delight and comfort. *In amore nihil amari*: In loue there is no miſlike. It is like the waters of Iordan wherein *Naaman* waſhed: for as his fleſh, which before was leprous, became faire and tender after his waſhing; ſo all our actions, and labours, and afflictions, which before were tedious and irkſome, become ioyous and pleaſant, and comfortable, after we are once bathed in the loue of God. It is like the ſalt that *Eliſha* caſt into the noyſome waters to make them wholeſome, 2. King. 2. or like the meale that *Eliſha* put into the bitter pottage to make them ſweet: as in 2. King. 4. So the loue of God, being ſhed in our hearts by the holy Ghoſt, doth make all anguiſh, and ſickneſſe, and pouerty, and labours, and watchings, and loſſes, and iniuries, and famiſhment, and baniſhment, and perſecutions, and impriſonment, yea and death it ſelfe to be welcome vnto vs. Such was the loue of that choſen veſſell, who for the loue that he bare vnto God, waded thorow all theſe afflictions, 2. Cor. 12. and could not for all theſe, and many moe, *be ſeparated from the loue of God*; as hee proteſteth, Rom. 8.

Wherefore (beloued) ſeeing God that hath done ſo much

for

for vs, requires no more but loue of vs, which euery one may easily affoord: let him be our loue, our ioy, and whole delight, and then our life will seeme delightfull. As *Iacob* serued seuen yeeres for *Rachel*, Gen. 29. 20. and they seemed to him but a few daies, for the loue that he bare vnto her: so when we haue once set our loue vpon God, our paine will be pleasure, our sorrow will bee ioy, our mourning will be mirth, our seruice will be freedome, and all our crosses shall bee counted so many comforts, for his sake whom wee loue a great deale more then *Iacob* loued *Rachel*, because his loue to vs is like *Ionathans* loue to *Dauid*, *passing the loue of women*, 2. Sam. 1. 26.

Thus we haue heard what it is that the Lord requireth of vs, namely, *loue*. Now let vs see what manner of loue he requireth.

How we must loue God.

Thou shalt loue the Lord thy God with all thy heart, with all thy soule, with all thy strength, and with all thy thought. Heere the Lord setteth downe the measure of that loue which hee requireth of vs: that first, it must be true and vnfained, as proceeding from the heart and mind: secondly, that it must bee sound and perfect, with *all the heart*, with *all the minde*.

Loue truly.

The Lord which is *a Spirit and truth*, Ioh. 4. *will bee serued in spirit and in truth*. He cannot away with hypocrites, *which draw neere vnto him with their lips, but their hearts are farre from him*, Matth. 5. He cannot abide dissemblers, *which flatter with their lips, and dissemble in their double heart*, Psalm. 12. and therefore though he requireth *all the heart*, yet he requireth not a double heart: to signifie that a single heart is pleasing vnto him, and that he detesteth a *double heart*. As there is a glozing tongue, a wanton eye, an idle eare, a wicked hand, and a wandring foot: so there is a false and dissembling heart, which marreth all the rest. *As is the eye, such is the light; if the eye bee single, the body is full of light; if the eye be wicked, the body is full of darknes*, Mat. 6. 22. So, as is the hart, such are the actions of the body which proceed from the heart. *A good man, out of the good treasure of the heart, bringeth forth good things: and an euill man, out of the euill treasure of the heart, bringeth forth euill things*, Mat. 12. 25. Therefore as Christ saith, *Make cleane within, and all will be cleane*, Luk. 11. 39. I say vnto you, Looke that your heart be sincere and single: and then your tongue, your eye, your eare, your hand, your foote,

that

that to all ours Mouing [illegible] to the Lord Iesus
[illegible] The heart of a man is the seate house wherein his treasure
dwelles and therefore God [illegible] hath the mastership requires
the heart: *For where your treasure is, there will your heart be also*,
Matth. 6. 21. But he will haue it freely, not by constraint: and
therefore he requires the heart, because whatsoeuer is done
with the heart, is done willingly; and that which is done a-
gainst the heart, is done (as it were) against the heire. Where-
fore in requiring the heart, God teacheth that he delighteth
in voluntary seruice. Among all the offerings that the Lord
in his Law required of his people, he likeneth none so well as the
free-will offerings of their hands. Princes require helpe of their
subiects, because they stand in needs of helpe, not regarding
whether they doe it willingly, or against their willes: but God
requireth the heart, because he needeth not our helpe. *As God
giues to all men liberally, and vpbraideth no man*, Iames 1. 5. so
he would haue vs to giue, that vpbraideth not: we giue vn-
to him, *willingly, without grudging*, if we giue him our goods; we must
giue it cheerefully: if we giue him our heart, we must giue it hear-
tily: if we giue him our obedience, we must doe it chearefully: for as
he loueth a cheerefull giuer, 2 Cor. 9. so he loues a cheerefull lo-
uer: that he that loues him, with his heart, loues him cheerefully.
For out of the abundance of the heart the mouth speaketh, Matthew 12. 34. the hand worketh, the foote walketh. If the heart be inclining
of a good nature, the tongue will be euer prone to speake well of
others: if the heart be vnwilling, euery thing will
be a grieuance: like the [illegible] of Ananias, that was loath to part
from the price of his land, *because Satan had filled his heart with
couetousnesse*, Act. 5. 3. Beleeue the life of many now a dayes,
who doe giue not so much as their ability might afford;
or if they doe, their hands they are so vnwilling that they
giue so much: and as *Iudas murmured that the boxe of ointment was
sold, and giuen to the poore*, Iohn 12. 5. so they grieue that their almes
was not spared, and put to some other vse. Thus though they
giue [illegible], yet [illegible] for fashion sake, because they
see others doe; yet haue no [illegible] worth, because it comes
not with a willing mind. God more regardeth the shepheards sa-

crifice

crifice of the first fruits of his sheepe, Genesis 4. 4. 5. then the husbandmans oblation of the first fruits of his ground; because *Abel* offered sincerely, with all his heart, and *Cain* offered like an hypocrite, for an outward shew. The widowes mite, Luk. 21. was more esteemed then the rich mens much, because she offered of her penury with a willing mind; they of their superfluitie for ostentation. A cup of cold water, or a morsell of bread, that is giuen with cheerefulnesse, is better then a fat oxe, with hatred and ill will. Prou. 19. *When we giue to the poore, we lend vnto the Lord*: and the Lord to whom we lend, measureth the gift, by the minde of the giuer, and not by the worth of the gift. *A small thing* (saith *Dauid*, Psal. 37. 16.) *that the righteous hath, is better then great riches of the vngodly*: so a small thing that the righteous giue, is better then great riches of the vngodly: because they giue for the loue of God, with all their heart: but the vngodly giues for other respects; either for the loue of the man to whom they giue; or (like the Pharisies, Matth. 6. 2.) for the praise of men before whom they giue.

Some will not giue at all: wherein they declare, that they haue no loue at all. When a poore man comes to their doore, or to their purse, then as *Nabal* answered *Dauid*, when he desired relief for himselfe and his company, 1. Sam. 25. 10. *Who is Dauid? or who is the sonne of Iesse? There be many seruants now adayes, that breake euery man away from his master: shall I then take my bread, and my water, and my flesh that I haue killed for my shearers, and giue it vnto men whom I know not whence they are?* So they answere the poore man: Who art thou? & whence commest thou? There are too many such as you are, in euery place, wee haue poore enough of our owne to helpe: I must bestow mine almes on them, & I hate not for you. Thus doe they excuse their niggardlinesse and vnmercifulnesse, by the poore that dwell among them: or if without (God knowes) they bestow no more then that which law compels them to bestow, and that for the most part against their will. Where is the loue of God, my brethren? *If you say you loue God, and shew not your loue to your brethren, you lye*: or *if you loue not your brethren whom you see, you cannot loue God whom you haue not seene*, 1. Ioh. 4. 20. As we must loue God with the heart; that is, sincerely: so we must

loue

loue him with all the loue, that is, with a perfect loue. God is like a iealous husband, both to haue a priuiledge in his louely Israel. 20. Hee will not haue halfe the heart, nor a piece of the heart, but all the heart, when the heart is diuided, it dieth: therefore God will not haue the heart diuided, that is, dye, because he dyeth a liuing, and not a dying death. Hee is not like the vnkinde mother that would haue the child diuided, 1. King. 16. but like the good tall souldier, who rather then it should bee diuided, would forgoe the child. So God would haue all, or none at all: he may not haue all the loue, and all the soule, and all the strength, and all the thoughts, he will haue none at all. The diuell, or the world, or the flesh will play fayre game, as wee vse to say, before they will fall out: if they cannot get full possession of our hearts, then they are content to haue some part of our loue, as it were a little roome in our heart, a wicked thought, or a consent to some sinne, like Pharaoh the King of Egypt, who when hee could not keepe the Israelites still in bondage, would keepe their wiues and children backe: and when they would not bee granted, then he was content to let them go and doe sacrifice, but their sheepe and their cattell must stay behinde: and when that might not be obtained, then he desired that onely to bleſſe him before they went, Exod. 10. But God is of another minde: hee will haue all the hearts of men, and stayeth them, and knoweth them, and reacheth their thoughts afarre off, and beholdeth them, and searcheth them, and tryeth them, and knoweth when it pleaseth him, without all the heart, because he hath best right to all. Therefore as Moſes answered Pharaoh, *There shall not a hoofe be left behinde vs*: so when hee heares the diuell, the world, or the flesh intreate vs, or sue for any part of our heart (as commonly they vse, when we haue any sacrifice or seruice to performe vnto the Lord our God) then we must answere them as Moſes answered Pharaoh; Thou shalt haue neither hand nor hoofe in this action, Exod. 10. also as Peter answered Simon Magus, when he offered money for the holy Ghost; *Thou hast neither part nor fellowship in this businesse*, Act. 8. 20, 21. I must not yeelde one iot to your suggestions: for I must *loue the Lord my God, with all my heart, with all my soule, &c.* That God may be our God, he will haue the greatest loue, because whatsoeuer wee loue best,

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we make our God: we may loue our parents, or our wiues, or our children, or our friends, or our neighbours, or well as we loue our selues, with a carnall and sinfull loue, but we must loue God beyond them all, or else we make him not our God: children must loue their parents, and parents their children, friends, neighbours, one another, *with all our hearts, and with all our soules*, that is, with a sound and perfect loue. As we loue any thing or all the world for his sake that gaue it, so we must loue all things of this life, for his sake that gaue them, and him for his owne sake aboue all the rest. This perfect loue we can bestow but once, and but one can haue it, and who so hath it, must be our God: if we set our hearts vpon riches, we make riches our God: therefore *Dauid* saith, Psalm. 62. *If riches increase, set not your hearts vpon them.* If our whole delight be in eating and drinking, then we make a God of our belly: and the Apostle tells vs, Phil. 3. that *their end is damnation.* If we be giuen to wantonnesse and fleshly pleasures, then *Venus* is our goddesse: and *Salomon* tells vs, Prou. 6. 26. that our end will be beggery. To shut vp: If we haue not the loue of God, *the quarrelling sisters, the gay courtesan, the wanton, the drunkard, the entred into the house of wickednesse*: God hath prepared for them that loue him, 1. Cor. 2. Now, if you would know how you must loue God with all your heart, that is, how you must do it? Where the diuell, or the world, or the flesh shall set any thing before thee to loue, whereof thou shalt be assured by Gods word, thou must be content to lose and forgoe the same, be it neuer so precious, be it neuer so louely. He that set God aboue all, which is not fit the loue of any thing else is created, can be brought to sinne against his Creator. So *Ioseph* set God aboue all, who, though he might haue had the loue of his Lady and mistresse, without suspition of sinne, yet he would not consent, and for to lose the loue of such a God. So well was *Dauid* loued of God, 1. King. 24. who when he had gotten into his hand his greatest enemy, that sought his life, in a cauue, where he might at once haue been reuenged on him for all his iniuries, was content only to cut off the lap of his garment, and so let him goe vnhurt, rather then hee would sinne against the Lord, in laying his hands vpon the Lords anoynted. Such also was the loue of chaste *Susanna*, Daniel 13. who vnder the might haue gained the loue and fauour of the

Elders without any note of infamy, chose rather to vndergoe the danger of her life, then to sinne in the sight of the Lord. Therefore thou mayest loue the things of this life, thy parents, thy wife, thy children, and the rest; the Lord giues thee good leaue to loue them, so long as thou mayest loue them without offence to God. But if once they bee vnto thee an occasion to sinne, thou must leaue to loue them, and rather chuse to sustaine any losse, though it be with the *cutting off of thy hand, or thy foote*, or to *the plucking out of thine eye*, Matth. 5. 29. or to the hazzard of thy life, then thou wouldest offend so diuine a Maiesty.

Now thou seest (if thou be not wilfully blind) how far thou art from this perfect loue which God requireth of thee. Thou hast not alwayes preferred God before all thy worldly profit; thou hast not alwayes preferred God before all thy fleshly pleasure; when thou hast gotten opportunity to be reuenged of thine enemy, thou hast not spared him; when thou hast gotten opportunity to commit wickednesse, thy loue to God hath not restrained thee; where God required *all thy heart*, thou hast giuen him no part of thy heart: sometime all thy heart runneth after thy couetousnesse, Ezech. 33. 31. Sometime thy soule is wholly set vpon delight and ease; sometime thy minde is all vpon thy cattle, Luk. 5. 21. or thy carrell, or thy pastime: and sometime thy thoughts are all vpon thy merchandize or fashions thou thinkest vpon God: but when thou commest into the Church of God, then thy mind is so distracted with diuers thoughts, and cares, and affaires of this life, that thou canst not thinke vpon God one houre together. Therefore what remaineth in this case for thee to doe, but confesse thine owne imperfections, and flie to Christ to supply thy wants, and earnestly to desire the Lord to change thy heart, to take from thee thy old heart, thy vaine, thy wandring heart, which hath loued other things more then God: and in stead thereof, to *giue thee a new heart, and to create a right spirit within thee*, Psal. 51. wherewith thou maist loue God aboue all things in this life, that in the life to come thou mayest finde the reward of thy loue, such ioyes and comforts as cannot bee expressed?

Thus we haue heard what dutie we owe vnto God himselfe:

now we shall heare what dutie wee owe vnto our neighbour. That which we owe vnto them both, is *loue*; but yet the loue which we owe vnto them, is not alike. For albeit the second commandement be like vnto the first, Mat. 22. for the necessity thereof, and in respect of the subiect or quality which is required, namely, *loue*; yet in respect of the obiect, which is God, and the measure of our loue, which must bee perfect, there is great oddes betweene them. In that they both require but loue, they are both alike; but in that the first requireth loue to God, the second loue to men; the first requireth a greater loue then the second, there is the difference. But here a doubt ariseth: Seeing God requireth the loue of all the heart, soule, &c. what loue remaineth for our neighbour? If God must haue all our loue, what loue is left for any other? Whereunto I answere, that the loue of our neighbour doth not derogate nor detract from the loue of God: as the light of a candle doth not dazle, but rather commend the light of the Sunne; so our loue to our neighbour doth not diminish, but rather accomplish our loue to God. Hee that loueth the fruit, will loue the tree whereon it groweth: and he that loueth the streame, will loue the fountaine from whence it floweth: euen so, he that loueth man, which is a creature, will much more loue God that hath created him. But let vs examine the words: *Thou shalt loue thy neighbour as thy selfe.* Here are foure things to be obserued. First, what is required, namely, *loue*. Secondly, who must loue, *thou*: that is, euery man. Thirdly, whom wee must loue, namely, our *neighbour*. And lastly, how, and in what manner we must loue him; As wee loue our selues. Concerning the first, as in the former precept, so in this also the Lord requireth *loue*: wherein hee dealeth as a kind father with his children, who is desirous to haue them so to resemble him, as by their conditions euery man may know whose they are. Therefore our louing father, desirous to haue vs like himselfe, requireth vs to be kind and louing one to another, as hee is kind vnto the vnkind, to the euill, to the iust, and to the vniust, Matth. 5. He will haue vs perfect, as he is perfect; he will haue vs holy, as he is holy; he will haue vs mercifull, as he is mercifull; he will haue vs louing, as he is loue it selfe. Againe, it is the nature of a louing father, by all meanes to procure the welfare

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of his children: so our heauenly Father, desirous of our continuall happinesse, commaundeth vs *loue*, that so we may leade our liues with delight and pleasure. If he had hated vs, hee would haue commanded vs to liue in hatred, and enuie, and malice with our neighbours: for among all the miseries that are vnder the Sunne, there is not a more miserable and irksome life, then the life of the enuious. *Salomon* calles it *a rotting of the bones*, Prou. 14.30. and as it were a consumption of the body, because the enuious man alwaies repineth, and pineth away at other mens prosperitie. As *all things worke to the best to them that loue God*, Rom. 8. so all things worke to the worst to them that are enuious. Therefore one wisheth, that the enuious man had eyes in euery Citie, that he might be vexed with all mens prosperitie. As Christ said, Iohn 13. *By this shall all men know that ye are my disciples, if ye haue loue one towards another:* so the diuell saith; By this shall all men know that yee are my disciples, if yee haue enuie, and hatred, and malice one towards another. Therefore, leauing that hatefull and lothsome kinde of life to the reprobate and damned, (who are alwaies male-content, like *Cain*, Gen. 4. and their countenance cast downe; they cannot look on their brother with a cheerefull countenance, nor afford him a merry word) God hath prescribed loue to those that are his, to shew how desirous hee is of their welfare and happinesse. But here some churle may say vnto me; If this be all, I shall doe well enough: if God require no more but loue, I shall be well content to loue, so that I be not bound to giue. Alas, this is a silly shift: for it is the nature of godly loue, to relieue & helpe him that is beloued: therfore whom thou loueſt, if thou loueſt him truly, thou canſt not see him lacke, if it be in thy power to supply his want. If thou loueſt thy horse, thou wilt giue him prouender: if thou loueſt thy dog, thou wilt giue him thy crummes: and if thou loue thy brother, thou wilt giue him food. Therfore though nothing be expressed which thou shouldeſt giue vnto thy brother, yet in that thou must loue him, thou art bound to giue him, not onely thy goods, but euen thy life, if need require, to doe him good. *This is my commaundement*, saith our Sauiour Christ, Iohn 15. 12. *that ye loue one another as I haue loued you: But herein loued we, that he gaue his life for vs*, I

Rom. 5. 8. therefore *was ready to giue our liues for our brethren*, 1. Iohn 3. 16. For as much then as *the life*, which as Christ speaketh, *is more worth then food or raiment*, Mat. 6. 25. should not be spared for thy brothers good: from henceforth grutch not to giue thy goods to thy needie neighbour, defraud not him of food and raiment, to whom thou owest euen thy life it selfe.

But let vs come to the second thing, which sheweth who is bound to loue: *Thou shalt loue*. Vnder this word *thou*, God comprehendeth euery particular man & woman: as if he should say, Thou thy selfe, and not any other; for *thou shalt loue thy neighbour*. The poore man is not exempted from this precept, because he may loue as well as the rich. If he say, I haue no wealth, and therefore I cannot shew my loue to my neighbour: Though he haue no wealth, yet he hath a heart, he hath a mind, he hath an affection: let him haue a louing heart, a louing mind, and a louing affection: if he can not doe well, let him wish well vnto his neighbour: if he cannot gratifie him with any thing that he hath, let him not enuie at any thing that the rich man hath. For as the rich man shewes that he loues his neighbour, if he relieue his necessity, so the poore man sheweth, that he loues his neighbour, if he grieue not at his prosperity. This therefore as a generall precept, hindreth the poore as well as the rich: it is a common yoke layd vpon the necke, and a common burthen laid vpon the backe of euery Christian: but yet it is *an easie yoke*, and *a light burthen*, Matth. 11. because it is *loue* which maketh all things to seeme delightsome. As there are some that would be content to loue, if they might not giue; so there are some would be content to giue, if they were sure they should not want: therefore when it commeth to giuing, they poste it ouer to their heires, vnto their executors, or to their successors when they are dead; they are neuer liberall vntill they die, and then they are liberall of that which is none of theirs. They thinke to be excused by the liberalitie of their heires: but they are bound to be liberall for themselues: therefore they must not lay the burthen vpon them, because *euery man must beare his owne burthen*, Galat. 6. If they say, I know not what needs I may haue before I die: let them remember, that what they giue vnto the poore, they

they lend vnto the Lord, and he is a ſure pay-maſter, he giues great vſury. And as *Dauid* ſaid, *I neuer ſaw the righteous forſaken, nor his ſeede beg their bread*: ſo they muſt needs confeſſe, if they will confeſſe the truth, that they neuer ſaw the godly man that was liberall to the poore, by that meanes to come to miſery. By other meanes many men fall into extreme pouerty: *Alea, Vina, Venus*, Dice, Wine, and Women, haue brought many to beggery: but by beneficence and liberalitie to the poore, I neuer heard that any came to penury. Such a foiſon hath your almes, that by the bleſſing of God which makes men rich, it increaſeth like the widdowes meale and oyle which ſhe beſtowed vpon the Prophet, 1. King. 17. Therefore let no man diſtruſt.

Now we are come to the third thing, which ſheweth whom we are bound to loue: *Thou ſhalt loue thy neighbour*. He ſaith not, thou ſhalt loue the rich man, or thy kinſman, or thy friend, or thy companion, but *thy neighbour*: vnder which word is comprehended euery man that is any way capeable of thy loue: yea, euen thy *enemy* is included in this precept, Mat. 5. Rom. 12. As the Iewes thought none to bee their neighbours, but their owne nation: ſo ſome thinke none to be their neighbours but their equals. The rich man deſpiſeth the poore man, and hee againe enuieth the rich man: and euery man, as the Prouerbe is, delighteth in thoſe that are like himſelfe. But here this law requireth, that whoſoeuer is our neighbour by any meanes, hee is to be loued.

As our Sauiour Chriſt had two kinds of kinsfolke, Mat. 12. one by the fleſh, another by the Spirit: ſo wee haue two kinds of neighbours, one by nature, and another by grace: and as Chriſt preferred his ſpirituall kindred, before his carnall kindred; ſo we muſt preferre our ſpirituall neighbours, before our carnall neighbours. Therefore, although by this law we are bound to loue all men indifferently; yet becauſe there are degrees of neighbours, therefore there muſt be degrees of loue: we muſt loue our parents and our kinsfolk more then ſtrangers, becauſe they are bound vnto vs by a ſtraiter bond of nature, according to that of the Apoſtle, 1. Tim. 5. *Hee that hath not a care of his owne, ſpecially of them of his houſhold, is worſe then an Infidell*. So we muſt loue the faithfull more then the vnfaithfull,

because they are bound vnto vs by a straiter bond of faith and religion, as the same Apostle willeth vs, Galat. 6. *While yee haue time, doe good vnto all, especially to them of the houshold of faith:* signifying, that as we are bound to loue all men with a generall loue, because they are all of the off-spring of *Adam*; yet must we loue some with a more speciall loue, because they are the children of God.

Now followeth the measure of that loue which we owe vnto our neighbour, expressed in the last words; *As thy selfe.* Here is the rule whereby our loue must be squared, and a most exquisite example of singular loue; found in our selues for vs to imitate: He saith not, *as he loueth thee*, or as he is beloued of other; but *as thy selfe.*

Who knowes not how well he loues himselfe? and therefore who can excuse himselfe, and say, I know not how well I should loue my neighbour? But how doe we loue our selues? Fainedly, or coldly, or for an houre? I trow not, but truly, and zealously, and euery houre. So, we must loue our neighbour, with a true, zealous, and a constant loue. We must not passe by, as the Priest and the Leuite; but powre our oyle into their wounds, with the Samaritan, to help, to relieue them, and comfort them. We must loue our neighbour, though he be enuious, as *Dauid* loued *Saul*, requiting good for euill; and as *Ioseph* loued *Putiphar*, not intised to sin against him. *Loue is the fulfilling of the Law:* it beginneth yong with *Moses*, to resist the oppressor, and endeth not in old age, but desires to perish for the beloueds preseruation; calleth infants in the street with wisdome, to learne; comforteth the imprisoned, with *Abacuck*; buryeth the dead, with *Tobie*; visiteth the sicke and possessed, with our Sauiour; *couereth the multitude of offences*; and shall finde this last comfort, *Come, ye blessed:* To which ioy he bring vs, that with his *loue* from euerlasting death hath bought vs.

Here endeth the second Sermon.

THE

THE CENSVRE OF CHRIST VPON THE ANSWERE.

NOw we are come to the answer of Christ vnto the Lawyers question: The question was, *What must bee done to inherit eternall life?* The answere is; Doe that which thou hast said: that is, *Loue God aboue all, and thy neighbour as thy selfe*; and thou shalt liue, thou shalt inherit eternall life. Where first it is to bee obserued, that though this Lawyer came with a minde to tempt Christ, yet because he had truly alleaged what was written in the law, Deut. 6. Leuit. 19. our Sauiour Christ approueth his answer, and commendeth him for it: whereby we are taught, to like and allow of those good things that we see in any, though they be our enemies.

Many there are, that if their enemie be endued with many excellent vertues, yet they will not acknowledge it, nor giue him his due commendation; but rather seeke by all meanes to disable him, and disgrace him, and dispraise him behind his back. If he be temperate and sober, then they say, as it was said of *Iohn Baptist*, *Hee hath a diuell*: If he be sociable and familiar, then they say, as it was said of Christ; *Hee is a glutton and a wine-bibber*, Luke 7. If he be learned, they say as *Festus* said of *Paul*, Acts 26. *He is mad*: if he be a good house-keeper, they call him a Papist: if he be religious, they call him a Precisian: yea, if he be a Prophet, yet if he tell the truth, they account him their enemie, Gal. 4. as *Ahab* termed *Elias*, 1. King. 21. And as the same *Ahab* cared not to heare *Michaas*, because he hated him, 1. King. 22. so they despise the doctrine, and mislike the Sermon, because they hate the man that preacheth it.

These kinde of people are like their father the Diuell, who both by his name and nature, is *an accuser of the brethren*, Reu. 12. He could not giue *Iob* a good word, though he were a *iust man that feared God*, Iob. 1. and no marueile, for hee could not speake well of God himselfe, Genes. 3. But Christ is of another mind; for though this Lawyer were his tempter, yet doth he allow his answere: so though a man be thine enemie, yet let him haue his due: if he be learned, report no lesse of him: if he be an

honest man, defame him not: if he be humble, say not he is proud: if he be liberall, say not he is miserable: if he deale iustly, say not he is vnconscionable: and if he haue any thing in him that is praise-worthy, (as there is no man but hath some good thing in him) acknowledge it, report it, and commend him for it, though he be thine enemie. But here againe we see, that though Christ commend this Lawyer for his answere, yet doth he not commend him for any thing else: to teach vs, that as we must giue euery man his due, so we must giue no man more then his due. The Lawyer had answered directly to Christs demand; therefore Christ commends his saying: but the Lawyer had not done so well as he had spoken; therefore Christ doth not commend his doing: so the words of many are commendable, but their workes are most detestable. If you come to their Sermons, you shall heare them speake marueilous well: but if you looke into their liues, you shall finde them farre differing from their profession. They are like our bels, which can call the people together to the seruice of God, but cannot performe any seruice to God: so these men can giue good counsell to others, but cannot follow it: they can teach the people to know the will and pleasure of God, but they goe not about to do the will of God, that the people might be moued by their example to doe the same. And if you seeme to mislike their doings, then as Christ said of the Scribes and Pharises, Matth. 2. *They sit in Moses chaire, &c.* so they answere for themselues; Doe as we say, and not as we doe. A bad excuse, fit for so bad a cause. As if they should say; We would haue you to be godly, but we will not be godly; we would haue you to be saued, but we our selues will not not be saued. How can their doctrine do any good, that liue not according to their doctrine? Or how can the people thinke that the doctrine is true, when they that preach it liue not thereafter? Will not the people reason thus; If his doctrine were good, surely he would follow it: if his life be good, surely he would teach vs to liue as he doth: therefore whatsoeuer hee saith, we will not beleeue him; but as he doth, so will we doe, and we hope to escape as well as he.

Thus with the one hand they build vp the Church of God, and with the other hand they pull it downe: because they doe more

more hurt by their bad example, then they can do good with all their preaching. These are the vngodly that the Lord by his prophet reproueth, Psal. 50. *Why doest thou preach my lawes, & take my words in thy mouth?* So long as *Esay* was a man of polluted lips, the office of preaching was not committed vnto him: but when his lips were clensed, Esay 6. then was he fit for that office and function. Euen so, as long as we delight in sinne as much as any, we are not meet to reproue the sins of other: but when we behaue our selues as it becommeth the Ministers of the Gospel, then haue we commission to preach the Gospell, and to reproue the sinnes of the people.

Therefore to a good Churchman (as you vse to call vs) two things are necessarie: the first is, to teach well: the second is, to liue well. For as we are resembled to *salt*, because we must season the people with sound and wholsome doctrine: so are we resembled to the *Sunne*, because wee must shine as lights in the world by our holy life. As *Iohn Baptist* was *the voice of a Crier*, so he was *a burning lampe*: as the Apostles were willed to teach and baptize, so *their lights* were commanded *to shine, that men seeing their good works, might glorifie God*. Teach well, and liue well. *Matth.* 5. *Matth.* 5.

Thirdly, we here may see that truth is truth, and to be commended from whomsoeuer it commeth: for though this Lawyer came to tempt Christ, yet because he told the truth, Christ admitteth his answer, and commends him for it. Whereby we haue to learne, to imbrace and receiue the truth by whomsoeuer it is brought; for as a iewell is to be esteemed, though it be found in a stinking dunghill, so the truth is to be regarded, though it be found in a wicked man.

And last of all, we heere may see that to be verified which was spoken of Christ, Esay 42. Matth. 12. *A bruised reed shall he not breake, &c.* that is, he shall not discourage any in the way of godlinesse. Though this Lawyer were Christs enemy, yet when he answered discreetly and directly out of the Word of God, Christ approueth his answer, and exhorteth him to the practice of the same: whereby we haue to learne to commend and incourage euery man in his well-doing, and by all meanes to further them in their good beginnings. Praise and honour are spurres to vertue: therefore if a man haue done well, commend

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him, and he will doe better. But alas, with vs it is far otherwise: for if a man haue done amisse, it shall be often cast in his teeth: but if he haue done well, he shall neuer heare of it.

But let vs goe forward in the answere of Christ. It followeth, *Doe this.* Hauing approued his saying, now he exhorteth him vnto doing: for it is not enough to say well, or to know much, or to beleeue aright; but we must *doe this*; that is, we must *loue God and our neighbour*, if we desire to liue. Heauen is not gotten with faire words, nor amorous lookes, nor gold, nor siluer, nor gorgeous array; but with the fruits of a liuely faith: or (that I may vse the words of the Apostle, Gal. 5. 6.) *By faith working through loue.* God will not come to iudge vs at the last day, whether we were learned, or wise, or eloquent, or wealthy, or honourable: but whether we haue done those deeds of mercy to his needy members. What shall it profit a man in the last houre of his death, to haue beene eloquent, and excellent in all kind of learning? that he hath preached many notable and worthy Sermons; if he haue liued a lewd and wicked life, and carried a corrupt conscience to his graue? In that terrible day, when the bookes of all mens consciences shall be opened, Apoc. 20. and euery mans life shall be strictly examined, it shall goe better with vs, if we haue serued God with a good conscience, then if we haue bin able to dispute subtill questions: for at that day it shall be said to some that haue preached in the name of Christ; *Depart from me, I know you not*, Matth. 7.

Now, as wee shall not be saued for our preaching, no more shall you be saued for your hearing: for God will haue you to *doe* as you heare, as well as he will haue vs to *doe* as we teach. If you looke into all the Scriptures, you shall finde no promise made to hearers, nor to speakers, nor to readers; but to beleeuers, or to doers. If ye aske God who shall dwell in his holy Mountaine, he saith, Psalm. 15. *The man that walketh vprightly.* If you aske Christ who shall enter into the kingdome of heauen, hee saith, Matth. 7. *Not they that crie Lord, Lord: but they that do the will of my Father.* If you aske him how you may come to heauen, he saith, Matth. 19. *Keepe the commandements.* If you aske him who are blessed, he saith, Luke 11. *Blessed are they that heare the Word of God and doe it.* If you aske an Angell

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who is blessed, he saith, Reu. 22. *Blessed are they which keepe the words of this Booke.* If you aske *Dauid*, he saith, Psal. 106. *The man is blessed which keepeth iudgement, and doth righteousnesse.* If you aske *Salomon*, he saith, Prou. 29. *The man is blessed which keepeth the law.* If you aske *Esay*, he saith, Esay 50. *Hee which doth this, is blessed.* If you aske *Iames*, he saith, Iam. 1. *The doer of the Word shall be blessed in his deed.* And here; *Doe this and thou shalt liue.* Heere is nothing but *Doing*, to make vs blessed: for as the workes that Christ did, bare witnesse that hee was Christ, Ioh. 10. so the workes that we doe, must beare witnesse that we are Christians.

But here some man may obiect and say, Is any man able to doe this that God requireth? and if hee be not, why then doth God command vs that which we cannot performe? Herein Almightie God dealeth with vs, as a father dealeth with his children: if a man haue a sonne of seuen yeeres of age, he will furnish him with bow and arrowes, and leade him into the fields; sets him to shoote at a marke that is twelue score off, promising to giue him some goodly thing, if hee hit the marke: and though the father know that the childe cannot shoote so farre, yet will he haue him aime at a marke beyond his reach, thereby to try the strength and forwardnesse of his childe: and though he shoote short, yet the father will incourage him. Euen so Almighty God hath furnished vs with iudgement and reason, as it were with certaine artillery, whereby wee are able to distinguish betweene good and euill, and sent vs into this World, as it were into the open fields, and sets his law before vs as a marke, as *Dauid* speaketh, promising to giue vs the Kingdome of heauen, if we hit the same: and albeit he knoweth that we cannot hit this marke, that is, keepe the law which hee hath set before vs; yet for the exercise of our faith, and for the testifying of our dutie and obedience towards him, hee will alwayes haue vs be aiming at it: and though we come short of that dutie and obedience which hee requireth at our hands, yet doth hee accept and reward our good endeuour: but if wee stubbornly refuse to frame our selues after his will, then may hee iustly be angry and displeased with vs. Therefore though thou canst not perfectly keepe the law of God; yet if thou endeuour thy selfe to

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the vtmost of thy power to obserue the same, the Lord that *worketh in vs both the will and the worke*, will accept the will for the worke: and that which is wanting in vs, he will supply with his owne righteousnesse.

It followeth; *And thou shalt liue.* Here is the promise, euen life eternall. Among all earthly things, we count none so deare and precious as our life, insomuch as we can be content to forgoe any thing before our life: our blood and our limbs we lose sometime for the sauing of this temporall life, which is no life indeed, but rather a shadow, & the image of death. Now if we make so much of, & suffer so many things for the life of the body, which is so short and momentany: how farre greater things should wee suffer for the saluation of our soule, and for the gaining of that glorious and happy life, which shall neuer end? Here Christ speaketh not of any common life, but of life eternall, which is the inheritance and seate of the blessed.

For seeing Christ must answere to the Lawyers question, and his question was, how he might inherit eternall life; when the Lawyer had said what was written in the law, Christ answereth, *Hoc fac & viues:* as if he should say, *Loue God and thy neighbour*, and so thou shalt inherit eternall life: this is the assoiling of thy question. Goe to therefore, deare brethren, and consider at how small a rate or price of loue, eternall life is to be purchased. If we take so great paines, and vndergo so many difficulties to pursue this mortall life, what paines should we vndertake to enioy that immortall life? If God should bid vs go into a hot fiery furnace, and cast our selues into the burning flames, we ought to doe it, that we might raigne with Christ. But our gracious louing Lord commandeth no such thing; but only commendeth vnto vs *loue*, that we may liue. Our God is not as the gods of the Gentiles, which will haue the parents slay their children, and offer them vp in fire for a burnt sacrifice. No, our God *will not the death of a sinner, but rather that hee conuert and liue*, Ezek. 18. O how gracious is the Lord vnto vs, who requireth no more of vs but *loue*! and yet requireth vs with no lesse then life, and that a glorious and eternall life.

Thus I haue at length explained *The Lawyers Question*, and *the Answere of Christ vnto the Question:* wherein I haue shewed you

yet by vs] inclusiuely, that is, to keepe the Law of God: and that way we [illegible] difficult. Another way there is by the death of Christ; and this euery man thinks most easie to find. But this I assure you, that whosoeuer doth not endeuour to walke in that old way, that is, to walke in the waies of the Lord, shall neuer come to heauen by the new and liuing way. Christ Iesus, because he *Iohn* 14. Chap. 3. 3. *Whosoeuer hath this hope in him, purgeth himself*: that is, whosoeuer hopeth to be saued by the death of Christ, hath a care to keepe himselfe from sinne, and to walke in the commandements of the Lord.

FINIS.

THREE

THREE PRAIERS: ONE FOR THE MORNING, ANOTHER for the Euening, the third for a ſicke man.

Wherevnto is annexed a godly Letter to a ſicke friend: and a comfortable ſpeech of a Preacher vpon his death-bed. Anno 1591.

A Morning Prayer.

O Lord, prepare our hearts to prayer.

ETernall God, giuer to them which want, comforter to them which ſuffer, and forgiuer to them which repent: we haue nothing to render thee but thine owne. If we could giue thee our bodies and ſoules, they ſhould be ſaued by it: but thou wert neuer the richer for them. All is our dutie, and all of vs cannot performe it: therefore thy Sonne died, and thy ſpirit deſcended, and thy Angels guide, and thy Miniſters teach, to helpe the weakeneſſe of men. All things call vpon vs to call vpon thee; and we are proſtrate before thee, before we know how to worſhip thee: euen ſince we roſe, we haue taſted many of thy bleſſings, and thou haſt begun to ſerue vs, before we begin to ſerue thee. Why ſhouldeſt thou beſtow thy health, and wealth, and reſt, and libertie vpon vs more then other? Wee can giue no reaſon for it, but that thou art mercifull. And if thou ſhouldeſt draw all [illegible] wee haue nothing to ſay, but that thou art iuſt. Our ſinnes are ſo grieuous and infinite, that we are faine to ſay with *Iudas*; *I haue ſinned*, and there ſtop, becauſe we cannot reckon them. All things ſerue thee as they did at firſt; onely men are the ſinners in this world.

Our heart is a roote of corruption, our eyes are the eyes of vanity, our eares are the eares of folly, our mouthes are the mouthes of deceit, our hands are the hands of iniquitie, and euery part doth diſhonour thee, which would be glorified of thee. The vnderſtanding which was giuen vs to learne vertue,

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is apt now to apprehend nothing but sinne: the will, which was giuen vs to effect righteousnesse, is apt now to loue nothing but wickednesse.

The memory, which was giuen vs to remember good things, is apt now to keepe nothing but euill things. There is no difference betweene vs and the wicked: we haue done more against thee this weeke, then wee haue done for thee since we were borne, and yet we haue not resolued to amend: but this is the course of our whole life; first we sinne, and then we pray thee to forgiue it, and then to our sinnes againe, as though we came to thee for leaue to offend thee.

And that which should get pardon at thy hands for all the rest (that is, our prayers) is so full of coyes and faincies for want of faith and repentance, that when we haue prayed, we had need to pray againe that thou wouldest forgiue our prayers, because we thinke least of them, when we pray vnto thee: What father but thou, could suffer his children to mocke him, and be contemned still? Yet when we shake off our sinne, all our feare is turned into ioy, because his righteousnesse for vs, is more then our wickednesse against our selues. Seale our faith in thy Beloued, and it sufficeth for all our iniquities, necessities, and infirmities.

Now, Lord, we go forth to fight against the world, the flesh, and the deuill, and the weakest of our enemies is stronger then we: therefore we come vnto thee, for ally holy Spirit to take our part; that is, to change our minds, and wils, and affections which we haue corrupted, to remoue all the hinderances which let vs to serue thee; and so direct all our thoughts, speeches, and actions, to thy glory, as thou hast directed thy glory vnto our saluation. Although we be sinners (O Lord) yet we are thine: and therefore we beseech thee to separate our sinnes from vs: which would separate vs from thee, that we may be ready to euery good, as we are to euill. Teach vs to remember our sinnes, that thou mayest forget them, and let our sorrow here, preuent the sorrow to come. We were made like thee, let not flesh and blood turne the image of God to the image of Satan: our foes are thy foes, let not thine enemies preuaile against thee, to take vs from thee; but make thy Word vs to vs, like the starre which led vnto Christ: make thy benefits

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like that guilt vessell which brought to the Land of promise make thy ende like the meffengers which compelled guests vnto the banket; that we may walke before men like examples, and alway looke vpon thy Sonne how he would speake and do, before we speake or doe any thing.

Keepe vs in that feare of thy Maiesty, that we may make conscience of all that wee doe; and that wee may count no sinne small, but leaste our lying, and swearing, and suffering, and couering, and boasting, and flaunting, and inordinate gaming, and wanton sporting, because they draw vs to other sinnes, and are forbidden as straitly as other. Let not our hearts at any time be so oldebeled, but that in all occasions wee may discerne betweene good and euill, betweene right and wrong, betweene truth and errour; and that wee may iudge of all things as they are, and not as they seeme to be: let our mindes be alwayes so occupied, that wee may learne something of euery thing, and vse all the fit meanes as helpes prepared for vs to serue thee. Let our affections grow from one point another, that wee may loue thee as much for the prosperity of others, as if it were our owne: let vs still loue, and neuer be alway so ready to goe vnto thee for our helpe, thee in sickenesse wee may finde patience, in prison we may finde liberty, in poverty we may find contentment, and in all troubles we may find hope. Turne all our ioyes to the ioy of the holy Ghost, and all our peace to the peace of conscience, and all our feares to the feare of sinne, that we may loue righteousnesse with an vnfeigned good will, as euer we loued wickednesse, and go before other in thankfulnesse towards thee, as farre as thou goest in mercy towards vs before them, taking all that thou sendest as a gift, and leaning our pleasures before they leaue vs, that our time to come may bee a repentance of the time past, thinking alway of the ioyes of heauen, the paines of hell, our owne death, and the death of thy Sonne for vs. Yea, Lord, let vs speake once againe like *Abraham*, one thing more we will begge at thy hands; our resolutions are variable, and we cannot performe our promises to thee: therefore frame vs in a constant forme of obedience, that wee may saue thee from this houre; with those duties which the world, the deuill, and the flesh would haue vs deferre vntill the point

of

of death. Lord, we are vnworthie to aske any thing for our selues: yet thy fauour hath preferred vs to be petitioners for other. Therefore wee beseech thee to heare vs for them, and them for vs, and thy Sonne for all. Blesse the vniuersall Church with truth, with peace, and thy holy discipline. Strengthen all them which suffer for thy cause, and let them see the spirit of comfort comming towards them, as thy Angels came to thy Son when he was hungrie.

Be mercifull vnto all those which lye in anguish of conscience, for remorse of their sinnes: as thou hast made them examples, so teach vs to take example by them, that we may looke vpon thy Gospell to keepe vs from despaire, and vpon thy Law to keepe vs from presumption. Prosper the armies which fight thy battels, and shew a difference betweene thy seruants and thy enemies, as thou didst betweene the Israelites and the Egyptians; that they which serue thee not, may come to thy seruice, seeing that no god doth blesse besides thee. Make vs thankfull for our peace, whom thou hast set at liberties while thou hast laid our dangers vpon others, which might'st haue laid their dangers vpon vs. And teach vs to build thy Church in our rest, as *Salomon* built thy Temple in his peace. Haue mercy vpon this sinfull Land, which is sicke of long prosperity: let not thy blessings rise vp against vs, but indue vs with grace, as thou hast with riches, that we may goe before other Nations in religion, as wee goe before them in plentie. Giue vs such hearts as thy seruants should haue, that thy will may be our will, that thy law may rule our lawes, and that we may make our kingdome in thy kingdome. Giue vnto our Prince a princely heart: vnto our Councellors, the spirit of counsell: vnto our Iudges, the spirit of iudgement: vnto our Ministers, the spirit of doctrine: vnto our people, the spirit of obedience: that we may all retaine that communion here, that we may enioy the communion of Saints hereafter.

Blesse this family with vnitie and peace, that the Rulers thereof may gouerne according to thy word, that the seruants obey like the seruants of God, and that we may all be loued of thee. Heare (Lord) vs now commended our sute, our vnderstanding is weake, and our memorie short, and wee vnworthy

to pray vnto thee, more vnworthy to receiue the things which we pray for. Therefore we commend our prayers and our selues vnto thy mercy, in the name of thy beloued Sonne, our louing Sauiour, whose righteousnesse pleadeth for our vnrighteousnesse.

Our Father which art in heauen, &c.

A Prayer for Euening.



Lord God, what shall we render vnto thee for all thy benefits? which hast giuen thy Son for a ransome, thy holy Spirit for a pledge, thy Word for a guide, and reseruest a Kingdome for our perpetuall inheritance: of whose goodnes we are created, of whose iustice we are corrected, of whose mercy we are saued. Our sins striue with thy benefits, which are mo: let vs count all creatures, and there be not so many of any kind, as thy gifts, except our offences, which we returne vnto thee for them. Thou mightest haue said before we were formed; Let them be monsters, or let them be Infidels, or let them be beggers, or cripples, or bond-slaues so long as they liue. But thou hast made vs to the best likenesse, and nursed vs in the best Religion, & placed vs in the best Land, that thousands would thinke themselues happy, if they had but a piece of our happinesse. Therefore why should any serue thee more then we, which want nothing but thankfulnesse? Thou hast giuen vs so many things, that scarce we haue any thing left to pray for, but that thou wouldest continue those benefits which thou hast bestowed already; yet wee couet as though wee had nothing, and liue as though wee knew nothing: when wee were children, we deferred till we were men; now wee are men, wee deferre vntill we be old men; and when we be old men, we will deferre vntill death. Thus we steale thy gifts, and doe nothing for them: yet we looke for as much at thy hands, as they which serue thee all their liues. The least of thy blessings is greater then all the courtesies of men, and yet we are not so thankfull to thee for all that we haue, as we are to a friend for one good turne: we

are ashamed of many sins in other, and yet we are not ashamed to commit the same sins our selues, and worse then they: yea, we haue sinned so long almost, that we can do nothing else but sinne, and make others sin too, which would not sin but for vs. If we do any euill, we do it cheerefully, and quickly, and easily: but if wee do any good, we do it faintly, and rudely, and slackly. When did we talke without vanitie? When did wee giue without hypocrisie? When did we bargaine without deceit? When did we reproue without enuie? When did we heare without wearinesse? When did we pray without tediousnesse? Such is our corruption, as though we were made to sinne, in deed, or in word, or in thought: we haue broken all thy Commandements, that we might see what good is in euill: which haue felt nothing but guilt, & shame, and expectation of Indgement, while wee might haue had peace of conscience, ioy of heart, and al the graces which come with thy holy Spirit. Some haue bene wonne by the Word, but we could not suffer it to change vs: some haue beene reformed by the crosse, but wee would not suffer it to purge vs: some haue beene moued by thy benefits, but we would not suffer them to perswade vs: nay, we haue giuen consent to the diuell, that we will abuse all thy gifts so fast as they come: and therefore thy blessings make vs proud, thy riches, couetous, thy peace wanton, thy meates intemperate, thy mercy secure, and all thy benefits are weapons to rebell against thee; that if thou looke into our hearts, thou maist say, our Religion is hypocrisie, our zeale enuie, our wisdome policie, our peace securitie, our life rebellion, our deuotion ends with our prayers, and wee liue as though wee had no soules to saue.

What shall wee answere for that which our conscience condemnes? Wee are one day neerer to death since we rose, when wee shall giue account how euery day hath beene spent, and how we haue got those things which others will consume whē we are gone. And if thou shouldest aske vs now, what lust asswaged, what affection qualified, what passion expelled, what sinne repented, what good performed, since wee began to receiue thy benefits this day; wee must confesse against our selues, that all our workes, wordes, and thoughts, haue beene

the seruice of the world, the flesh, and the diuell: we haue offended thee, and contemned thee all the day, and at night we pray vnto thee: Father, forgiue vs all our sinnes, which haue dishonored thee, while thou diddest serue vs; runne from thee, while thou didst call vs; and forgotten thee, whilest thou didst feed vs: so thou spurest vs, so we sleepe, and to morrow we sinne againe. This is the course of all our pilgrimage, to leaue that which thou commandest, and to doe that which thou forbiddest. Therefore thou mightest iustly forsake vs, as wee forsake thee; and condemne vs, whose conscience condemnes our selues: but who can measure thy goodnesse which giuest all, and forgiuest all? Though wee are sinfull, yet thou louest vs; though we knocke not, yet thou openest, though we ask not, yet thou giuest. What should we haue if wee did serue thee, which hast done all these things for thine enemies? Therefore thou which hast giuen vs all things for our seruice, O Lord, giue vs a heart to serue thee, and let this be the houre of our conuersion. Let not euill ouercome good, let not thine enemie haue his will; but giue vs strength to resist, patience to endure, and constancie to persuere vnto the end.

Instruct vs by thy Word, guide vs by thy Spirit, mollifie vs by thy grace, humble vs by thy corrections, win vs by thy benefits, reconcile our nature to thy will, and teach vs to make profit of euery thing, that we may see thee in all things, and all things in thee. And because (O most mercifull Father) we walke betweene thy mercy and iustice, thorow many tentations, gouerne our steps with such discretion, that the hope of mercy may preuent despaire, and the feare of iustice may keepe vs from presumption; that in mirth wee bee not vaine, in knowledge wee be not proud, in zeale wee bee not bitter: but as the tree bringeth forth first leaues, then blossomes, and then fruit; so first wee may bring foorth good thoughts, then good speeches, and after, a good life, to the honour of thy name, the good of thy children, and the saluation of our soules, remembring the time when we shall sleepe in the graue, and the day when we shall awake to iudgement. Now the time is come (O Lord) which thou hast appointed for rest, and without thee we can neither wake nor sleepe, which hast made the day and night,

and

and ruleth both. Therefore (my louing Lord) commend our soules and bodies that thou hast created, that they may serue thee; restore them (O Lord) to their first image, and keep them to thy seruice, and resigne vs not to our lusts againe, but finish thy worke; that wee may euery day [illegible] and neere to thy Kingdome, till wee haue the way to hell, as much as hell it selfe, and euery egge a [illegible] and euery [illegible] be so many steps to heauen. For thy names sake, for thy promise sake, for thy Sonnes sake (O Lord) wee lift vp our hearts, hands, and voyce vnto thee in his name, which suffered for vs, and sinned not.

Our Father which art in heauen, &c.

A Prayer for a sicke man.

ALmighty God and all mercifull Father, which are the Physician of our bodies and soules, in thy hands are life and death, thou bringest to the graue, and pullest backe againe: we came into this world, vpon condition to forsake it whensoeuer thou wouldest call vs: and now the Summers are come, thy fetters hold me, and none can loose mee, but hee which bound me. I am sick in body and soule, but he hath stricken me, which in indgement remembreth mercy. I deserued to dye, so soone as I came to life: but thou hast preserued me till now; and shall this mercy bee in vaine, as though wee were preserued for nothing? Who can praise thee in the graue? I haue done thee no seruice since I was borne, but my goodnesse is to come: and shall I die before I begin to liue? But Lord thou knowest what is best of all: and if thou conuert me, I shall be conuerted in an houre: and as thou acceptedst the will of *Dauid*, as well as the act of *Salomon*, so thou wilt accept my desire to serue thee, as well as if I did liue to glorifie thee. The Spirit is willing, but the flesh is fraile: and as I did liue sinfully, whensoeuer thy Spirit was from me; so I shall dye vnwillingly, vnlesse thy Spirit prepare mee. Therefore, deare Father, giue me that mind which a sicke man should haue, and mercifie my patience with my paine, and call vnto my remembrance all which I haue heard, or read, or felt, or meditated, to strengthen mee in this houre of my triall; that I, which neuer taught any good while I liued, may now teach

other how to dye, and to beare their sicknesse patiently: apply vnto me all the mercies and merits of thy beloued Sonne, as if hee had died for me alone. Bee not from mee when the enemie comes; but when the Tempter is busiest, let thy Spirit be busiest too: and if it please thee to loose mee out of this prison, when I shall leaue my earth to earth, let thine Angels carry vp my soule to heauen, as they did *Lazarus*, and place mee in one of those mansions which thy Sonne is gone to prepare for me. This is my Mediatour which hath reconciled me and thee, when thou didst abhorre me for my sinnes, and thou didst send him from heauen to vs, to shew that thou art bound to heare him for vs. Therefore in him I come vnto thee, in him I call vpon thee. O my Redeemer, my Preseruer, and my Sauiour, to thee bee all praise, with thy Father and the holy Spirit for euer. *Amen.*

What shall stay me from my Father, my Brother, and my Comforter?

A comfortable speech, taken from a godly Preacher, lying vpon his death-bed: written for the sicke.

I Owe to God a death, as his Sonne died for me. Euer since I was borne I haue been sailing to this hauen, and gathering patience to comfort this houre: therefore shall I be one of those ghests now, that would not come to the banquet when they were inuited? What hurt is in going to Paradise? I shall lose nothing but the sense of euill: and anon I shall haue greater ioyes then I feele paines: for my Head is in heauen already, to assure me that my soule and body shall follow after. O death, where is thy sting? why should I feare that which I would not escape? because my chiefest happinesse is behinde, and I cannot haue it, vnlesse I goe vnto it. I would goe thorow hell, to heauen: and therefore if I march but thorow death, I suffer lesse then I would suffer for God. My paynes doe not dismay me, because I trauell to bring forth eternall life: my sinnes doe not fright me, because I haue Christ my Redeemer; the Iudge doth not astonish me, because the Iudges Sonne is my Aduocate; the diuell doth not amaze me, because the Angels pitch about me; the graue doth not grieue me, because it was my Lords bed.

Oh,

Oh, that Gods mercies to me, might moue others to loue him! for the more I can expresse it, the more it is. The Prophets and Apostles are my fore runners, euery saint is gone before mee, or else he will follow after me: if it please God to receiue me into heauen before them which haue serued him better, I owe more thankfulnes vnto him. And because I haue deferred my repentance till this houre, whereby my saluation is cut off, if I should die suddenly; loe, how my God in his mercifull prouidence, to preuent my destruction, calleth me by a lingring sickenes, which stayeth till I be ready, and prepareth mee to my end, like a Preacher; and makes me, by wholesome paines, weary of this beloued world, lest I should depart vnwillingly, like them whose death is their damnation. So he loueth me while he beateth me, that his stripes are plaisters to saue me: therefore who shall loue him if I despise him? This is my whole office now, to strengthen my body with my heart, and to be contented as God hath appointed, vntil I can glorifie him, or vntil he glorifie me. If I liue, I liue to sacrifice; and if I dye, I dye a sacrifice, for his mercy is aboue mine iniquity. Therefore if I should feare death, it were a signe that I had not faith, nor hope, as I professed, but that I doubted of Gods truth in his promise, whether he will forgiue his penitent sinner or no. It is my Father, let him doe what seemeth good in his sight. *Come Lord Iesus*, for thy seruant commeth: I am willing, helpe my vnwillingnesse.

Thus the faithfull depart in another sort, with such peace and ioy round about them, that all which see them, wish that their soules may follow theirs.

A Letter written to ones friend in his sickenesse.

BEloued, I maruell not that you haue paine, for you are sicke: but I maruell that you couer it not for offence, because the wisedome of man is to bite in his griefe, and alwayes to shew more comfort in God, then paine in suffering. Now God calleth to repetitions, to see whether you haue learned more constancy then others. If sickenesse be sharpe, make it not sharper with frowardnes: but know, this is a great fauour to vs when we die by sickenesse, which maketh vs ready for him that calleth

FINIS.

GODS ARROW AGAINST ATHEISTS.

By HENRY SMITH.



AT LONDON,
Imprinted by F.K. for Thomas Pauier. 1622.

calleth vs: now you haue nothing to thinke vpon but God, and you cannot thinke vpon him without ioy: your griefs passeth, but your ioy will neuer passe. Tell me (Patient) how many stripes is heauen worth? Is my friend onely sicke in the world, or his faith weaker then others? You haue alwayes prayed, *Thy will be done*: and now are you offended that Gods will is done? How hath the faithfull man forgotten that all things (euen death) turne to the best to them that loue God? Teach the happy (O Lord) to see his happinesse through troubles. Euery paine is a preuention of the paines of hell, and euery ease in paine is a fore-taste of the ease, and peace, and ioyes in heauen. Therefore remember your owne comforts to others before, and be not impatient when there is most need of patience: but as you haue euer taught vs to liue; so now giue vs an example to dye, and deceiue Satan, as *Iob* did.

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A Table of ſuch Chapters as are *handled in this Booke* following.

IN the firſt Chapter, is contained the abſurdity of Atheiſme, and Irreligion, with the confutation thereof.

In the ſecond and third Chapters, the Chriſtian Religion is approued to be the onely true Religion, againſt the Gentiles, and all the Infidels in the world.

In the fourth Chapter, the Religion of Mahomet is confuted.

In the fifth Chapter, the Church of Rome is diſproued to be the true Church of God.

In the ſixth Chapter, the Browniſts, and Barrowiſts, with their deteſtable Schiſmes, are confuted, and our Church approued to be the onely true Church of God.

GODS ARROVV AGAINST ATHEISME, AND IRRELIGION.

CHAP. I.

That there is a God: and that hee ought to be worshipped.

ATheisme and Irreligion was euer odious euen among the Heathen themselues: insomuch as that *Protagoras*, for that he doubted whether there were any God or no, was by the Athenians banished out of their countrey. *Diagoras* was such a notorious Infidell, that hee held there was no GOD; him, and all such like Atheists the very Heathens haue abhorred and detested, as being more like rude beasts, then reasonable men: for *Cicero*, the Heathen Philosopher doth condemne them all, and further saith, that *there was neuer any Nation so sauage, or people so barbarous, but alwayes confessed there was a God*: whereunto they were led euen by the light of nature, and naturall instinct. For, the very same is confirmed by the common vse of all Heathens, in lifting vp their eyes and hands to heauen, in any sudden distresse that commeth vpon them. Yea, by experience of all ages it hath beene proued, that Atheists themselues, that is, such as in their health and prosperity, for more liberty of sinning, would striue against the being of a God, when they came to die or fall into great misery, they of all other would shew

1. Arg. Consent of the Heathē, & confession of all Nations.

Cicero lib. de natura Deor.

2. Arg. Instinct of Nature. *Tertul. in Apolog.*

Seneca lib. 1. de Ira.

shew themselues most fearefull of this God, as *Seneca* himself declareth: insomuch as *Zeno* the Philosopher was wont to say, that it seemed to him a more substantiall proofe of this matter, to heare an Atheist at his dying day, preach God *(when he asked God and all the world forgiuenes)* then to heare all the Philosophers in the world dispute the point: for that at this instant of death & misery, it is like that such do speake in earnest & sobriety of spirit, who before in their wantonnes impugned God. It is remembred of *Caius Caligula* (that wicked and incestuous Emperour) that hee was a notable scorner and contemner of God, and made no reckoning of any other to be God but himselfe; yet this abominable and wicked Atheist, as God left him not vnpunished (for by his iust iudgement he was slaine by some of his own officers:) so whileſt he liued, he was wont (as the Historiographers report of him) at the terrible thundring and lightning, not onely to couer his head, but also to get himselfe vnder his bed, and there to hide himselfe for feare. Whence, I pray you, came this feare vpon him; but that his owne conscience did tell him (howsoeuer in words perchance he would not affirme so much) that there was a God in heauen, able to quail & cast down his pride & al the Emperours of the world, if he listed, whose thunderbolts were so terrible, as that iustly by his own example he shewed, he was to be feared of all the world? And hereof it is that some say, that God is called *Deus*, of the Greeke word *Theos*, which signifieth feare, because the feare of him is planted and ingraffed in the very natures and conscience of all reasonable creatures, yea euen in the conscience of the greatest contemners, and rankest Atheists of the world: who, say what they list, and do what they list, yet shall they neuer be able to roote out this impression: namely, that there is a God, whose feare is ingrauen in the hearts of all men. And whence, I pray you, commeth shame in men after an offence committed: Or why should men (by naturall instinct) put a difference between vertue and vice, good and euill, if there were not a God, who because he loueth the one, and hateth the other, hath written that difference in euery mans heart?

Sueton. in Calig. 1. 51. Dion in Caligula.

3. Arg. Confession & experience of Atheists themselues.

4. Arg. Difference and conscience of good and euill.

Therefore

Therefore conclude, that euery mans knowledge, conscience, and feeling, is in stead of a thousand witnesses to conuince him (whosoeuer he be) that there is a God which is to be feared, which hateth iniquity and wicked waies, and which in time of trouble and deepe distresse is to be sought vnto for refuge and relefe, as the acts of the very Heathen themselues doe plainely demonstrate.

2 Moreouer, as God is to be felt sensibly in euery mans conscience, so is he to be seene visibly (if I may so speake) in the creation of the world, & of all things therein contained: for that this world had a beginning, all the excellent Philosophers that euer were, haue agreed, except *Aristotle* for a time, who held a fancy, that this world had no beginning, but was from all eternity: but at last in his old age, he confessed and held the contrary, in his booke *De mundo*, which he wrote to King *Alexander* (which booke *Iustine Martyr* esteemed greatly, and called it the Epitome of all *Aristotles* true Philosophy.) This then being so, that the world had a beginning, it must needs follow, that it had an efficient cause or maker thereof. I demand then who it was that made it? If you say it made it selfe, it is absurd: for how could it make it selfe, before it selfe was made, and when it had no being at all? If you say that something within the world made the world, that is, that some one part of the world made the whole, that is more absurd: for it is as much as if a mã should say, that the finger (and this, before it was a finger or part of the body) did make the whole body. Wherefore it may be conuinced by force of this argument (which is plainely demonstratiue) that a greater and more excellent thing then is the whole world put together; yea, that some thing which was before heauen and earth were made, was & must needs be the maker and framer of this world: and this can be nothing else but God *the Creator of all things*, who was before all his *Creatures*, & is termed in the sacred writings, *Alpha* and *Omega*, the first & the last: for that he only was without beginning himselfe, and shall be, and remaine without ending. For he is eternall, being *the Primus Motor, and the only Almighty Creator of all things*. So true it is which *Paul*

5. Arg. The creation of the world.

Vide Plutarch. de placit. philos. Aristot. lib 8. Aristot. lib 8. de mundo, & vide Plotin. lib. de mundo. Iustin. in Apolog.

Rom. 1. 20. the Apostle doth testifie, when hee saith, *that the invisible things of God* (that is, *his eternall power and divine Essence*) *are seene perfectly in the creation of the world, being perceiued by his workes which he hath made.* If therefore men would but cast vp their eyes to heauen, & from thence look down againe vpon the earth, and so behold the excellent beauty and building of this world, they cannot be so sottish or dull-conceited, but they must know there was and is a God which was the maker of them, and be moued in some sort to glorifie so incomparable and excellent a Creator. Yea, the Poets and others haue affirmed of God, that he is *Pater hominum*, the Father of men, to shew that men haue their originall and creation from him: so that if we should draw our eyes from the beholding of the great world, and consider but Man (who for his beauty and excellency is called in Greeke, *microcosmus*, the little world) still wee shall be Act. 17. 2, 9. enforced to acknowledge God the Author of vs, *the Father and Creator of vs.* So true is that which *Paul* the Apostle noteth out of the Poet *Aratus*, which saith, that *Eius progenies sumus*; We are the issue or off-spring of God. And as true it is, which he further saith in that place, that *In him we liue, moue, and haue our being.* And therefore we owe all dutifull obedience and subiection vnto him, which duty and nature commands vs to performe in regard of our creation. For the sonne honoureth his father by natural duty, and all men are naturally carried to be gratefull to their founders to whom they are specially bound, & whom they ought not to forget, neither will, except they be extreme vnthankfull and dissolute.

6. Arg. 3 Not only the creation of the world, and of all things therein contained, doth proclaime that there is a God, who is to be honoured for his infinite extended authority and almighty power (for he made all things of nothing, onely he spake the word, and they were created) but his daily blessings and benefits sent downe vpon the earth, do shew also *there is a God*, (which is prouident, and hath care of men, and therefore of men to bee praised, thanked, and glorified for euer.) For true is which Saint *Paul* saith in this

The mercies and blessings of God. *Heb.* 11. 2. *Genes.* 1.

this behalfe, that *God left not himselfe without witnes, when he bestowed benefits from heauen, giuing vnto vs raine and seasonable weather, and filling our hearts with meat and gladnes.* By meanes of these & all other his blessings, men might and still may dayly be induced, not onely to beleeue that there is a God, from whom they receiue all these, but also to acknowledge and attribute all praise and thanksgiuing vnto him, as to their first principall and speciall benefactor. For the Oxe doth know his owner, and the Asse his Master, feeder, and maintainer. And therefore how can it be, but reasonable men should much more know God, not onely their first founder and Creator, but their daily feeder, preseruer, keeper and vpholder? For so oft as they thinke vpon these things, and see and haue them, they cannot chuse but be put in minde of God the sender and Author of them all, and be moued with a gratefull minde towards him: And hereof is it that he is called *Deus, à dando, Of giuing:* And in English we call God, *quasi Good*, because he is onely and perfectly good of himselfe alone, and the giuer of all goodnesse, and of all good gifts and blessings vnto others; from whom, as from the fountaine, all benefits whatsoeuer doe come, descend, flow, and be deriued vnto them. *Acts.14.17.* *Mat.19.17.* *Jam.1.17.* *Rom.18.19.*

4 I might heere shew how God is also knowne to the world by his iudgements vpon wicked and vnrighteous people, whom diuers times he maketh visible examples of his seuerity and iustice (if men did well consider them:) for hereby also hath God manifested himselfe, as *Paul* the Apostle teacheth. These premises, I trust, may suffice, (if there were no more to be said: for by them we may easily see and proue, that there is a God which created the world, and all things therein; which preserueth and vpholdeth the same with his mighty puissance, supporteth the earth, and all the creatures thereof with his prouidence and helping hand. Yea, beside the Heauens and the Earth, which are the worke of his hands, euery mans owne conscience doth plentifully teach (as I said before) *that there is a God, which is to be feared.* For howsoeuer many a man that hath spent his life in a wicked way, and most damnable course, could

7. Arg. The iudgements of God.

could wish in his heart there were no God, because he seeth God no otherwise then in his vengeance: yea, howsoeuer many a wicked person doth sooth himselfe in his wickednesse, and flatteringly say vnto himselfe (like the foole in the Psalmes) *There is no God:* yet at other times his owne conscience will so prouoke him, and enforce this matter, *(that there is a God)* that with horror and dread of him, it will make him quake, feare and tremble: for the feare of him is so deepely printed in the natures of all men, as that it is impossible to shake it off. And (which is more) a kind of deuotion to worship him, being the Creator and preseruer of men, and of all things else, and the prouident Father of all, is planted, and inseparably fixed in the hearts of all men: though all men of all Nations know not how to worship him aright, and in such sort as he requireth. This is manifest by the examples of all Nations and people in the world, who all haue some one kind of religion or other, though all finde not the right Religion. All be deuoted to the worship of God, howsoeuer all doe not find out the true God, nor his right manner of worship, but worship him according to the deuices of their owne braine. Considering then that there is no nation vnder the Sunne so barbarous (nor euer was) but aimed at the worship of God, and either worshipped him, or something else in his place: it appeareth to be a most vaine and foolish conceit which Atheists sometime vtter; namely, that religion is nothing else but a matter of policie, or a politicke deuice of humane inuention: for it is euident, that religious affection to worship God, is naturally seated (and euer was) in the hearts of all men: and the conscience of euery man, euen of the greatest scorner and contemner of God, which sometimes trembleth before his Iudgement seate, doth abundantly testifie, that a religious deuotion of feare towards God, is bred and borne with euery man, and therefore it cannot be any policy of humane inuention: in as much as if there were no lawes of men, yet this religious affection to worship God, and the feare of him, would and doth remaine written by the finger of God, in the hearts and consciences of all

Psalme 14. 1.

all men liuing, how rude, sauage or barbarous soeuer they be. What law of men, I pray, was there, to make *Caligula* the Emperour, when hee heard the terrible thundring in the aire, and saw the flashing flames of lightning about him, to run vnder his bed, and to hide himselfe for feare of this terrible and great God? Or what maketh the rankest Atheist in the world in the like case, & at the like tempest, to doe the like? Or what made the Heathen in any dangerous or sudden distresse to lift vp their eyes or hands to heauen, mightily to feare and to be astonished? None can say it is the law of men, for no law of men doth inforce this attempt. But it is a naturall instinct of the *feare of God*, (whom he hath offended, and whose vengeance hee dreadeth, and from whom he thinketh succour may come) seated in all mens hearts euen from their Natiuity, which doth make him to feare, and cause him to seeke to God for refuge. Let this therefore remaine firme and most vndoubted, *that the feare of the great God, and a religious disposition to worship the same God, is not inforced by the lawes of men, but naturally sowne in the hearts of all men*, though all finde not out, nor obserue the right Religion. Let vs therefore now seeke and search out which is *The true Religion*, which is acceptable to God, and which without wauering and doubting is to be obserued of men. For all Nations and people haue a kind of religion (as I said before) but all haue not the true and right Religion.

Chap. II.

Wherein, and in the next Chapter, is shewed that the Christian Religion, is the only true Religion in the world, and wherewith only God is pleased.

IN ancient times all the world was diuided and distinguished into Iewes, and Gentiles; and this distinction doth, and may still remaine among vs: if therefore I can proue the truth of this our Christian Religion against both Iewes, and Gentiles, I shall then proue it against all the world.

world. In this Chapter I will first prooue it against the Iewes, and in the next against the Gentiles. Concerning the Iewes, they will easily grant our Religion to be the true Religion, if wee can prooue Iesus Christ (whom wee beleeue) to be that *Messias* which was foretold by their Prophets, being the true and vndoubted Prophets of GOD. And this we are sure may easily bee prooued: and therefore in vaine doe the Iewes looke for any other *Messias*, *then he that is already come*, namely, *Iesus Christ our Mediatour, Sauiour, and Redeemer, in whom God his Father is well pleased, and for whose sake (if wee beleeue in him) he will not be offended with vs, but be reconciled to vs, and saue vs.* Whatsoeuer was foretold to belong vnto their *Messias*, is fully performed, and perfectly accomplished in our Iesus Christ, and in no other: and therfore our Iesus was, and is the true *Messias*, and no other. Let vs herein consider the markes of the *Messias*, whereby he might be knowne: and so shall we see that our Sauiour Iesus Christ is the onely true *Messias*, and none but he.

Christian religion prooued to be the true religion, against the Iewes: because Christ is the Messiah.

Christ the true Messiah.

The generall and maine argument.

Psal. 1. 8, 22.
Esay 6.
Deut. 28.
Esay 55.
Esay 53.
Dan. 9.

The first proof that Christ was the Messiah.

1 One marke for vs to know the *Messias* by, is, that when hee came, hee should not be knowne or acknowledged to be the *Messias*, but should bee reiected and refused of the Iewish Nation, to the end hee might bee put to death amongst them, according to the foreappointment and determinate counsell of God: for had they receiued him for the *Messias*, they would neuer haue vsed him so shamefully as they did, neither should hee then haue beene slaine amongst them, as was foretold he should. This then being one marke of the *Messias*, that hee should be refused for the *Messias* of the Iewish Nation, and of the chiefest rulers amongst them, is a great confirmation of our faith, in as much as it is found fully performed in our Sauiour Iesus Christ, whom they scorned, reiected, condemned, and put to death. And therefore as if the Iewish Nation had receiued our Iesus for the *Messias*, it had beene an vndoubted argument that he had not beene the right *Messias*: so on the other side, because they did refuse him, it is a very strong perswasion to vs, that he was, and is the very true

Messias

Messias indeed. In vaine therefore it is, if any doe looke for such a *Messias* as should bee wholly receiued of the Iewish Nation: for none such was promised, yea it was foretold (contrariwise) that hee should bee refused of them, as our Iesus was: that so he might be made an offering for sinne, according to the predordination of God.

2 It was foretold of the *Messias*, that he should be born of a Virgin, Esay 7. 14. That the place of his byrth should be Bethlem, Mich. 5. 1. That at his byrth all the Infants round about Bethlem, should be slaine for his sake, Ier. 31. 15. That the Kings of the earth should come and adore him, and offer gold, and other gifts vnto him, Psalm. 72. 10. That he should bee presented in the Temple of Ierusalem, for the greater glory of the second Temple, Mal. 3. 1. That he should flye into Egypt, and bee recalled thence againe, Hosea 11. That a Starre should appeare at his byrth, to notifie his comming into the world, Num. 24. That *Iohn Baptist* (who came in the spirit and power of *Elias*, and therefore was called *Elias*, Luke 1. 17. Matth. 11. 10, 14.) should bee the Messenger to goe before him, and to prepare the way, and to cry in the Desart, Malac. 4. Esay 40. 3. Moreover, that he should begin his owne preaching with all humility, quietnesse, and clemency of spirit, Esay 42. 2. That he should bee poore, abiect, and of no reputation in this world, Esa. 53. Dan. 9. Zach. 9. Ier. 14. That hee should doe strange miracles, and heale all diseases, Esay 61. 1. That he should dye, and be slaine for the sinnes of his people, Dan. 9. Esay 53. That he should be betrayed by one that put his hand in the dish with him, and was his owne Disciple, Psal. 41. verse 9. and Psa. 55. vers. 14, 15. That he should be sold for thirty pieces of siluer, Zach. 11. vers. 12. That with those thirty pieces, there should be bought afterwards a field of potshards, Ier. 32. That he should ride into Ierusalem vpon an Asse before his Passion, Zach. 9. 9. That the Iewes should beate and buffet his face, and defile the same with spitting vpon it, Esa. 50. 6. That they should whip his body: 18 beside they put him to death, Esay 53. 8. Psalm. 37. 18. That 19 they should put him to death among theeues and malefactors:

1 Many other particular proofes.

20 tions: Esay 53. 12. That they should give him Vineger to
drinke, diuide his apparell, and cast lots for his vpper gar-
21 ment: Psal. 68. 20. and Psal. 22. 11. That the manner of his
death should be crucifixion, that is, nailing of his hands and
his feet vnto the Crosse: Psal. 22. 16. Zach. 12. That his
22 side should be pierced, & that they should looke vpon him
23 when they had so pierced him: Zach. 12. That hee should
rise againe from death the third day: Psal. 16. 10. Hos. 6. 3.
24 That he should ascend into heauen, and sit at the right hand
of his Father (in glory and royalty, and like a conquering
Prince) there ruling all: Psal. 110. 1, 2. All these things
and whatsoeuer else belonging to the *Messias*, are found
perfectly fulfilled in Iesus Christ, and in no other. And
therefore he alone, and no other, is the true *Messias*.

Hitherto haue I spoken of such circumstances and ac-
cidents, as did belong vnto the *Messias*, concerning his in-
carnation, birth, life, death, burial, resurrection, and ascen-
sion into heauen, and there sitting at the right hand of his
Father: and also of his reiection by the Iewes, and Iewish
Nation: which things albeit they be very wonderfull, and
sufficient to establish all Mens obedience in Christ Iesus our
Lord, in whom only they are found faithfully fulfilled: yet
if we shall consider withall, *the time of the Messias his ap-*
pearing, and when he should come into the world, our faith
will be so much the more confirmed towards him.

Dan. 2. 39, 44. Another argument from the time of Christs comming.

Daniel, the Prophet of God (who lined in the time of the
first Monarchy) foretold that there should be three Monar-
chies more, and the last of these foure Monarchies greatest
of all: And that in the dayes of this fourth and last Monar-
chy (which was the Romane Monarchy or Empire) the
eternall King of *Messias* should come, and build vp Gods
Kingdome thorow out all the world. And this happened
accordingly: for Iesus came, and was borne in the fourth
Monarchy (which was the Romane) namely, in the dayes of
Augustus the Romane Emperour. But yet let vs goe more
strictly to the matter.

The Temple of Ierusalem (as all men know) was build-
ded twice: first, by King *Salomon*, which lasted about 440.

yeeres,

yeeres, and then was destroyed by *Nebuchadnezzar* King of Babylon. Wherefore about 70. yeeres after, it was builded againe by *Zorobabel*, who reduced the Iewes from their Captiuity. But this second Temple, for pompe and riches of the materiall building, was nothing like vnto the first, (which the old men in the booke of *Esdras* doe testifie by their weeping, when they saw this second, and remembred the first) (and which *Aggeus* the Prophet doth expressly testifie.) And yet saith God by his Prophet *Aggeus* in the same place, that after a while, *the Desired of all Nations shall come, and then should that second house or Temple bee filled with glory, and that greater should be the glory of this last house then of the first.* Which prophesie was fulfilled by the comming of our Saiiour Iesus Christ into this second Temple: which being personally done, was of farre greater dignity, and more glory thereunto, then any dignity whatsoeuer was found in the first Temple builded by *Salomon*. It is therefore manifest, that the *Desired of all Nations*, that is, *the Messias should come* whilest the second Temple stood. And so doth *Daniel* also shew, that the second Temple (after the building thereof) should not bee destroyed, vntill the *Messias* were first come and slaine. And *Malachy* the Prophet doth also most plainly testifie, that *hee should come* during the second Temple. And so indeed he did: for *Christ Iesus* came into the world during that second Temple, and did himselfe likewise foretell the destruction thereof, ere that generation passed, which came to passe accordingly: for it was destroyed about 40. yeeres after the ascension of our Saiiour into heauen, by *Titus*, sonne to *Vespasian* the Romane Emperour. Most vainely therefore doe the Iewes, or any other, expect for a *Messias* to come, after the destruction of that second Temple.

1. *Esdr.* 3. *Agge* 2. 4. *Agge* 2. 5, 6, 7, 8, 9, 10.

Dan. 9. 26.

Mal. 3. 1.

Let vs yet moreouer consider the prophesie of old *Iacob*, concerning the particular time of the *Messias* his appearing: *Come hither, my children* (saith he) *that I may tell you the things that are to happen in the latter dayes, &c. The Scepter shall not depart from Iudah, vntill Shilo come, which is that expectation of the Gentiles.* By *Shilo* is meant the *Messias*

Gen. 49.

(as

(as both Iewes and Christians expound it.) This prophesie so long foretold, was performed at the byrth of Iesus Christ, in the dayes of *Herod* King of Iurie. For from the time that the Scepter was giuen to King *Dauid*, (who was the first King of the Tribe of *Iudah*) it did not depart from that Tribe, but remained alwayes in it, vntill the dayes of King *Herod*; in whose time, and not vntill whose time, all gouernment was taken away, and cleane departed from the Tribe of *Iudah*, and committed to a stranger: And therefore in the time of *Herod* was the *Messias* to bee borne, and neither before, nor after this time. That the Scepter or gouernment was not cleane taken away, or departed from the house of *Iudah*, after it was once setled in it, in the person of King *Dauid*, euen till the dayes of *Herod* the King, is euident: for from *Dauid* (who was the first King of that Tribe) vnto *Zedechias*, that dyed in the Captiuity of Babylon, the Scripture sheweth how all the Kings descended of the house of *Iudah*. And during the time of their captiuity in Babylon (which was seuenty yeeres) the Iewes were alwayes permitted to chuse vnto themselues a Gouernour of the house of *Iudah* (whom they called *Rosch galuta*.) And after their deliuery from Babylon, *Zorobabel* was their Gouernour, of the same Tribe, and so others after him, vntill you come to the *Machabees*, who were both Gouernours and Priests; for that they were of the mothers side of the Tribe of *Iudah*, and by the father side of the Tribe of *Leui*, (as *Rabbi Kimhi* affirmeth) and so from these men, downe to *Hircanus* King of Iury, who was the last King, which was lineally descended of the house of *Dauid*, and of the Tribe of *Iudah*.

Sanhed. ca. Dinei Mamonith. Rab. Moses, Ægypt. in præfat. Maimonim. Esd. lib. 1. cap. 1, 2, 3. Mac. lib. 1. cap. 2, 3. Rab. Kimhi. com. in Agg. Ioseph. lib. 13. & 14. Antiq.

For after *Hircanus*, came the afore-named *Herod*, a meere stranger, whose father (as *Iosephus*, who well knew, reporteth) was called *Antipater*, and came out of *Idumæa*: hee came into acquaintance and fauour with the Romanes, partly by his said fathers meanes (who was, as *Iosephus* saith, a well monied man, industrious, and factious) and partly by his owne diligence and ambition, being of himselfe both witty, beautifull, and of most excellent and rare

qualities

qualities, by which commendations he came at length to marry the daughter of *Hircanus* aforesaid, King of Iewrie, and by this marriage obtained of his father in law to bee chiefe gouernour and ruler of the Prouince and land of Galile vnder him. But *Hircanus* afterwards in a battell against the Parthians, fell into their hands, and was taken and carried prisoner into Parthia.

Herod then tooke his iourney to Rome, and there he obtained to be created King of Iewry, without any title or interest in the world (for that not only his father in law, *Hircanus*, was then liuing in Parthia; but also his younger brother *Aristobulus*, and three of his sonnes, viz. (*Aristobulus*, *Alexander*, & *Aristobulus*) with diuers others of the blood Royall in Iewry, were aliue also.

Herod then hauing procured by this meanes to be King of Iewry, procured first to haue in his hands the King *Hircanus*, and so put him to death. He brought also to the same end his younger brother *Aristobulus*, and his three sonnes likewise. He put to death also his owne wife *Mariamnes*, which was King *Hircanus* daughter, as also *Alexandra* her mother, and soone after, two of his owne sonnes which he had by the same *Mariamnes*, for that they were of the blood Royall of Iudah: and a little after that againe, he put to death his third son, named *Antipater*. He caused also to bee slaine fortie of the chiefest Noble men of the same Tribe of Iudah. And as *Philo* the Iew (who liued at the same time with him) writeth; *He put to death all the Sanhedrin*; that is, the twenty seuen Senators or Elders of the Tribe of Iudah that ruled the people. He killed the chief of the sect of the Pharises. He burned the genealogies of all the Kings and Princes of the house of Iudah, and caused one *Nicolaus Damascenus*, an Historiographer, that was his seruant, to draw out a pedegree for him and his line, as though he had descended from the ancient Kings of Iudah. Hee translated the Priesthood, and sold it to strangers. And finally, he so razed, dispersed and mangled the house of Iudah, in such sort, as no *one lot of gouernment or principality remained therein*. Now then in the daies of this

Ioseph. lib. 15. Antiq.

Philo lib. de temp.

King *Herod*, and not till then was the Scepter, that is, the gouernment departed from Iudah, and therefore then, and not till then, was the Messias to appeare, according to that prophecie of *Iacob*, and fit time to come to passe accordingly: for Christ Iesus the true and vndoubted Messias was then borne, *viz.* in the time of *Herod* King of Iewrie. In vaine therefore doe the Iewes, or any other, looke for any other Messias to come after the dayes of that *Herod*, in whose time (and not before) was the Scepter and all principalitie and gouernment departed vtterly from the house of Iudah: and therefore in his time, and neither before nor after, was the Messias to appeare and come, according to *Iacobs* prophecie.

Daniel the Prophet yet goeth neerer to worke, and foresheweth euen the very day, and time of the day when the Messias should be slaine for the sinnes of the people: for in the first yeere of *Darius*, sonne of *Ahasuerus*, King of the Medes, about the time of the euening oblation, he praied to his God for the people and their deliuerance, in as much as then he perceiued, that the seuentie yeeres of their captiuitie (foretold by *Ieremy*) were now come to an end.

So *Daniel* thus praying, about that time of the euening Oblation God sent his Angel *Gabriel* to signifie and shew vnto him, that at the very beginning of his supplications, the commandement came forth for the returne of the people from their captiuity, and to build againe Ierusalem; and sheweth likewise, that as the people had now been in the captiuitie of Babylon seuentie yeeres, and then were deliuered from that their earthly bondage: so it should come to passe, that within seuentie weekes of yeeres, the Messias should come, who should finish wickednes, seale vp sinnes, blot out iniquitie, and bring in euerlasting righteousnesse, and be a deliuerer not only from the outward, but from the spirituall Babylon, and hellish Egypt.

The words of the Angel be these following: *At the very beginning of thy Supplications, the commandement came forth: and I am come to shew thee, for thou art greatly beloued: therefore vnderstand the matter, and consider the vision.*

Seuentie

Seuentie weekes are determined ouer thy people, and ouer thy holy Citie, to finish the transgression, and to make an end of sinnes, and to make reconciliation for iniquity, and to bring in euerlasting righteousnesse, to seale vp the vision and prophecie, and to anoint the HOLIE OF HOLIES. *Know therefore and vnderstand, that from the going forth of the Commandement for to bring againe the people, and to build Ierusalem, vnto* MESSIAS *the* PRINCE, *there shall be seuen weekes, and threescore and two weekes, &c. After those threescore and two weekes shall* MESSIAH *be slaine, and not for himselfe, &c. He shall confirme the couenant with many for one weeke, and in the* [illegible] *weeke he shall cause the Sacrifice and the* [illegible]

For the better vnderstanding of which text, be remembred, that this word *Hebdomada*, signifying a weeke, or seuen, is sometime taken for a weeke of daies, that is, seuen daies; and then it is called *Hebdomada dierum*, a weeke of daies; as in this prophecie of *Daniel* he saith of himselfe, *that he did mourne three whole weekes of daies*. But at other times it signifieth the space of seuen yeeres, and that is called *Hebdomada annorum*, a weeke of yeeres, as in Leuit. 25. 8. where it is said, *Thou shalt number vnto thee seuen weekes of yeeres*, that is, *seuen times seuen yeeres, which make forty and nine yeeres.*

Exposition of *Daniels* prophecie.

Dan. 10. 2.

Leuit. 25. 8. & *cap.* 23. & alibi *postea.*

Now it is most certaine that these seuenty weekes are to bee vnderstood of weekes of yeeres, and not of daies, for that euen by the Iewes owne confession, as also by the bookes of *Esdras* it is manifest, that the Temple and Ierusalem were many yeeres in building before they were finished. These seuenty weekes of yeeres therefore are seuen times seuentie yeeres, which make in a summe totall, foure hundred and ninety yeeres, within which time the Messias should be slaine: for from the going foorth of the Commandement to bring the people backe againe, and to build Ierusalem, (which Commandement went forth at the beginning of his supplications; which were the first yeere of *Darius*, as the text sheweth) vnto the time that Messiah the Prince was anoynted to preach the Kingdome of GOD, which was after his baptisme, (when he

began to be about thirty yeeres of age) there must be seuen weekes, and threescore and two weekes, that is, forty and nine weekes, which make foure hundred, fourescore, and three yeeres: which number of yeeres being rightly accounted from that time of *Darius*, wherein the commandement went forth, are fully accomplished in the fifteenth yeere of *Tiberius Cæsar*: at which time Christ Iesus was baptized and anointed by the Spirit of God, descending down vpon him in the forme of a Doue, a voice also being heard from heauen, saying; *This is my beloued Sonne in whom I am well pleased.*

Yet is there one weeke more to make vp the number of seuenty, in the midst of which weeke the Messiah should be slaine, which came to passe accordingly: for in the midst of that weeke, that is, about three yeers & a halfe after Christs baptisme, Christ Iesus the true Messias was put to death, and died for our sins, which was in the eighteenth yeere of *Tiberius Cæsar*. In vaine therefore doe the Iewes or any other looke for another Messias to come, after the daies of that *Tiberius Cæsar*, the Romane Emperour.

4 The Scriptures do shew, that the Messias should come of the seede of *Dauid*, according to the words of God, *I haue sworne vnto Dauid my seruant, I will prepare thy seede for euer, and will build vp thy seat to all generations.* Which cannot be applied to King *Salomon* his sonne (as the latter Iewes apply it:) for these words, that his kingdome shall stand for euer, and for all eternity, cannot be verified in *Salomon*, whose earthly kingdome was rent and torne in pieces straight after his death by *Ieroboam*, and not long after as it were extinguished: neither can they be vnderstood of any terrestriall King: but they must needs be vnderstood of an eternall King, which should come of *Dauids* seede. The promise then made to *Dauid* for Christ to come of his seede, is againe repeated after his death by many Prophets, and confirmed by God: as in *Ieremy*, where God vseth these words; *Behold, the daies come on, that I will raise vp vnto Dauid a iust seede, and hee shall raigne a King, and shall be wise, and shall doe iudgement and iustice vpon earth,*

Psal. 88.
2. Kings 7.
1. Chro. 22.
Ier. 23. 6, &c. & 33. 16.

earth, and in his dayes shall Iuda be saued, and Israel shall dwell confidently, and this is the name that men shall call him, Our iust God. All this was spoken of *Dauid* aboue foure hundred yeeres after *Dauid* was dead: which prooueth manifestly that the promises and speeches were not made vnto King *Dauid*, for *Salomon* his sonne, nor for any other temporall King of *Dauids* line, but for Christ, who was particularly called the sonne of *Dauid*: for that *Dauid* was the first King of the Tribe of *Iudah*, and not onely was Christs progenitor in the flesh, but also did beare his type and figure in many other things. For which cause likewise in *Ezechiel* (who liued about the same time that *Ieremy* did) the Messias is called by the name of *Dauid* himselfe: for thus saith God at that time to *Ezechiel*: *I will saue my flocke, neither shall they any longer be left to the spoile: I will set ouer them a shepheard, and he shall feed them, euen Dauid my seruant, he shall feed them, and he shal be their shepheard, and I will be their God, and my seruant Dauid shall be their Prince.* In which words, not only we that are Christians, but the latter Iewes also themselues doe confesse in the Thalmud, that their Messias is called *Dauid*, for that hee was to descend of his seede. *Ezech.34.3,&c*

Now then let vs see whether Iesus Christ our Lord did come of the seede of *Dauid*, as was foretold the Messias should. It is plaine that he did, for neuer any man doubted or denied, but that Iesus was directly of the tribe of *Iudah*, and descended lineally, by his mother, of the onely house of *Dauid* (as was foretold hee should:) which is confirmed most cleerly by the two genealogies & pedegrees set down by Saint *Matthew* and Saint *Luke*, of the blessed Virgins whole descent from *Dauid* and *Ioseph*, that was of the same tribe and kindred with her: for according to the law of the Iewes, they vsed to marry in their own tribe. And therefore the Euangelists shewing the line of *Ioseph*, doe thereby also declare the lineage and stocke of *Mary*, (the mother of Iesus) as being a thing then sufficiently knowne vnto all, though they speake no more. *Matth.1.* *Luke 3.*

Secondly it is confirmed by their repairing vnto Beth-

Luk. 2. 1, 3, 3, 4, 5. Item (when commandement was given by *Augustus Cæsar*, that euery one should repaire to the head City of their Tribe and family, to be taxed or sessed for their tribute) for by their going thither it is shewed, that they were both of the lineage of *David*, in as much as Bethleem was the proper City only of them that were of the house and lineage of *David*, for that King *David* was borne therein.

Thirdly, it may appeare by this, for that the Iewes who sought out all exceptions they could against him, yet neuer excepted this, nor alleadged against him, that he was not of the house of *Iuda*, nor of the house of *David*: which they would neuer haue omitted, if they might haue done it with any colour: for such a speech (if it could truly haue bin spoken) would easily haue conuinced our Iesus not to be the true Messias. But it appeareth they neuer doubted of this. Yea, I adde further, that it remaineth registred in the Iewes Thalmud it selfe, that Iesus of Nazareth crucified, was of the blood Royall, from *Zorobabel* of the house of *David*. Wherwith agreeth that saying of *Paul* the Apostle, where hee testifieth thus; *Iesus Christ was borne of the seed of David according vnto the flesh, though he were also the Sonne of God in power, according to the Spirit of sanctification.*

Thal. tract. Sanh. cap. Higmar.

Rom. 1. 3, 4.

5 That the Mother of Iesus was a Virgin, is plentifully testified by the Euangelists: and that so the Messias mother should be, the Scriptures of the Iewes doe sufficiently shew. For in *Esay 7. 14.* it is told as a strange thing to King *Achas* (and so it is indeed) that a Virgin should conceiue and bring foorth a Sonne, and they should call his name *Emmanuel*, that is, *God with vs*. Which could not be strange, if the Hebrew word in that place did signifie onely a yong woman (as some later Rabbines doe affirme) for that is no strange or new thing, but common and ordinary for yong women to conceiue and beare children: wherefore the Septuagint doe rightly translate the word *Parthenos*, which properly and fully signifieth a Virgin, and so did also the Elder Iewes vnderstand it, as *Rabbi Simeon* well noteth. And *Rabbi Moses Hadarsan* (of singular credit among the Iewes) vpon these words of the Psalme; *Truth shall bud foorth*

Rab. Sim. Ben. Iohai in c. 2. Gen.

forth of the earth, saith, that it is not said, *Truth shall be ingendred of the earth*, but *Truth shall bud foorth*; to signifie thereby, that the Messias (who is meant by the word *truth*) shall not be begotten as other men in carnall copulation: he also citeth *Rabbi Berechius* to be of the same opinion: and finally *Rabbi Hacadosch* proueth by art Cabalisticall out of many places of Scripture, not onely that the mother of the Messias shall be a Virgin, but also that her name shal bee *Mary*. Like as as also the same *Rabbi Hacadosch* proueth by the same art out of many texts of scripture, that the Messias name at his comming shall be Iesus. And that the mother of the Messias should bee a Virgin, may further appeare in the prophecie of *Ieremy*, where God saith, *I will worke a new thing vpon earth, A woman shall inuiron or inclose a man*: which were no new thing, but vsual and wonted, except he vnderstood of a Virgin that should beare a childe.

Rab. Moses. Hadarsh in Psal. 14.

Rab. Mos. Had. in Gen. 23.

Rab. Hacad. ad quæst. 3. in Esay cap. 9.

Rab. Hacad. in Esay 9. 11.

Ier. 31. 22.

6 Now because Christ Iesus by the wonderfull workes and surpassing miracles which hee did, being such as no man could doe (if he had been but a bare man) as also by his heauenly doctrine, words, and deedes did declare himselfe to be the Sonne of God, sent from the bosome of his Father, let vs also as we haue found the Messias to bee man, so search whether he ought not to be God also. The sacred Scriptures of the Iewes giue answere, that he ought to bee God also, and so to bee both God and man. Which thing is signified by the Prophet *Esay*, when he saith: *They shall call his name Emmanuel, which is by interpretation, God with vs.* Againe the same *Esay* testifieth, that they shall call his name *wonderfull, counseller, the mighty God, the euerlasting Father, the Prince of peace.* Againe, by *Esay* hee is called *the issue of the Lord, and also the fruit of the earth, to signifie him to bee both the Sonne of God, and the Sonne of man.* And *Ieremy* the Prophet doth testifie of him, that he shall be called *the righteous God, or God our righteousnesse.* And God himselfe saith of him, *Thou art my sonne, this day haue I begotten thee.* And *Dauid* proueth him plainly to be the Sonne of God: for though he knew he should come of his

Esay 7. 14.

Esay 9. 6.

Esay 4. 4.

Ier. 23. 6. & 33. 16.

Psal. 1. 7.

seed as touching the flesh, yet doth hee also call him his
Psal.110.1. Lord, saying thus, *The Lord said vnto my Lord, Sit thou at my right hand, till I make thine enemies thy foote-stoole.* Sith *Dauid* calleth him *his Lord*, it is manifest that he taketh him not only to be man, but God also, euen the Sonne of God, the second person in the Trinity. This matter is testified almost euery where in the Scripture of the Iewes, and therefore I need not further to amplifie.

7 Yet because the Iewes do looke for the Messias to be a terrestriall King, which should reigne in Iewry, and subdue all their enemies with his terrestriall power and force: wherein how grossely they erre, as the premisses doe partly shew, so is it not impertinent here to speake somewhat to confirme their so grosse an opinion. For first, the time is past long agoe wherein the Messias should come, and yet no such terrestriall King as they dreame of, hath been raigning in Iewry: and therefore very experience and knowledge of the times might teach them to abandon so foolish a conceit. *Daniel* calleth him *the eternall King*, *Micheas*
Dan 2.44. Mich.4.5. saith, *he shall raigne for euer*: which cannot be supposed of
Psal.2. an earthly Kingdome. Againe, *Aske of me* (saith God to his Sonne, *the Messias*) *and I will giue vnto thee the heathen for thine inheritance, & the vttermost parts of the world for thy possession.* Which words doe shew, that the Messias should be an vniuersall King, to rule not onely ouer the Iewes, but ouer the Gentiles also, euen ouer all the world.
Psal.71. Againe, it is said, *that he shall endure with the Sunne, and before the Moone from generation to generation: he shall raigne from Sea to Sea vnto the end of the world: All Kings shall adore him, and all nations shall serue him, all tribes of the earth shall be blessed in him, and all nations shall magnifie him.* And
Gen.18. it was told *Abraham*, that in his seed (that is, in the Messias which should come of his seede) all Nations of the earth should be blessed: how then should he ouerthrow any Nation for the Iewes sake (as they dreame) when all nations were to receiue their blessing from him? In the pro-
Esay 49.6. phecy of *Esay*, the commission of God his Father vnto him is thus set downe: *It is too little that thou bee vnto me a ser-*

want to raiſe vp the tribes of Iacob, & to conuert vnto me the preſerued of Iſrael: Behold, I haue appointed thee alſo to be a light vnto the Gentiles, that thou bee my ſaluation vnto the vttermoſt parts of the earth. Euery where almoſt it is teſtified, that the Gentiles ſhould haue euery way as much intereſt in the Meſſias as the Iewes, and ſhould be as beneficiall vnto them. The Meſſias therefore, though he be termed a King, and is ſo indeed, yet is to be ſuppoſed a ſpirituall and eternall King (as the Prophets declare him:) for it is too childiſh and fond to imagine him to be an earthly King, which ſhould raigne onely in Iudea, and bee a great and mighty terreſtriall conqueror. Doth not *Zacharie* (as touching his eſtate in this world) ſhew, that he ſhould come poorely, riding vpō an Aſſe? Doth not *Eſay* ſay, that in this world he ſhould be a man deſpiſed, abiect, and of no reputation? Doth not *Daniel* expreſly ſay, that he ſhould come to be ſlaine, that with his ſacrifice he might take away ſin, and ceaſe all other ſacrifices? Doth not *Zacharie* ſay, that they ſhould looke vpon him after they had pierced or crucified him? And doth not the Prophet *Eſay* ſay of him, that he gaue his ſoule an offering for ſinne, and that hee ſhould be led as a ſheepe to the ſlaughter, and as a Lambe dumbe before his ſhearer, ſo opened not he his mouth? Where then is his pompe, when hee was to be poore? Where was his earthly honor, when he was to be abiect and of no reputation? Where was his worldly conqueſt, when he was himſelf to be ſlaine? Where ſhould his fleſhly reſiſtance be, when he was not ſo much as to offer it, yea when his enemies were to lead him to death as the ſheep to the ſlaughter, and as a Lambe dumbe before his ſhearer, not opening his mouth to ſaue himſelfe? Yea, how ſhould the Iewes thinke (if they would throughly conſider) that the Meſſias ſhould be ſuch a one as they dreame of, when they were the men that ſhould purſue him to death, and whom they ſhould looke vpon when they had pierced him?

Zachar.9. *Eſay 53.* *Dan.9.* *Zach.12.* *Eſay 53.*

Theſe things which haue been ſpoken (though in very briefe and plaine ſort) are, I truſt, ſufficient to conuince the Iewes, that our Lord and Sauiour Ieſus Chriſt is that ſeede

of

of the woman, which should breake the Serpents head, which deceiued *Adam* and *Eue* our first parents; and he in whom all the Nations of the earth should be blessed, and is in all points the very true, certaine, and vndoubted Messias, which was fore-promised and fore-told by their Prophets: for all things which were fore-told of the Messias, do fitly, fully, and only agree to him, and to no other. And therefore I conclude against them, that the Christan religion (which wee professe, and which we hold deriued to vs from that Christ the true Messias, the author thereof) is the onely true Religion which is acceptable to God.

Christ the true Messiah: *ergo*, Christian religion the true religion.

Chap. III.

Wherein is shewed, that the Christian Religion is the onely true Religion, against the Gentiles, and all Infidels of the world.

THat there is a God, the Heathen haue euermore confessed, and that there is but one God (as the Christian religion holdeth) all the learned sort of the heathen Philosophers haue acknowledged: for howsoeuer they dissembled at some times, & applied themselues outwardly to the error of the vulgar sort, in naming of gods, yet surely they neuer speake of mo then of one God. Which thing may appeare by *Plato* in an Epistle which he writeth vnto *Dionysius* King of Sicily, wherein he giueth him a signe when hee spake in iest, and when in earnest: *Hinc disces tu scribam ego seriò necne; cum seriò, ordior epistolã ab vno Deo: cum secus, à pluribus.* Hereby (saith he) *shal you know whether I write in earnest or not: for when I write in earnest, I begin my letter with one God: & whẽ I write not in earnest, I do begin my letter in the name of many gods.* And three of the most learned that euer professed the Platonick sect, *Plotinus*, *Porphyrius*, and *Proclus*, do all testifie and proue in diuers parts of their works (being themselues but heathens) that both thẽselues, and their master *Plato*, neuer beleeued indeed but one God.

The Heathen confessed one God.
Plato epist. 13. ad Dionys.
Plotin. Ennea 1. lib. 8. 1, 2. & En. 6. lib. 4. cap. 12. 3, 4.
Porph. lib. 2. de Abst. & lib. de occa. cap. 2.
Procl. in Theolog. Platon. & lib. de Anima & dam. 1. 31, 42, 55.

Aristotle

Aristotle that ensued *Plato*, and began the sect of the Peripateticks, though hee were a man so much giuen to the search of nature, as that sometime he seemed to forget God, the Author of nature; yet in his old age, when he wrote the booke of the world, he resolueth the matter more cleerely, acknowledging also one God; and saith moreouer in the same place, that the multitude of gods was inuented to expresse the power of this one God, by the multitude of his Ministers. Whereby doth appeare, that belike the foolisher sort of heathens did imagine of God as of earthly Princes: for they saw that euery earthly Prince had a great many men Ministers, otherwise called seruants, and attendants vpon him, thereby to declare and shew his power, his magnificence, and high honour; and therefore they thought likewise, that the great and high God could not be sufficiently conceiued of, except it were supposed that hee had a great number of inferiour gods waiting and attending vpon him, in like sort to shew his greatnesse and magnificence. This opinion of their Master concerning one God, *Theophrastus* and *Aphrodiseus*, two principall Peripateticks, do confirme at large.

Arist. lib de mundo.

Theoph. in Metaph. Alex. Aphro. lib. de prouid.

Zeno, the chiefe and father of all the Stoicks was wont to say (as *Aristotle* himselfe reporteth) that *either one God, or no God.* Which opinion of one God, is auerred euery where by *Plutarch* and *Seneca*, two most excellent writers, and great admirers of the Stoick seueritie. And before them by *Epictetus*, a man of singular account in that sect, whose words were esteemed Oracles; *Dicendum ante omnia, vnum esse Deum, omnia regere, omnibus prouidere:* Before all things (saith he) we must affirme that there is one God, and that this God gouerneth all, and hath prouidence ouer all.

As for the Academickes, although their vsage was to doubt and dispute euery thing, as *Cicero* seemeth to doe in his discourse concerning the gods; yet at last hee concludeth in this point with the Stoicks, who beleeued *one God.* And as for *Socrates*, who was the father and founder of the Academicke sect (and who was iudged by the Oracle of *Apollo*

Cic. li. de natura Deor. Apuleius Aleg. & Laert. in vita Socrat.

Apollo to be the wiſeſt man in all Greece) the world doeth know that he was put to death, for telling of the multitude of gods among the Gentiles.

Vide apud Plutarch. de placit. Philoſ. Triſmeg. in pœman. & in Aſclep.

All theſe foure ſects of Philoſophers then (who in their time bare the credit of learning) made (as we ſee) profeſſion of one God, when they came to ſpeake as they thought. And yet if wee will aſcend vp higher to the dayes before theſe ſects began, that is, to *Pythagoras*, and *Architas Tarentinus*, and before them againe to *Mercurius Triſmegiſtus*, that was the firſt parent of Philoſophy to the Egyptians, we ſhall finde them ſo plaine and reſolute herein, as none can be more. It is true that the heathen did honour ſuch men as were famous (either for their valiant acts, their ſingular inuention in matters, their good turnes to others, or their owne rare gifts and qualities aboue others) with their title of gods, but yet they beleeued not that thoſe men were gods: yet they knew them to be no other then mortall men, which thing *Triſmegiſtus* ſheweth, when he

Triſm. in pœman. cap. 2. 3. 4. 5, &c. in Aſclep. c. 26, &c.

faith; *Deos non naturæ ratione, ſed honoris cauſa nominamus*: We name them gods, not in reſpect of their natures, but for honours ſake. That is, we call them gods, not for that we thinke them to be ſo, but becauſe vnder that title wee would honour ſome famous acts, or rare parts and qualities which were in them. *Cicero* likewiſe teſtifieth the ſame in theſe words: *The life of man* (ſaith hee) *and common cuſtome, haue now receiued to lift vp to heauen by fame and good will, ſuch men as for their good turnes are accounted excellent: and hereof it commeth, that Hercules, Caſtor, and Pollux, Æſculapius, and Liber, (which were but men) are now reckoned for gods.* *Perſeus* likewiſe *Zenos* ſcholler teſtifieth the ſame. And therfore did the Grecians truly thinke, who (as *Herodotus* reporteth) thought that their gods (whom they ſo called) were no other at firſt then mortall men, and ſo is the common opinion of all. And when men and women that were famous, excellent, and ſurpaſſing others died; becauſe the memorie of them ſhould not die with them, but remaine as preſidents to follow, or as perſons to bee admired at: thoſe that were liuing could not bee con-

Cicero, his opinion concerning the gods of the Painims.

Perſeus, his opinion. *Herod. Lib. 1.*

tent

tent to honour them with the title of gods and goddesses, but also would needs haue their pictures or Images drawne, and set vp somewhere for posteritie to behold. Hereof it came, that they after a while beganne (as mans naturall corrupt inclination is too prone that way) to giue honour, and to doe reuerence vnto them: and not so contented, they proceeded further, and builded Altars and Temples vnto them, and at length consecrated Priests, and appointed certaine rites, ceremonies, and sacrifices to bee done there. The Diuell hereupon taking occasion and fit opportunity, (purposing alwaies to seduce the world, and to hold them in error so farre forth as he might) entred at last into those Altars (which were dedicated to those men) and vnder the names of those men, made way to haue himselfe worshipped (in stead of the true God.) For true it is which the sacred Psalme witnesseth; *That the Gentiles sacrificed their sonnes and daughters vnto diuels.* And which *Paul* saith, that *whatsoeuer the Gentiles offer, they offer vnto diuels*, and not to God. For the diuels being entred into those Altars, receiued their sacrifices offered to them, being glad they had them in such a predicament: and because their deluſion should bee the stronger, vnder the names of those men, they would yeeld forth answers to such as came to demand any questions of them, and those their answers were written by their Priests, and called Oracles: and with such sleights those diuellish spirits bewitched the world, and deceiued them. Of which their Oracles more shall be spoken hereafter. But here first I make this argument against them:

The beginning of Idolatry.

Psal. 105.

1. *Cor.* 10. 20.

They which (howsoeuer ignorantly) worship diuels, are far from the true Religion: this is plaine.

But the Gentiles worshipped diuels: Ergo, &c.

That the Gentiles worshipped diuels (not God) may appeare, first by this reason, for that those their gods allowed (yea required) not beasts, but men to bee sacrificed vnto them, delighting themselues in such infinite murthers and manslaughters, as were most cruell and vnnaturall, signifying themselues to bee thereby appeased, wherein God

is

Polyd. de Inuen. lib. 5. cap. 8.

is most displeased. For (as *Polydor Virgil* hath collected) the people of Rhodes sacrificed a man to *Saturne*. In the Iland Salamis, a man was sacrificed to *Agraula*. To *Diomedes* in the Temple of *Pallas*, a man was offered, who being thrice led about the Altar by young men, was at last by the Priest runne thorow with a speare, and put into the fire and burnt. Amongst the people of Cyprus, *Teucrus* sacrificed humane sacrifice vnto *Iupiter*, and left the same to posterity to follow. To *Diana* likewise humane sacrifices were offered. The like was done to *Hesus* and *Teutates*. Amongst the Egyptians, three men a day which were sought out (if they were cleane) were sacrificed to *Iuno*. Amongst the Lacedemonians they were wont to sacrifice a man to *Mars*. The Phenicians in the calamitous times of warre and pestilence, were wont to sacrifice vnto *Saturne*, their deerest friends. The people called Curetæ, sacrificed children vnto *Saturne*. At Laodicea a Virgin was sacrificed to *Pallas*. And amongst the Arabians, euery yeere a child was sacrificed and buried vnder the Altar. Also the Thracians, Scythians, the Carthaginians, and almost all the Grecians (especially when they were to goe to warre) sacrificed a man. All barbarous Nations haue done the like: yea, the Frenchmen and Germanes: yea, the Romanes themselues did the like sacrifice, as namely, to *Saturne* in Italie, a man was sacrificed at the Altar: and not onely so, but hee was also to bee cast downe from a bridge into the riuer Tyber. *Dionysius Halicarnasseus* writeth, that *Iupiter* and *Apollo* were marueilous angrie, for that the tenth part of men were not sacrificed vnto them, and therefore sought they reuenge vpon Italy. *Diodorus* reporteth, that the Carthaginians, when they were ouercome of *Agathocles* King of the Sicilians, thought their gods to be angry with them; and therfore to appease them, sacrificed vnto them two hundred of the Noble-mens sons at a time. O monstrous cruelty! Who then can possibly be perswaded otherwise, but that these gods of the Gentiles (which they thus worshipped & sacrificed vnto) were meere diuels, considering that such monstrous, vnkind, and

Dionys. Halicar. 1. Antiq.

vnna-

vnnaturall slaughters of men (which must needes offend God the more) were the appeasements of their anger and wrath?

Againe, these gods of the Gentiles were not onely well pleased with the sacrifices of the blood of men, but also well liked and allowed of fornications, adulteries, and all vncleannes: for at Alexandria the Image of *Saturne* was most deuoutly worshipped, whose Priest *Tyrannus* by name, brought certaine Matrons of the Citie, which he had selected out vnto that Image or Idoll, as being sent for by their god; and there, when the lights were put out, had to doe with them in the name of that their god. Also among the *Nasamones* it was the custome, that the Bride the first night after her marriage should lie with all the ghests, in honour of the goddesse *Venus*. I therefore conclude, that those gods of the Gentiles which delighted in the slaughter of men, and likewise in their filthinesse and vncleannes, must needs be deuils: for the kind and righteous God can abide none of these things, as any mans owne reason, sense, and vnderstanding may teach them. *Polyd. de inuent. lib. 5. cap. 8.*

2 Another argument to proove that the gods of the Gentiles were deuils, is this: because the Oracles which they gaue foorth in matters meerely contingent, were either false, or else so ambiguous and vncertaine, as that they were deceitfull, and therefore could not come from God, but from the diuell. This falshood & deceitfulnesse of their Oracles, *Porphyry* himselfe, the great Patron of Paganisme, testifieth in a special booke of the answers of the gods, wherein he professeth that he hath gathered truly, without addition or detraction, the Oracles that were most famous before his time, with the false and vncertaine euent thereof: in consideration of which euent, he setteth downe his owne iudgement of their power in predictions after this manner: *The gods doe foretell some naturall things to come, for that they obserue the order of their naturall causes: but in things which are contingent, or doe depend vpon mans will, they haue but coniectures, onely in that by their subtiltie and celeritie they preuent vs: but yet they oftentimes lie, and de-* *Porphyr. lib. de responsis & oracul.*

ceiue

ceiue vs in both kindes; for thou as naturall things are variable, so mans will is much more mutable. Thus farre *Porphyrie*, of the prophecies of his gods: whereunto agreeth another Heathen among the Grecians, named *Oenomaus*, who for that he had beene much delighted with Oracles, and more deceiued, wrote also a speciall booke in the end, of their falsehoods and lies; and yet sheweth, that in many things wherein they were deceiued, it was not easie to conuince them of open falsehood, for that (cunningly) they would inuolue their answers (of purpose) with such obscurities, aequiuocations, amphibologies, and doubtfulnesse, as that alwaies they would leaue themselues a corner wherein to saue their credits. As for example, when *Crœsus* that famous and rich King of Lydia, consulted with the Oracle of *Apollo*, whether he should make warre against the Persians, and thereby obtaine the Empire; the Oracle gaue answere thus: *If Crœsus without feare shall passe ouer Halys*, (which was a riuer that lay betweene him and Persia) *he shall bring to confusion a great and rich Kingdome.* Vpon which words *Crœsus* passed ouer his armie, in hope to get Persia: but he lost Lydia his owne Kingdome, and was deceiued by that vncertaine Oracle.

Oenamaus de falsitate oraculorũ, & de artificibus malefic.

Like answere gaue the Oracle of *Apollo* to *Pyrrhus* King of Epirus, demaunding whether hee should prosper in the war against the Romans: for it was deliuered in these words; *Aio te Aeacida Romanos vincere posse.* I say that the sonne of *Aeacus* the Romanes may ouercome. Vpon which Oracle, *Pyrrhus* the sonne of *Aeacus* thinking to be the conquerour, was himselfe vanquished by the Romans.

A number more such Oracles there were, wherewith the world was deceiued, that trusted them: but I neede not recite them; for (as it appeareth) the Oracles and answers which their wicked spirits gaue foorth in matters future and meerely contingent, were such as might be taken and construed two wayes: and therefore their worshippers (if they had beene wise to haue noted their cunning and deceitfull answers, containing no certaintie at all) they had beene as good neuer to come at them to enquire of any mat-

matter future: for they had such ambiguous answeres, as whereby they might remaine as doubtfull, and as vnresolued as they were at first, and so depart home as wise as they came, or rather more fooles then when they went. But what might bee the reason, why these deuils or deuillish spirits gaue no certaine answers to their worshippers in these matters future, whereof they were demanded?

The reason is manifest: for no doubt they would if they could; that so their credit might haue beene the more. But it was a thing not in their power, but onely reserued vnto God, to know and foretell certainely the things that are to come: for herein God prouoketh all the gods of the Gentiles to make triall and experience of their power, in these words, *Declare vnto vs (saith he) what shall ensue hereafter, and thereby we shall know that yee are gods indeede.* Which sheweth that the certaine foretelling of things future, doth manifest a diuine power, whereof these deuillish spirits are not partakers: for had these wicked spirits such a power in them, as certainely to know and foretell such things as were to come; out of all doubt they would then haue giuen such certaine, plaine, and vndoubted Oracles and answeres in this behalfe, as would haue purchased them euerlasting credit in all the world. But now the falsehood and vncertaintie and deceitfulnesse of them, haue got them iustly perpetuall discredit in all the world, and manifested them to bee no better then lying spirits, whose worshippers were miserably deluded by them; as euen the Heathen themselues haue testified. Esay 41.23.

Hauing thus briefly, yet I trust sufficiently, disproued the religion of the Gentiles, as being a cruell, wicked, false, lying, and deceitfull religion, hauing in it no certaintie at all, whereupon men might rest, or assure themselues; it remaineth now that I shew and proue against them the truth of the Christian Religion, which we professe. Where the first argument, to shew the powerfull and vndoubted truth thereof, shall be this: namely, the confession of the gods of the Gentiles, that is, of Deuils and hellish spirits themselues, who haue giuen testimonie thereof, euen to

their owne worshippers, especially when the time of Christ his appearing in the world (who should be the light of the Gentiles) drew neere and approched. For the manifestation whereof, two Oracles of *Apollo* may suffice; the one whereof was to a Priest of his owne that demanded him of true Religion, and of God: to whom he answered thus in Greeke: *O thou vnhappie Priest, why doest thou aske mee of God, that is the Father of all things, and of this most renowned Kings deare and only Sonne, and of the Spirit, that containeth all? &c. Alas, that Spirit will inforce me shortly to leaue this habitation and place of Oracles.* The other Oracle was to *Augustus Cæsar*, euen about the very time that Christ was ready to appeare in the flesh: for the said Emperour now drawing to age, would needes goe to *Delphos*, and there learne of *Apollo* who should reigne after him, and what should become of things when he was dead. *Apollo* for a great while would make no answere, notwithstanding *Augustus* had beene very liberall in making the great sacrifice called *Hecatombe*: but in the end, when the Emperour began to iterate his sacrifice, and to be instant for an answere, *Apollo* (as it were inforced to speake) vttered these strange words vnto him: *An Hebrew Child that ruleth ouer the blessed gods, commandeth mee to leaue this habitation, and out of hand to get me to hell. But yet doe thou depart in silence from our Altars.* Thus it appeareth, that this Hebrew child (which is our Christ Iesus) hath power ouer the gods of the Gentiles, to command them vnto hell, from whence they came, to inioyne them silence, and to remooue them from their habitations; and therefore the Religion of this powerfull Iesus (whereof he is the author) must needs, euen by the acknowledgement of the deuils themselues (whom he doth command) be the true Religion.

Suidas in Thulis & Porphyr. & Plut. de oraculis.

Suidas in vita Augusti. Niceph. lib. 1. hist. cap. 17.

3 Another argument of the Diuinitie and truth thereof is this: namely, that it hath remooued by the puissant force thereof, all the gods of the Gentiles, in despight of them, ceased their Oracles, and driuen them cleane out of the earth, so that now they are no where to be found. And so it was foretold by the Prophets, that Christ (when he came)

Attenuabit omnes deos terræ, shall weare out all the gods of the earth. The truth whereof, all the world doth now see cleerely to be certaine and vndoubted by the euent. *Soph. 2.*

The Oracles and answers of these gods, euen in *Ciceroes* time (as *Cicero* himselfe witnesseth, who liued somewhat before the comming of Christ) began to cease: and at last by little and little they ceased altogether, and were vtterly extinct. It is reported, that in Egypt (when Christ was there with *Ioseph* and his mother *Mary*) all the Idols of that foolish and superstitious Nation fell downe of their owne accord. Afterwards, in the time of the Emperour *Adrian*, all sacrifices vnto those gods ceased, as also the Oracles of *Apollo*, and all other Oracles became dumbe. Wherefore *Iuuenal* saith, *Cessant oracula Delphis*, that is, The Oracles cease at Delphos. And another Poet saith, *Cicero lib. de diuin. 2.* *Polyd. lib. 5. cap. 8.* *Iuuenal.*

Excessere omnes adytis, arisque relictis, *Lucan.*

Dij, quibus imperium hoc steterat, &c. that is: All the gods whereby this Empire stood, haue departed from their Temples, and left their Altars and place of their habitation. *Plutarch* affirmeth the like, & is much busied to search out the cause and reason of the ceasing of their Oracles; who being a Heathen, was much troubled herewith, ghessing at the matter, and vainly deuising fond conceits in his braine, not able indeede to pearce into the very cause thereof. But *Porphyrie* (euen that great patrone of Paganisme, and enemie of Christian Religion) can reach him, or any other, the true cause thereof, shewing them, that since the comming of Iesus, their gods are dumbe, and can doe them no good, but all are gone and departed from them. His words bee these: *Nunc verò mirantur (inquit) si tam multos annos vitia pestè vexentur; cùm et Æsculapius et alij dij longè absint ab ea: postea enim quam* IESVS *colitur, nihil vtilitatis à dijs consequi possumus.* Now (saith he) they maruaile why this city is so many yeeres vexed with pestilence, when as (indeed) *Æsculapius* and other gods be far gone & departed from it: for since the time that *Iesus* is worshipped, all our gods haue bin vnprofitable to vs. Considering the that Iesus the author of the Christian Religion) hath silenced & vtterly de- *Plutarch. de defectu oraculorum.* *Porphyr. aduers. rel. Christ.*

ſtroyed the gods of the Gentiles (as hiſtories and the viſible euent ſhew) his religiō muſt needs be the only true religion.

4 What ſhould I ſay more? euen the Gentiles themſelues, the moſt ancient, and the beſt, haue teſtified of Ieſus Chriſt, and of the truth of his Religion: for, in as much as Chriſt was appointed before the creation of the world, to worke the redemption both of the Iew and Gentile, and to make them both one people in the ſeruice of his Father: here-hence it is that he was foretold, and not altogether vnknowne or vnheard-of to both theſe Nations, and therfore diuers fore-warnings and ſignifications of him were left, as well amongſt the Gentiles as the Iewes, to ſtir them vp to expect his comming. For, firſt by the conſent of writers it is agreed, that in thoſe ancient times there were three famous men that liued together: namely, *Abraham*, (who deſcending from *Heber*, was the father or beginner of the Hebrewes, who were afterward called the Iewes) and with him *Iob*, and *Zoroaſtres*, that were not of that linage of *Heber*, but (as wee call them for diſtinction ſake) Heathens or Gentiles. *Iob* (we know) teſtifieth of Chriſt, calling him the *Redeemer*, and was moſt aſſured to ſee him one day with his owne eyes, and none other for him, although wormes ſhould deſtroy that bodie of his (as hee himſelfe teſtifieth.) *Zoroaſtres* liuing thus in *Abrahams* time alſo, might (by account of Scriptures) ſee or ſpeake with *Noe*: for *Abraham* was borne threeſcore yeeres before *Noe* deceaſed: and hereof it is, that in the writings of *Zoroaſtres*, which are yet extant, or recorded by other Authors in his name, there be found very many plaine ſpeeches of the Sonne of God, whom he calleth *Secundam mentem*, the ſecond minde: but much more is to be ſeene in the writings of *Hermes Triſmegiſtus*, (who receiued his learning from this *Zoroaſtres*) by whom appeareth, that theſe firſt Heathen Philoſophers had manifeſt vnderſtanding of this ſecond perſon in Trinity; whom *Hermes* calleth *The firſt begotten Sonne of God: his only Sonne: his deare, eternall, immutable, & inuiſible Sonne, whoſe ſacred name is inexpreſſable:* So are his words. And after him againe amongſt the Grecians,

Euſeb. in Chron.

Iob 19.25,26. 27.

Clem. Alex. lib. 1 Strom. & Orig. lib. 6. contra Celſum, & Procl. lib. 2. & 3. Parm. Plato. Herm. in Pœman. cap. 1. & deinceps.

were *Orpheus*, *Hesiodus*, and others, that vttered the like speeches of the Sonne of God, as also did the Platonists, whose words and sentences were too long to repeat.

Moreouer, the Gentiles must remember, that they had also some Prophets among them: for *Balaam* was a prophet among the Gentiles, and a Gentile, and he is such a one as testified of Christ, and of the Starre that should appeare at his birth: by meanes of whose prophecie (it should seeme) the Wise men in the East seeing that Starre, were assured that Christ was borne, and therfore came a long iourney to Iudea to see him; as one Gospel sheweth. The same Starre is mentioned by diuers Heathen writers, as by *Plinie* vnder the name of a Comet (for so they tearme all extraordinary Starres) which appeared in the latter dayes of *Augustus Cæsar*, and was farre different from all other that euer appeared. And *Pliny* saith of it: *Is cometa vnus toto orbe colitur*: That onely Comet is worshipped thorowout all the world. *Calcidius* a Platonicke doth say, that the Caldean Astronomers did gather by contemplation of this Starre, that some God descended from heauen to the benefit of mankinde.

Numb.24.

Plin.lib.2. cap.25.

Calcid.apud Marsil. Picin.tract.de Stella mag.

The Gentiles also had certaine women called *Sybilla*, which were Propheteſſes, who being indued with a certaine spirit of prophecie, vttered most wonderfull particularities of Christ to come: one of them beginning her Greeke meter in these very words: *Know thy God, which is the Sonne of God.* Another of them maketh a whole discourse in Greeke verse, called *Acrostichi*, expressely affirming therein, that Christ Iesus (by name) should be the Sauiour, and that he was the Sonne of God, and expressely saying that hee should bee incarnate of a Virgin, that hee should suffer death for our sinnes, and that he should bee crucified, that he should rise againe and be exalted into the glorious heauens, and from thence (at the time appointed) and at the day of the resurrection of all flesh, come again to the last Iudgemēt. Of these *Sybils* there were ten in number; and talking of his first comming into the world, they also say, that *Rutilans eum sidus monstrabit*: A blazing

Lact.contra Gent.

Sybil.Samia apud Betul.

Starre shall declare him. These *Sybils* speake so plainly of Christ Iesus, as the Prophets among the Iewes did, yea more plainely, and as plainly as may bee, and in manner as fully as our Gospel speaketh: and therefore if the Gentiles will beleeue their owne Prophets, they must likewise beleeue the Christian Religion (wherof Iesus Christ is the Author, of whom they abundantly testifie.) Now, lest it might bee thought by some suspicious heads, that Christians haue deuised and inuented these things, as also that it may yet more fully appeare, that Christ before his comming was notified ouer the world, by meanes of those verses of the *Sybils*: it must bee remembred, that *Marcus Varro*, a learned Romane (who liued almost an hundred yeeres before Christ) maketh mention at large of the *Sybils*, (who in number, he saith, were ten) and of their writings, countries, and ages, as also of the writers and authors, that before his time had left memory of them: and both he and *Feneſtella* (another Heathen) doe affirme, that the writings of the *Sybils* were gathered by the Romanes, from all parts of the world, where they might be heard of, and laid vp with great diligence and reuerence in the Capitoll. *Sybilla Erithræa*, who made the former Acrostick verses, testifieth of her selfe (as *Constantine* the Emperour doth record) that she liued about sixe hundred yeeres after the flood of *Noe*: and her countryman *Apollodorus Erithræus* and *Varro* do report that she liued before the warre of Troy, and prophecied to the Grecians that went to that warre, that Troy should be destroyed, (as it came to passe) which was more then a thousand yeeres before Christ was borne. *Cicero* also (that died more then fortie yeeres before Christ was borne) translated into Latine the former Acrosticke verses, (as *Constantine* saith) which translation was to be seene in his works, when *Constantine* wrote that his Oration: See *Cicero* of these Acrosticke verses of *Sybilla, lib. 2. de Diuinatione*. And finally *Suetonius* an Heathen recordeth, that *Augustus Cæsar* (before our Sauiour Christ was borne) had such speciall regard of the sayings of the *Sybils*, that he laid them vp in more straiter order then before, vnder the Altar of *Apollo*, in the hill Pa-

Varro lib. de reb. diuin. ad Cæsarem. Pont. Max.

Feneſt. cap. de 15. viris.

See the Oration of *Const. in Euseb. l. 4. c. 23. de vita Const.*

Cic. lib. 2. de diuinat. Sueton. Transl. cap. 3. de vita.

Palatine, where no man might haue the sight of them, but by speciall licence. And somuch for the credit of the *Sybils*, who gaue full testimony of our Sauiour Iesus Christ (by name:) and therefore if the Gentiles will beleeue them, (who were their owne Prophets, and highly reuerenced of all the world) they must also beleeue our Gospell, and the Christian religion to be the onely true religion. Lastly, the Gentiles might haue the vnderstanding of Christ the Messias by the Hebrew Scriptures, which were in the Greeke language diuers ages before Christ was borne. For *Ptolomy* King of Egypt, which had the famous Library, was studiously inquisitiue to search out the originall of all Nations and religions, and he found that the people of the Iewes was the most ancient, and that they onely had the most certaine and vndoubted historie of the creation of the world: and therefore he sent vnto them, to send to him from Ierusalem seuenty men, by whose helpe the sacred Bible might be translated out of Hebrew into their tongue, which was done accordingly. As also the Gentiles might haue knowledge of this Messias, either by accesse into the Iewish coũtrey, or by the accesse of the Iewes into their countrey: as namely, by their long bondage in Egypt, as also their long captiuity in Babylon, &c. But I conclude this matter thus: Sith the Prophets of both Iewes & Gentiles (that is to say, the Prophets of all the world) haue giuen full, plaine, and euident testimonie of Iesus Christ, the Sonne of God, that therfore his religion is the onely true religion, and all other to be reiected and detested.

5 That religion which is most ancient, is the true religion (for truth was firſt, in so much as error is nothing else but the corruption of truth, or wandering from truth:) but the religion whereof Christ is the Author, is the most ancient (in as much as Christ the author thereof is the most ancient of dayes, being the Sonne of God, as also becauſe he is testified of by the Hebrew records, which are the most ancient writings in the world:) *Ergo*, the Christian religion is that which must needes bee the onely true religion in the world. For it is a true saying of *Tertullian*, *Verum quod primum*,

Tertul. contra Prax.

mum, quod posterius adulterium est: That is true, whatsoeuer is first; and that is adulterate which is not the first. That the Hebrew records doe testifie and foreshew Christ to come, is declared before in the second Chapter, and none can deny it. For he was promised to *Adam*, the first man that euer God made, vnder the name of the seed of the woman, that should breake the Serpents head: he was foretold to *Abraham*, that he should come of his seede, in whom all the Nations of the earth should be blessed.

Iacob foretold of him, calling him *Shilo*, and that hee should be the expectation of the Gentiles. God telleth *Moses* of him, and foresheweth to him, that he should bee the Prophet, whose voyce all should heare and obey, &c. Considering then that hee is come, and that hee is the very same that was foretold by the writings of *Moses*, and by the Hebrew records, which are the most ancient records in the world, I conclude, that his Religion (whereof he is the author) is the only true Religion.

The antiquity of the Hebrew history to be long before all other, is acknowledged by the Heathen themselues, and therefore I need not to prooue it: only this I say, that *Eupolemus* and *Eusebius* also doe say, that letters (which are the beginning of words that should bee written) were first found out by *Moses*, & by him deliuered to the Iewes, and that the Iewes taught them to the Phenicians, and that lastly, the Grecians receiued them of the Phenicians: & therefore the Hebrewes must needs be they, amongst whom the first & most ancient records of the world were to be found, as *Ptolomy* also King of Egypt did finde and affirme, and therefore made much of the Hebrew Scriptures. Now then, for as much as the Hebrew writings and histories be the most ancient, they must also needes be supposed true, in as much as in themselues they all agree in a sweete harmonie, and no other records are able to disproue them: yea, if men will be so incredulous as to doubt of *Moses* history (because it is so ancient) why may they not (with as good reason also) doubt of any other historie which is ancient, and long before their times? But because some are of so little beliefe (al-

Euseb. lib. 10. de præpar. Euang.

(although the hiſtory doe ſufficiently giue credit to it ſelfe) yet for better ſetling of their minds in this behalfe, I will briefly ſhew, that euen the heathen Hiſtoriographers and writers doe confirme the ſame, that ſo the credit and reuerence due vnto *Moſes* may be reſerued, & wicked tongues that barke againſt him may be ſtopped. The very heathen and profane writers themſelues that ſpeake of *Moſes*, ſpeake of him moſt reuerently; in ſo much, that *Trebellius Pollio* ſpeaking of *Moſes*, *Solum Dei familiarem vocet*: Doth call him the onely man with whom God was familiar. *Cornelius Tacitus*, although he ſpeaketh what he can againſt the religion of the Iewes, yet cannot diſcredit *Moſes* hiſtory, but is enforced to confeſſe (according to the hiſtory written by *Moſes*) that after there were botches and ſwelling ſores ſent into the land of Egypt, which were noyſome both to men and beaſts, the King of Egypt then tooke order, that the people of the Hebrews ſhould go out of his land, and depart whither they ſhould be directed. *Procopius* alſo mentioneth *Ioſhua*, the ſonne of *Nun*, *Moſes* ſucceſſor, and ſaith, that the people of Phœnica, for feare of *Ioſhua*, and of the Iſraelites, left their owne Countrey, and departed into Africke: hee mentioneth likewiſe the Iebuſites, Gergeſites, and the other people named in the ſacred Bible. *Orpheus*, one of the moſt ancient writers next to *Moſes*, and an heathen, doth mention the two Tables of ſtone wherein the law of God was written, and wiſheth moreouer, all ſuch as bee ſtudious of vertue, to learne out of his verſes diuine knowledge: *Whereby* (ſaith he) *they ſhall vnderſtand & know the Author of the world, which is one God, which created all things, cheriſheth all things, nouriſheth all things, who is not ſeen with mortall eyes, but is perceiued only by the minde: which doth no hurt to mortal men, in ſo much as he is the cauſer and procurer of all good things.* Furthermore he addeth, *that no natural man hath ſeene God at any time, except only a certaine moſt godly old man that came of the Caldeans* (*viz. Moſes.*) At laſt hee concludeth with this ſaying; *That he had learned theſe things out of the monuments which God in times paſt had deliuered in two tables of ſtone.*

Treb. Pol. in Claud.

Tacit. Annal. lib. 21.

ſtone. *Linus* alſo ſaith, that God created all things, and in the ſeuenth day had finiſhed all things. *Homer* alſo and *Heſiodus* teſtifie the ſame, the one ſaying that the ſeuenth day did perfect and finiſh all things; the other, *Septimam lucem fuiſſe ſanctam & præfulgidam:* That the ſeuenth day was moſt holy and bright. How the earth was without forme before it was faſhioned by God, *Ouid* teſtifieth, calling it a *Chaos*, which is *rudis indigeſtáque moles*, a rude and vnfaſhioned heape: which *Homer* and *Heſiodus* alſo teſtifie, calling it *Hyle*, a certaine vnſhapen and rude matter, which God afterwards brought into good forme and faſhion. Theſe haue teſtified, we ſee, of the creation of the world, (which is the great maruell of maruels) affirming in manner the very words of *Moſes* which he writeth in Geneſis, ſhewing that the world had a beginning, and that God created heauen and earth, and all therein in ſeuen dayes, and that the ſeuenth day was holy vnto the Lord. And this truth of *Moſes* hiſtory concerning the creatiõ of the world, all the chiefe and beſt learned Philoſophers amongſt the heathen did alſo firmely beleeue. The flood that drowned the world, which we call the flood of *Noe*, not onely *Ouid* teſtifieth in his Metamorphoſis, but alſo diuers ancient heathen writers, namely, *Beroſus Caldeus*, *Ieronymus Ægyptus*, *Nicolaus Damaſcenus*, *Abydenus*, and others (according as both *Ioſephus* and *Euſebius* doe proue.)

Vide Plut. de placit. Philoſ.

Ioſ. lib. de antiq. Iud. Euſeb. lib. 9. de præp. Euang.

Concerning the Tower of Babylon, and confuſion of tongues there,) which *Moſes* recordeth, Gen. 11.) teſtimony is giuen by *Abydenus*, that liued about King *Alexanders* time, and by *Sybilla*, and by the words of *Heſtiens*, concerning the land of *Sennar*, where it was builded: and theſe Gentiles do ſhew by reaſon, that if there had not bin ſome ſuch miracle in the diuiſion of tongues, no doubt but that all tongues being deriued from one, (as all men are of one Father) would ſtill haue retained the ſame language, which we ſee, was ſeene long, not to be in the world: the difference of languages in the world, is a proofe of that confuſion of tongues.

Euſeb. lib. 9. de præp. c. 4.

Of

Of the long life of the firſt Patriarks, not onely the forenamed *Beroſus Caldæus*, *Ieronymus Ægyptus*, *Nicolaus Damaſcenus*, *Abydenus*, but alſo *Manethus*, that gathered the hiſtory of the Egyptians, *Molus Heſtieus*, that wrote the Acts of the Phœnicians, *Heſiodus*, *Hecataeus*, *Abderica Helanicus*, *Æuſilaus*, and *Ephorus* doe teſtifie, that theſe firſt inhabitants of the world did liue ſo long. And they alleage the reaſon thereof to be for the multiplication of people, and for the bringing of all Sciences to perfection, eſpecially Aſtronomy and Aſtrology, which (as they write) could not bee brought to any ſufficient perfection by any one man that had liued leſſe then ſixe hundred yeeres, in which ſpace the great yeere (as they call it) returneth about.

Of *Abraham* and his affaires I haue alleaged ſome heathen writers before, as *Beroſus*, *Hecataeus*, and *Nicolaus Damaſcenus*: but of all others, *Polyhiſtor* alleageth *Eupolemus* moſt at large of *Abrahams* being in Egypt, of his fight and victory in the behalfe of *Lot*, of his entertainement by King *Melchiſedech*, of his wife and ſiſter *Sara*, and of other his doings, eſpecially of the ſacrifice of his ſonne *Iſaac*. To whom agreeth *Melo*, in his books written againſt ỹ Iewes, and *Artabanus*, of the ſtrange lake whereinto *Sodom* and *Gomorrah* were turned, by their deſtruction, called *Mare mortuum*, the dead ſea, where nothing can liue, both *Galen*, *Pauſanias*, *Solinus*, *Tacitus*, and *Strabo*, doe teſtifie and ſhew the particular wonders thereof.

Alex. Polyhiſt. lib de Iudaica hiſtoria.

Galen de ſimpli. Pauſ. in Elia. Solin in Polyhiſt. Tacit. lib. vlt.

From *Abraham* downe to *Moſes* writeth very particularly the ſaid *Alexander Polyhiſtor*, albeit hee mingleth ſometime certaine fables: whereby appeareth that hee tooke not his ſtory wholly out of the Bible. And hee alleageth one *Leodemus*, who (as hee ſaith) liued with *Moſes*, and wrote the ſelfe-ſame things as *Moſes* did: and with theſe alſo do concurre *Theodorus* a moſt ancient Poet, *Artabanus* & *Philon*, Gentiles. And therefore it is manifeſt that *Moſes* hiſtory (as alſo all the reſt of the ſacred & canonicall Scriptures) is no fable or fained matter (as the deuill would make vs beleeue) but a true, certaine, and moſt vndoubted

hiſtory

hiſtorie in all points. All which matters be ſufficiently and ſubſtantially ſhewed alſo euen by the Heathens writings, which are too tedious to be here rehearſed.

But the great wonders and miracles which *Moſes* did, being acknowledged to bee done not by his owne power, but by the power of God, doe ſufficiently giue credit vnto him: of whom and of whoſe acts doe beare witneſſe, not onely the forenamed (eſpecially *Artabanus* in his booke of the Iewes) but many other alſo (eſpecially *Eupolemus*) out of whom *Polybiſtor* reciteth very long narrations of the wonderfull and ſtrange things done by *Moſes* in Egypt. Yea, the miracles done by him, the greateſt enemies that euer he had in the world, that is, *Appion* in his fourth booke againſt the Iewes, and *Porphyrie* in his fourth booke againſt the Chriſtians doe confeſſe. And *Porphyrie* adioyneth more for proofe thereof, namely, that hee found the ſame things confirmed by the ſtorie of one *Sacontathon* a Gentile, who liued (as hee ſaith) at the ſame time with *Moſes:* but all thoſe miracles (ſay thoſe two his great enemies) were done by Art Magicke, and not by the power of God. But firſt, where could *Moſes*, a ſimple ſhepheard, learne ſo much Magicke? Or why could not then the great Magicians of Egypt either doe the like, or at leaſtwiſe deliuer themſelues from thoſe plagues that were in Egypt, (eſpecially ſince their ſtudie was in Art Magick from their infancie?) yea, why did they cry out, *The finger of God is heere*, when they could not doe as hee did? Or let them anſwere why *Pharaoh* King of Egypt did ſpeake to *Moſes* and *Aaron*, ſaying, *Pray yee vnto the Lord, that he may take away the frogs from me, and from my people.* His great Magicians belike could not doe it; yea, he ſignifieth in that ſpeech, that none can doe it but God; yea, and that neither *Moſes* nor *Aaron* could doe it any otherwiſe then by praying vnto God. And indeed *Moſes* and *Aaron* did by prayer vnto God effect it, at the very ſame time that the King did appoint it to be done: that he and all the world might know that there was not any like vnto the God of Iſrael.

Appion lib. 4. contra Iudæos.

Porph. l. 4. aduerſus Chriſtian.

Exod. 8. 18.

Exod. 8. 9. 10. 11, &c.

Where did you euer heare of ſuch workes done by Art Magicke

Magicke as *Moses* did? When hee diuided the great and mighty red Sea, that the people of Israel might go thorow the drie land? When the waters came together againe vpon *Pharaoh*, and all his hoste, and drowned them, and all their glory in the Sea? When hee called so many Quailes vpon the sudden into the Campe, as sufficed to feede sixe hundred thousand men, beside women and children? When he made a very Rocke, by smiting it, to yeeld foorth abundance of water, sufficient for the whole company of Israel? When hee caused the ground to open and swallow downe alive, three of the greatest of his Army, *Corah*, *Dathan*, and *Abiram*, together with their tabernacles, bagges and baggages?

Exod. 14. *Exod.* 16. *Exod.* 17. *Numb.* 16.

Beside, what wonderous workes or miracles soeuer *Moses* did, he alwaies acknowledged to come from God, reiecting vtterly all glory from himselfe, and attributing and yeelding all the glory vnto God. Againe, in his writings he doth not excuse nor conceale his owne sinne, nor the sin of his people, no not the sinne of *Aaron* his owne brother, nor of *Mary* his sister, nor of *Lewi* his Grandfather, nor of any other of his linage and kindred. Neither did hee once seeke or goe about (although he were in place of power and authority to doe it) to bring in any of his owne sonnes into the rule and gouernment after his decease, (although hee had many) but left the onely rule and gouernment vnto a stranger, named *Iosuah*, as God commanded.

Deut. 32. *Gen.* 49. *Numb.* 12. *Deut.* 14. *Deut.* 3. *Numb.* 27.

All which things doe shew (and many more too tedious to rehearse) that *Moses*, both in his writings, in his words, and in his workes, was no man of ambition, or of worldly spirit, but a meeke, humble, dutifull, obedient, and faithfull seruant of God in all matters.

The historie of *Moses* therefore being the most ancient, and the same being most authentical and certaine true, in so much as hee and his historie doe plentifully testifie of Christ, which was to come, and should be heard in all that he should say and teach; it remaineth that his Religion which he hath taught vnto the world, is the onely true Religion,

ligion,

ligion, and all other religion (not grounded on the like antiquity and truth) to be abandoned.

6 None can discredit *Moses*, nor the Psalmes, nor any of the Prophets amongst the Iewes, but they must withall discredit Christ: for Christ saith thus of himselfe, that *All must be fulfilled which were written of him in Moses, the Prophets, and the Psalmes.* Againe, he sendeth such as would know of him whether he were the true *Messias*, to the Scriptures of the Iewes, saying thus, *Search the Scriptures, for they are they that testifie of mee.* So that Christ, *Moses*, the Psalmes, and the Prophets; in a word, the whole Canonicall Scriptures of the Iewes doe goe arme in arme, and be linked together like inseparble friends that will not be sundred: and therefore the one is alwaies a proofe for the other; as likewise a disproofe of the truth of the one, is a disproofe of the other: and therefore is it, that though the incredulous Iewes be so false in friendship, as that they will not (through vnbeliefe) take part with the Christians, yet the Christians be more firme, and will hold with the Scriptures of the Iewes to the death. Now if there were no more to proue the Diuinity of Christ, but the great and wonderfull miracles which he did (some whereof were such, as neuer any did before, nor could doe but God onely) it were sufficient to proue him to be the Son of God, and that hee came from the bosome of his Father. The great and many miracles that he did (being famous not onely in Iudea, but in all the Romane Empire, and so ouer all the world) are and were such as none of the Heathen dare doe, or can deny, but all acknowledge. And therefore I conclude, that the Christian religion, proceeding from so diuine a power, and from one whose workes and wonders are aboue all the world, is the most vndoubted true Religion.

Luke 24.44.

Iohn 5.35.

7 Christ did neuer any hurt on earth, but he did marueilous much good, he healed all manner of diseases, hee caused the dumbe to speake, the halt to goe, the blind to see, & the deafe to heare, he stilled the raging of the windes and seas, gaue sight to him that was borne blind, raised the dead to life againe, cast out Diuels, knew mens thoughts,

and

and did such workes as no man could doe, except God were with him, yea, except himselfe were God. Moreouer, his life was such, as none was able to accuse him of any sinne, so pure and vnreprooueable was hee. Againe, the doctrine hee taught was farre from a worldly spirit, being most heauenly, most innocent, and most diuine, for neuer any man spake as he spake, nor with such authority. Againe, he alwayes pronounced that he sought not his owne glory, (which deceiuers are wont to doe) but the glory of his Father; and as hee spake, so it was indeed. The whole course of his life and death, resurrection, and ascension doth shew the same. For when the Iewes would haue made him an earthly King, hee would none of it, but conueyed himselfe away, Iohn 6. 15. teaching his Ministers to doe the like: Luke 22. 25, 26. for hee proclaimed that his Kingdome was not of this world, Iohn 18.36. but that he came to doe the will of his Father. Ouer and aboue all this, he was the greatest Prophet that euer was, and foretold diuers things (as namely, that hee should bee crucified of the Iewes, and the third day rise againe: that Ierusalem and the Temple should bee destroyed ere that generation passed: that after his ascension, the holy Ghost should come vpon his Disciples assembled at Ierusalem, and diuers others) all which the world doth know came to passe accordingly. And nothing which hee hath spoken, but it shall bee performed: for there was neuer any fraud within his lips, or falsehood within his tongue. And therefore I conclude, that the Religion of him (who was most holy in his life, most harmelesse towards others, most bountifull towards all, most wonderfull in his workes, most true in his prophecies, most heauenly in his doctrine, not sauouring of any carnall delight or worldly affection, nor by any way or meanes seeking his owne glory, but the glory of God, and to doe the will of his Father) is and must needes be the onely true Religion.

8 Another argument I frame thus; That Religion which proceedeth vndoubtedly from God, is the true Religion: But the Christian Religion proceedeth vndoubtedly from

God:

God: *Ergo, &c.* That it proceedeth vndoubtedly from God, I proue thus: Either it must proceede from God, or from the deuill, or from men: but it is too holy to proceed either from men or deuils; for it ouerthroweth the workes and kingdome of the one, and forbiddeth the reuenging spirit of the other: (commanding men to loue their enemies, to doe good to them that hate them and persecute them) and it condemneth their wanton eye, and the adulterous thoughts of their hearts, and their couetous humour, admitting no vncleannesse or impuritie, and forbidding all iniquitie and wickednesse, be it neuer so secret or close. Sith therefore it is so opposite and contrary to mens affections, wherewith naturally they be carried, and that it commandeth to be holy, euen as God is holy; it is manifest, that it can neither bee of mans deuising, nor of the deuils inuention: it remaineth therefore, that it must needs be of God, and consequently the only true Religion.

9 Another argument is this: that Religion which respecteth onely the glory of God, is, and must needes bee the only true Religion. But such is the Christian Religion: for it alloweth not any man to glory in himselfe, but sheweth that whosoeuer glorieth, should glory in the Lord, 1. Cor. 1. 30, 31. Rom. 4. 2. Therefore the Christian Religion is the only true Religion.

10 Lastly, the spreading and preuailing of the Gospel of Christ ouer the vniuersall world, when as all the world (both Iewes and Gentiles) were set and opposed against it, doth demonstrate plentifully and effectually, that the Christian Religion proceedeth from God, and that God is the Author therof: for if it had not had a God to protect and patronage it, and to make it passe currantly thorow the world, it must needes haue beene vtterly suppressed and choked, euen in the springing and first rising thereof. For after the ascension of Christ Iesus into heauen, what were his few Apostles (in the iudgement of reasonable men) able to doe, for the spreading and preuailing thereof, against the force and power of all the world, which was then ready bent, with all, both fury and fraud, violence and vengeance,

and

and with all their deuices which they could inuent to suppresse it? Or what eloquence had his few Apostles to perswade the world, or any therin, to the receiuing and imbracing of that Christian Religion which they were appointed to preach? They (as all men know) were reputed and knowne to bee vnlearned men; but onely that they were taught and instructed by the Spirit of God, which (according to the promise of Christ their Master) at the time appointed, descended downe vpon them, being assembled at Ierusalem; by which Spirit they were inabled to speake all languages, and imboldened to preach his Gospel and Religion, in such sort, and with such pregnant and diuine wisedome, as none should be able to resist that Spirit they spake by, howsoeuer their persons might be hindered, molested, vexed and persecuted. This, euen this is a wonder of wonders, and an infallible demonstration of the diuine vertue of the Christian Religion, that it hauing so few to publish it, and such as they were, & being incountred by all the Princes and Potentates of the world, it should notwithstanding so strangely preuaile, as within a short time to be vniuersally spred ouer the face of the whole earth. Who can now say but that it was protected, & preuailed by the power of God? for the power of all that would haue staied it; and if the Christian Religion had beene no better protected by God, then by men, alas, it had perished long ago; yea, it had neuer liued vntill this day, but it had beene choked euen at the first vprising, as it were in the cradle or infancy thereof. Let all wise therefore throw downe their selues, and let all straights freely confesse the diuine vertue of the Christian Religion, which could not be stopped or suppressed: but was so mighty, as that the power of all the world, and all the deuils in hell ioyning with them, was not able to stay the course and passage thereof, but that it did preuaile, and that within short space, ouer all the earth. And therefore the Christian Religion (without all doubt) is the only true Religion, which came downe from heauen, being brought by Iesus Christ the true Messias, from the bosome of God the Father. Of which (hauing so many & infallible argu-

mentes to proue to euery mans sense the truth thereof) none can doubt, except he will also doubt whether the eye doth see, the eare doth heare, and the heart doth vnderstand: the euidence thereof is so cleere and manifest, as that it is able, if not to conuert, yet to conuince all gainsayers whosoeuer, and to make vs that already professe, firmely to hold the same; knowing for certaine, that the Christian Religion is the only true Religion in the world, and that saluation is no where else to be sought. For runne ouer all the religions of the world, and where shall you finde any so pure, so diuine, so powerfull, so miraculous? it hath all the signes, tokens, arguments and proofes that may be, for the splendant truth thereof, and to demonstrate, that vndoubtedly it came from God.

Chap. IIII.

Wherein is briefly shewed, the religion of Mahomet, *to be a false and wicked religion.*

IF I shall speak something of the Mahometish religion, I thinke the truth of the Christian Religion will appeare so much the more: for when blacke and white are laid together, the white carrieth the greater estimation and glory with it. And beside, *Mahomet* himselfe testifieth of Christ, to be a great Prophet of God, and a great worker of miracles: *And that the same Iesus Christ was borne of the Virgin Mary, that he liued without sinne among men, that he was a Prophet, and more then a Prophet, and that he ascended into the heauens:* and therefore he reproued the Iewes, for that they would not beleeue him to be borne of a Virgin. But on the other side, because hee would not haue Christ to beare credit about him, he disliked that he should be called or reputed *the Sonne of God*. But beside the testimony of all the former Prophets of the world, both Iewes and Gentiles (as is aforeshewed) who doe all teach, that he should bee the Sonne of God, *Suidas* doth moreouer confute this false prophet, who reporteth in his Historie

Matth. Paris hist. Ang in Hen. 3.

Suidas.

that

that the Pharises at Ierusalem called a Councell to find out the father of Iesus. They inioyned certain women to search his mother: the women affirmed they found her a Virgin. Then was it recorded in the famous Register Booke of the Temple, *Iesus the Sonne of God, and of Mary the Virgin.* This proueth, not onely that the mother of Iesus was a Virgin, (which *Mahomet* truly held) but also that Iesus was the Son of God (which *Mahomet* allowed not.) And indeede *Mahomets* religion is a patched religion, mixt partly with Iudaisme, partly with Gentilisme, partly with Papisme, partly with Christianisme, being subtilly contriued for the erecting of the same, and to bring followers after him, whereof shall be spoken more hereafter.

The beginning of *Mahomets* vsurping, and of his sect, was thus: many hundred yeeres after Christ, namely, in the yeere of our Lord 587. and in the reigne of *Mauricius* the Emperour, when as *Gregorius Magnus* was Bishop of Rome, this *Mahomet* was borne (being of the line of *Ismael* the sonne of *Abraham*, by *Agar* the bond-woman, hauing vnto his father one *Abdara*, and vnto his mother one *Emma*, being very obscure and base parents) in Mecha a Citie of Arabia: his parents deceased, and left him a very yong Orphan, who in short time by misaduenture was taken captiue. This being once knowne vnto his kindred, one *Hidemonaples* (saith *Volateran*) an Ismaelite, bearing him good will, for his fauour and forwardnesse of wit, paid his ransome, and made him seruant and factor in all his merchandize.

Matheus Palm. Mosleus Chro. lib. 13. Drenchsleer. Chro. de Saracen. & Turc. Orig.

Volat. Geogr. lib. 12.

Not long after, his master died without issue, and his seruant *Mahomet* matched with his mistresse, a widdow of fiftie yeeres of age, called *Eadigam*, and (saith *Paulus Diaconus*) his owne kinswoman: so that his master being of credit and substance, and his mistris (afterwards his wife) of no lesse account, and so shortly after departing this life; he succeeded them both in credit, and all their substance, and by this meanes grew to a great power and estimation. *Diaconus* further saith, that this *Mahomet* for the space of tenne yeeres gaue himselfe secretly by perswasion

Paul. Diac. rer. Rom. lib. 18.

to bewitch the people, and other tenne yeeres after, with Rogues and Vagabonds that repaired vnto him, with force of Armes, with sword, and shedding of blood, he spent in subduing of Countries. And lastly, nine yeeres he openly and manifestly inioyed as a deceiuer, a false prophet, and a King ouer those whom hee had already infected throughout Arabia.

Sabel. Ænead. 8. lib. 8.

Sabellicus writeth, that *Mahomets* father was an Heathen, and his mother an Ismaelite, whereby it came to passe, that whilest his mother taught somewhat of the religion of the Hebrews, and his father on the other side the religion of the Gentiles, *Mahomet* (like a durifull child, but not like a discreet sonne) obeyed both, and that was some cause of the mixt and parched religion. He had the falling sickenesse, which tooke him so extremely, that he grouelled along the ground, and somed pittyously at his mouth. His wife being of great honour and substance, bewailed her hard hap in matching with a beggerly rascall, & a diseased creature: but hee (with his wilie companions) hauing taught a Doue to feede at his eare, wherein hee had put graines of corne, perswaded his wife to bee content, and that he was another manner of man then she tooke him to be: namely, that he was a Prophet, that the Spirit of God fell vpon him, and that the Angel *Gabriel* in the forme of a Doue came to his eare, and reuealed to him secrets from God, whose presence he was not able to abide: and therefore was it that he so prostrated himselfe, & lay in a trance. His wife being heerewith satisfied, shee began to chat the same amongst her Gossips, saying, *Say nothing, my husband is a Prophet.* The women after their manner (whereof some of them can keepe no counsell) blazed abroad that *Mahomet* was a Prophet, and so from women it came to men.

Auentin. Annal. lib. 3.

This being once noised, they flocked vnto him from all parts of Arabia. Hee being thorowly instructed in Satans schoole, and well seene in Magicke, obserued the present opportunitie. The Romans and Persians then warring together, *Mahomet* with his Arabians went, and first tooke part with the Romans, but afterwards serued them a

a flie touch, and forsooke them, and thereby weakned that side. In a while after he ouerran the Persians goe to wracke: and hauing despised the Romanes, hee seemeth lesse by the Persians, and then setteth foorth himselfe with might and maine, with his Captaines and Lieutenant (called *Amirel*) to subdue nations, and to destroy the Christians, to the end that he might establish that false religion, deuised by himselfe and his wicked confederates: hee prouailed wonderfully, and in short time after his decease (in the time of *Chubezen* and *Hasmer*, that successiuely reigned after him in Arabia) there were got and subdued to the Arabians, the region of Gaza, the City of Bostra in Arabia, Damascus, Phœnicia, Egypt, Palestine, the Cicie Ierusalem, all Syria, Antioch, Edessa, Mesopotamia, all Persia, yea, and in a manner all Asia. But I may not forget the end of *Mahomet*, who in an euening sitting vp late in his palace, & hauing taken his fill of wine, wherein one of his companions had powred some poyson, felt his wonted sicknesse approching, and made haste foorth, saying, he must needs depart to conferre with the Angel *Gabriel*, and goe aside, lest his glorious presence should be an occasion of their deaths: foorth he went, and remembring that a soft place was best for his falling sickenesse, downe he fell vpon a dunghill, grouling along with great paine, foming at the mouth, and gnashing his teeth. The Swine came about the dunghill, fell vpon him, wounded him sore, and had eaten him vp, had not his wife, and others of his house heard the noise of the hogges, and rescued the false prophet. *Antonius* reporteth, that hee was not without sundry diseases, which intemperate diet brought him: namely, the Plurisie, and a kind of Lethargie: for oftentimes his senses seemed to bee taken from him. He continued drooping the space of fourteene dayes; at length he departed this life. His belly had such a swelling, that it seemed ready to burst, and his little finger bowed backwards. In the time of his sickness, he commanded them that were about him, that when breath departed his body, they should not straightway bury him: for hee said, that within three daies he would ascend into heauen: but hereby

Zonoras Annal. Tom. 3.

Antonin. Chro. part. 2, tit. 13, cap. 5.

appeared that hee was a false prophet, for they kept him aboue the ground the third and fourth day, yea (as *Flores Historiarum* testifieth) the space of thirty dayes, in great hope he would rise and ascend according to promise; but they saw nothing, sauing that they felt an intolerable stench, so that in great disdaine (saith *Antonius*) *Eum longè à domibus proiecerunt*, they cast him farre from houses. But his companions (such as consulted with him, & concealed his falshood and trecherie) remembring themselues, and iudging that the disdaine of *Mahomet* would be their discredit, and his fall their foile and shame, they fetcht him againe, they cheft him in an yron coffin, (saith *Sabellicus* and *Nauclerus*) they bring him vnto the famous temple of Mecha (in which Citie he was borne) with great solemnitie, as if he had neuer been scared vpon the dunghill with Swine: they conuey to the roofe of the Temple mighty Load-stones, they lift vp the yron coffin, where the Load-stones according to their nature, draw to them the yron, and hold it vp, and there hangs *Mahomet* on high.

Sabel. Aenead. 8. lib. 6.

This was the report of old, *Anton. Chro. part. 2. cap. 5. Volfgang. Drenfleer. Chron. Nauel. Gen. 22. Sabel. Aenead. 8. lib. 6.*

Those that imbrace the religion of *Mahomet*, are called Saracens: for it was the pride of *Mahomet* to haue them so called, to aduance his own doctrine and profession, because he knew himselfe lineally descended of *Ismael* the sonne of *Agar* the bondwoman: therefore to auoid this reproch, he bare the world in hand, that hee came of *Sara* the free woman, the wife of *Abraham*, and called himselfe and his followers Saracens. *Sabellicus* writeth, that the Grecians of spite are wont to call the Saracens, Agarens: for that they came not of *Sara*, but of *Agar*.

This *Mahomet*, while hee liued, vsed the companie of Christians, Iewes, and Infidels: *Et vt popularior esset eius lex, ex omnium gentium sectis aliquid assumpsit*: And to the end his law might bee the more fauoured, hee borrowed something of euery Sect. Satan furnished him with three instruments, as helpes to bring his mischieuous intent about. The first was a Iew, a great Astronomer and a Magician, who opened to him at large the Iewish follies: the second, one *Iohn* of Antioch: the third, one *Sergius* a Monke, both

Sabel. Aenead. 8. lib. 8. Fasicul. Temp.

both abominable heretickes. Euery one plaid his part. To flatter the Christians, hee was content to be baptized of *Sergius*, & of these heretickes he learned, with the *Sabellians* to deny the Trinity, with the *Manichees* to establish two beginnings, with *Eunomius* to deny the equall power of the Father and the Sonne, with *Macedonius* to call the holy Ghost a creature, and with the *Nicolaits* to allow many wiues, and wanton lust. *Sergius* the Monke also perswaded *Mahomet* in his Alcoran (so is the book of the law termed) to commend the humility of Christian Monkes and Priests: hee made him also deliuer the Saracens a Monkes cowle, which they vse to this day. Also *ingentes Monachorum multas genu flexiones*, many duckings and crouchings like the Monkes. *Matthias à Michouia* addeth, that they vse shauing: and this no doubt was the Monks doctrine. They commend the blessed Virgin *Mary*, confesse God to be the gouernour of all things, and that Iesus Christ was the Apostle of God, begotten by the Angell *Gabriel*, on *Mary* the Virgin, who neuer knew man, and that he was greater and worthier then man: they allow the miracles that Christ did, and the Gospell (so farre foorth as it agreeth with the Alcoran) and *Moses* and the old Testament, correcting therein (so presumptuous is the spirit) certaine errors. Hee called himselfe a prophet, and that he was sent of God to supplie the imperfections of all lawes: he forbade his followers all pictures and images in their Temples, he forbade the eating of swines flesh, hee commanded purifyings and washings, *ad similitudinem Iudæorum*, after the manner of the Iewes. The Christians haue Sunday for their Sabbath, the Iewes Saterday, and *Mahomet* Friday, to dissent from the Hebrewes and Christians: or, as *Antonius* writeth, in the honour of *Venus* the goddesse of Arabia, thereby the rather to winne that countrey people: and thus it pleased him to deuise a religion mixt of all these, to the end hee might haue of all religions some, to build vp his kingdome. And indeed *Mahomet* tooke the aduantage of the time: for that time was a time of dissension among Princes, and of diuision amongst those which called themselues Christians.

Sabel. Aenead. 8 lib. 6.

Ant. Chro. part. 2. tit. 15. cap. 2.

Matthias à Machou. de Sermat. Asian. lib. 1. l. 7. Lonic. de Turc. lib. 3.

Sabel. Aenead. 8. lib. 6.

stians, *Heraclius* the Emperour, and *Chosroes* King of Persia, were at deadly enmity, one warring against another. The Scythian nation were of neither side, but at last against both, raising a power of theeuishes, hauing *Adabomet* their ring-leader. The Church was troubled with diuers sects & heresies, as with Nestorians, Iacobites, Monothelites, &c. And then was there contention amongst the Bishops, who should haue the proud title of vniuersall Bishop. God was highly displeased with this wickednesse, and suffered Nations so rise as a rod or scourge to whip his people: for where the hedge is broken, there it is easie for the beasts of the field to enter and spoyle. Now the vanity and falsehood of this religion may be proued thus.

The vanity of the Turkes religion.

1 First, by the newnes of it: for it is but of late yeeres begun, and there was neuer any prophecy that did allow of such a prophet, or of the doctrine of such a one. And therefore he commeth in his own name, and so consequently not to be receiued.

2 Secondly, hee did no miracle at his comming, and therefore no reason that any should beleeue in him. Hee spake vnto the Saracens of himselfe: *Non sum missus miraculis operandis ad vos missus*: I am not sent vnto you with miracles and signes. There was no diuine power shewed in all his practice.

Matth. Paris. hist. Aug. in Hen. 3.

Flor. hist.

3 Thirdly, it is manifest that *Adabomet* was a false prophet, because he said that within three daies after his death he should ascend into heauen, which was notoriously false, as before appeareth.

Iacob de Verag. legend. 157. Lunic. de reb. Turc. lib. 3.

4 Fourthly, the religion of *Adabomet* is fleshly, consisting in naturall delights and corporall pleasures, which shew that man, and not the diuine Spirit of God, is the author thereof: for it is permitted the Saracens by that his law to haue foure wiues (though these bee of nigh kinne) yea fiue, marrying them virgins, and to take besides as many of them which they haue bought and taken captiues, as their ability will serue to maintaine. The paradise likewise promised to his followers is this, namely, they shall haue garments of silk, with all sorts of colours, bracelets of gold

Ant. Chro.

and

and Amber, perfumes and sweet-smelling boughes upon floores and rushes, vessels of gold and silver, Angels serving them, bringing in gold, water, silver, wives, lodgings furnished, cushions, pillowes, and downe-beds, most beautifull women to accompany them, maidens & virgins with twinkling eyes, gardens and orchards with arbours, fountaines, springs, and all manner of pleasant fruite, rivers of milke, honey, and spiced wine, all manner of sweet odours, perfumes, and fragrant flowres: and to be short, whatsoever the flesh shall desire to eate. Thus fleshly people have a fleshly religion, and a fleshly paradise to inhabite. But like prophet, like people, and like religion: for *Mahomet* himselfe was such a fleshly fellow, as that though modest eares are loth to heare, yet because the filthinesse of this prophet may not be concealed, I must reare it: Hee committed buggery with an Asse; *Bayfetus* wroth its Againe, hee committed adultery with another mans wife, that vpon displeasure was from her husband: and when hee perceiued the murmure of the people, he fained that hee had received a paper from heauen, wherein it was permitted him so to doe, to the end he might beget prophets and worthy men. Againe, *Mahomet* (as *Calius* reporteth) had forty wiues, and further he gloried of himselfe, that it was giuen him from aboue to exceed fourteen (saith *Cleonard.*) fifty men (saith *Anconitanus*) in carnall lust and venerie. *Auicenna* one of *Mahomets* owne sect, is himselfe brought in disliking of this religion, for this reason; *Because Mahomet* (saith hee) *hath giuen vp vnto vs, which professe the perfection of felicity to consist in such things which concerne the body; wherein the wise and sages of old had a greater desire to expresse the felicity of the soule then of the body: as for the bodily felicity though it were granted them, yet they regarded not, neither esteemed it, in comparison of the felicity which the soule requireth.* His paradise and doctrine is such, as there seemeth small difference betweene Epicurisme, Atheisme, and Mahometisme.

Bonfin. lib. 8. Decad. Bernard. in Rosar. part. 1. serm. 14. Ant. Chro part. 2 tit. 15. cap. 2. Calius. Nichol. Cleon 1. Epist. Anton. Chro. part. 2. cap. 5. Auicenna Metaphys.

5 *Mahomets* law is a tyrannicall law: for he made it death to dispute of it: and if any man speake against it (saith he)

Ant. Chro. part. 2. tit. 13. cap. 5.

hee) *Proditorie occidatur*: Let him be trayterously put to death. And againe, *Sine audientia occidatur*: Let him be put to death without comming to his answere. *Qua sanctione* (saith *Sabellicus*) *palam fecit nihil sincerè in ea lege esse, &c.* By which decree he manifested, that there is nothing sincere in that law, &c. Moreouer, he wrote in the Arabian tongue, and taught his followers, that his religion, *A gladio cœpit, per gladium tenetur, & in gladio terminatur*: Began by the sword, is holden by the sword, and is finished or ended in the sword. Which sheweth that the sword and arme of flesh is all the author and protector that his religion hath. Againe, *Mahomet* made this law amongst them, saying, *He that slayeth his enemie, or is slaine of his enemie, let him enter and possesse paradise.* He spake like a man with a carnall spirit: teaching reuenge to the vttermost, and promising paradise to such: but no proofe of a diuine Spirit appeareth in him.

Sabel. Aenead. 8 lib. 6.

Matth. Paris hist. Ang. in Hen. 3.

Paul. Diac. rer. Rom. lib. 18.

6 As *Mahomets* religion is defended by force of sword and fraud, in so much as hee made it death to call it into question: so likewise did it begin, as by the force of sword, so likewise by notable fraud, and was established through wiles, deceit, subtiltie, and lyes. For first he hauing the falling sicknes, perswaded his wife and others, that it was the power of God, and the presence of the Angell *Gabriel* that caused him to fall downe. *Sergius* the heretical Monk was at hand, and bare false witnesse to the same (saith *Zonoras*.) He told them that the same Doue which he caught to feede at his eare, was sometime an Angell, and sometime the holy Ghost. He had three companions all of a confederacie, to deuise & face out lyes, with him. When he perceiued that men gaue eare to him, he fained that the Angell *Gabriel* had carried him to Ierusalem, and thence to haue lifted him vp to heauen, and there to haue learned his law.

Zonoras Annal. tom. 3.

Hee made the Saracens beleeue, that before God made the world, there was written in the Throne of God, *There is no God, but the god of Mahomet*. When he had framed his Alcoran, and bound it vp faire, he caused secretly a wilde Asse to bee taken, and the booke to bee bound about his

Ant. Chro. part. 2. tit. 13. cap. 5.

necke,

necke, and as he preached vnto the people, vpon a sudden he stood amazed, as if some great secrecie were reuealed to him from aboue, & brake out and told the people; *Behold, God hath sent you a law from heauen: goe to such a Desart, there ye shall find an Asse, and a booke tied about his necke.* The people ran in great haste, they found it so as he had said; they take the Asse, they bring the booke, they honour the prophet. Touching diuorced and separated wiues, hee told the Saracens hee had receiued a paper from heauen. Hee vsed soothsaying and diuination, the which at Fessa, a Cittie of Mauritania, vnto this day is called Zarragia. He perswaded his followers, that at the end of the world he should bee transformed into the forme of a mightie Ram, full of locks and long fleeces of wooll: and that all that held of his law, should be as fleas shrowding themselues in his fleeces, and that he would iumpe into heauen, and so conuey them all thither. These and such like were his sleights, to beguile a foolish, rude, and barbarous countrey people: the foolerie, pride and vanitie of whose religion, I trust euery one doth sufficiently perceiue.

Auierus lib. 2. cap. 12. Iob. Leo lib. 3. cap. 23. Aphric.

Bern. in Rosar. part. 1. serm. 10.

To Mahomets religion is no true Religion, but a meere deuice of his owne, and of three others his false conspirators: for hee hath patched together his Alcoran of the doctrine of Heathens, Indians and Arabians, of superstitious Iewes, of Rechabites, of false Christians & heretikes, as Nestorians, Sabellians, Manichees, Arians, Cerinthians, Macedonians, Eunomians, and Nicolaites, of illusions, and inuentions of their owne: and lastly, (for further credit) he borrowed some out of the old and new Testament. But God will not thus be serued: for hee deliuered his minde of old vnto Israel, and he is not changed, but continueth the same God still. *Yee shall not* (saith God) *doe euery man what seemeth him good in his owne eyes; Whatsoeuer I command you, take heed you doe it: thou shalt put nothing thereto, nor take ought therefrom.* Satan being coniured to deliuer the truth of the Alcoran of *Mahomet*, said, that therein were comprized twelue thousand lyes, and the rest was truth: by all likelihood very little. And therefore I conclude, that there is

Deut. 12.

Fascicul. Tem.

no

no euidence to proue *Mahomet* a true Prophet, many to proue him to be a falseprophet, and blasphemous, and presumptuous, and his religion to be a wicked, carnall, absurd, and false religion, proceeding from a proud spirit, and humane, subtill, and corrupt intention, and euen from the deuill, the craftie father of lies, a murtherer, and mankiller from the beginning. And so much hereof may suffice.

Chap. V.

Wherein is shewed, that the Church of Rome is not the true Church of God, nor obserueth the right Religion.

I Am now entring into that great controuersie betweene the *Protestants* and the *Papists*, whether of them should be the true Church, and true worshippers of God in Christ: for they both acknowledge God, and Christ his Son; and all the sacred & canonicall Books of the Scriptures, they cõfesse to come from God, and from his diuine Spirit, as indeed they could come frõ no other. But while they both confesse this Book, it is good reason that they should both stand to the arbitrement & iudgement of these Bookes, for the triall of the true Church: which if they do, (as indeed they must) this controuersie is at end, and not worthy to be made a question, or to be doubted of: for by the sacred and canonicall writings it shall by and by be manifest, that the Church of Rome cannot be the true Church possibly. But first let vs heare what it saith for it selfe, and what good grounds it hath for the fortification thereof. For if it be not builded vpon a good foundation, and vpon such grounds as will hold, the whole building is like to lie in the dust, and to come to ruine.

1 They hold very stiffely (but not so strongly) that the Church of God militant heere vpon earth, is visible to the outward eye, and may bee pointed out by the finger at all times, in such sort as that one may know whither to resort,

resort as to the congregation of Gods people, there to
ioyne himselfe vnto them, and to praise & pray vnto God
with them, and to doe those things which he requireth at
their hands. But all this cannot profit them, not hurt vs: for
as in the Primitiue Churches, persecuted by those tyranni-
call and heathen Emperors, there was a Church of God,
(though not seene of them) who had their meetings & as-
semblies amongst themselues (though secretly because of
their enemies:) so likewise in the dayes of Queene *Mary*,
as also in all other times of the persecution of our Church
by the Romish Bishops and their partakers, our Church no
doubt was, and might be; and they likewise had their mee-
tings and assemblies, though both they, and the place of
their resort were vnknowne to those their persecutors.

Visibility or splendencie of the Church in outward shew, is no certaine or inseparable marke of the true Church. A Simile.

In the time of *Diocletian* the Emperor (especially) Chri-
stians were so wasted, as to the iudgement of men none
were remaining, their bookes were burned, the Churches
destroyed, and themselues put to death: in the end, when
this great hauocke was made, and cruelty had wasted and
destroyed all that could be found, where was then the vi-
sible Church? It must needs bee then inforced to hide it
selfe, and so it was, and the glory thereof so eclipsed, that
for a while it shined no where. And therefore the Church
is not alwaies visible & seen to the outward eye, nor splen-
dent in the faces and sight of men, and yet a true Church
notwithstanding, as then it was: for it is the Sun, though it
be sometimes ouerwhelmed with a cloud; and it is fire still,
though it be sometime raked vp in embers: and so the
true Church is, and may be, although not seene or knowne
to the world, yea though it seeme ouerwhelmed with ty-
rannicall malice, and hide it selfe as though it were cleane
extinct.

The Church not alway visible.

2 Let them tell me where the Church was visible, when
being assembled at Ierusalem, there arose a great persecution
against it, in so much as they were all dispersed and scatte-
red, as the Text sheweth. Or let them tell me, where or how
the Church was visible, whē Christ was smitten, and all the
rest were scattered and hid, and concealed themselues; for

Acts 8. 1.

Mar. 12. 27.

face

face of the visible Church was then not in Christ and his Apostles, but in the Iewes among the Scribes & Pharises: and therefore if visibility bee such a marke of the true Church, then these (who crucified Christ) were the true Church, and not Iesus Christ and his Apostles: which who dare affirme? Yea, who will not deny? Yea, when the Shepheard was smitten, and the sheepe scattered, and yet a true Church; who can denie but that a true Church may bee, though it be not apparantly visible and seene to the world?

Reuel. 12.6,7. What shall I say more? Doth not S. *Iohn* in his Reuelation testifie expresly, *That the Church of Christ* (signified there by a woman) *fugit in solitudinem, fled into a desert, or wildernes*, where she had a place prepared for her of God, and where she could not for a certaine season bee found of her persecutors? Let them further shew mee, how the Church was visible in the time of *Elias* the Prophet, when he complained that himselfe was left alone; *O Lord*, (saith he) *they haue forsaken thy couenant, they haue destroyed thine Altars, and slaine thy Prophets with the sword: and I am left alone.* *Elias* did not thinke himselfe to be *solus Propheta relictus*, (as *Campian* answered in the Tower:) I say, he spake not of himselfe onely in that respect: but in this respect, that hee tooke himselfe to be the only true worshipper that was left in Israel: which is manifest by the answer which God gaue him: namely, that besides him he had seuen thousand true worshippers yet remaining, which had not bowed their knee to *Baal*. I demand of the Papists, when *Elias* knew no other true worshippers of God but himselfe, how the Church was visible? for whither he should go to find a true worshipper he knew not. Againe, it is written in 2. Kin. 16. that vnder the raigne of *Achas* there was taken a patterne of the altar of the Idolaters of Damascus, and that *Vrias* the high Priest remoued the Altar of the Lord: whereby it appeareth, that the Priesthood was corrupted, the Altar remoued, and consequently the Sacrifices ceased, &c. What visibility of the true Church could there be in those daies, either of *Achas*, *Manasse*, and other Kings being Idolaters, then the Temple it selfe (where onely by the Law of

1. *King.* 19.11, &c.

God,

God, the Iewes were to offer the sacrifices) was polluted and defiled with heathenish Idolatrie? What Church or congregation could any man (in this case) haue resorted vnto, to haue performed a true and acceptable sacrifice vnto God in those times, when the Temple of Ierusalem (which was the place to worship at) would admit no true worshippers, but onely Idolaters? It is therefore manifest, that a true Church may be, though they know not a congregation of God to resort to; yea, though it be close and not seene or knowne one to the other, nor yet to the world. And consequently visibility (which the Papists make a marke of the Church) is no perpetuall marke thereof. Yea, if such visibility should bee a marke of the true Church, then were the Idolatrous people in the time of *Elias*, in the time of *Achab*, *Manasses*, and many other Kings of Israel that were Idolaters, the true Church, who indeed were the false church: and then were *Elias* and all other the true worshippers of God, who had in those times no places left to sacrifice in, the false church, which is absurd. *Chrysostome* saith, that in the time of *the abomination of desolation* (spoken of by Christ Iesus, in Mat. 24.) that is, in the time of wicked heresie, which is the army of Antichrist (as he expounded it:) *Nulla probatio potest esse Christianitatis, neque effugium potest esse Christianorum aliud velutsimum cognoscere fidei veritatem, nisi scripturæ diuinæ: No proofe can be made of Christianity, neither can there bee any other refuge for Christians which are desirous to know the true faith, but onely the diuine Scriptures.* And therefore I conclude (which is apparant) that the true Church sometime is in such a state, as that visibleneſſe cannot discerne or proue it, but onely the diuine Scriptures must demonstrate and declare it: and consequently it is demonstratiuely manifest, that it is no true position of the Papists, *that the Church of God is alwayes and euermore visible, seene, and splendant, to the outward eye and view of the world.* Wherefore the Papists doe vs great iniurie, and bewray their owne ignorance, when they would haue vs to shew our Church in all times and ages (which notwithstanding *Chryſoſt. in Mat. 24.*

per-

perhaps may be done) for our Church was alwayes, though it were not seene or knowne to them, but lay hid, and kept it selfe close from their furie and tyrannie, as the first and Primitiue Churches did from their bloodie persecutours. Our Church was then persecuted in those times when it could not bee seene, and many then, like constant Martyrs, endured the tyrannie of that Romish religion; so that some were banished, others fled into other Nations, some endured martyrdome at home, some other hid themselues, but the whole Church generally was vexed, and oppressed. And therefore when our Church was thus persecuted, it is a good argument (I thinke) to say; Wee had our Church then and alwayes, though a persecuted Church, though a Church chased and pursued, though a Church scattered, though a Church not seene or visible to them, yea though in it selfe it were inlightned from God many ages together; namely, till the tyrannie of Antichrist were ouerpast.

Secondly, another erronious position whereby they are miserably deceiued, is this; *They hold the Church cannot erre!* and therefore suppose, because the Church of Rome was once the true Church of God, therefore it is so now and euermore. As though there might not bee an Apostasie in the Church, which S. *Paul* affirmeth there should. Or as though a particular Church (for the Church of Rome is but a particular Church) could not erre? Yea, as though generall Councels (which represent the whole Church) could not erre: for so they affirme; but how truly, let the world iudge. And if it may be shewed that generall Councels haue erred, as may easily, then they yeeld their cause in this behalfe. I wish they would for their owne sakes: for false Iesuites and Seminaries do but deceiue themselues and others, to their owne confusion in this world, and, except they repent, in the world to come.

2. *Thes.* 2. 3, 4. The Church may erre.

That generall Councels may erre, is manifest by *Augustine*, who plainly teacheth, that onely the Scriptures cannot erre, all other writers may erre, Prouinciall Councels may erre: lastly hee saith; *Concilia quæ sunt ex vniuerso orbe Chri-*

Christiana prior a posterioribus sæpè emendari, cum aliquo experimento rerum aperitur quod clausum erat, & cognoscitur quod latebat: That generall Councels which are gathered of all the Christian world, are often corrected, the former by the later, whereby any triall of things, that is opened which was shut, and that is knowne which was hidden. A generall Councell may be corrected (saith *Augustine.*) *Ergo*, it may erre. And therefore *Augustine* speaketh plainely to *Maximian* the Bishop of the Arrians: *Neither ought I to alleage the Councell of Nice, nor thou the Councell of Arrimine, to take aduantage thereby: for neither am I bound, nor held by the authority of this, nor thou of that; set matter with matter, cause with cause, reason with reason; try the matter by the authorities of Scriptures, not proper witnesses to any of vs, but indifferent witnesses to vs both.* *Augustin. Tom. 6. lib. 2. contra Donatist.* *Aug. cont. Maxim. l. 3. c. 4.*

In the time of *Constantine* that Christian Emperour, was the first and last Councell of Nice, wherein according to our Creede was decreed, that Christ was God as well as man. In the time of *Constantius* (*Constantines* sonne) fauouring the errour of the Arrians, it was decreed in the Councell of Arrimine, that Christ was not God, but only man. This Councell of Arrimine did erre (and that grossely) in a matter of faith: *Ergo*, it is palpable that a generall Councell may erre, euen in matters of faith. *Theod. l. 2. c. 18.*

Againe, generall Councels haue beene contrary one to the other, and that in matters of faith: as the Councell of Constantinople condemned the setting vp of Images in the Church: and the Councell of Nice afterward allowed Images. One of them (being contrary) must needes be erroneous: *Ergo*, a generall Councell may erre.

The generall Councell confesseth it selfe that it may erre: For the whole Councell prayeth in the end of a generall Councell (in a set forme of Prayer that is appointed to be said after euery Councel) namely, that God would *Ignorantiæ ipsorum parcere, & errori indulgere*; *Spare their ignorance, and pardon their error*: *Ergo*, a generall Councell may erre. *Concil. Tom. 1. de ord. celeb. concil.*

The Pope of Rome (whom the Papists hold for head

of their Church) may erre: *Ergo*, their whole Church may erre. *Augustine* proueth it erres: *Beatæ memoriæ Innocentius Papa sine baptismo Christi, & sine participatione corporis & sanguinis Christi, vitam non habere parvulos docet: Behold, Pope Innocentius of blessed memory doth teach, that young children cannot be saued; except they receiue the baptisme of Christ, and also the communion of the body and blood of Christ.*

Lib. 2 ad Bonif. contra Epist. Pelag. cap. 4.

But this is taxed for an errour: *Ergo*, the Pope of Rome may erre, and consequently the whole Church vnder him, except perchance members haue a priuiledge aboue the head. But what shall I need to stand hereupon? their owne Canon law (as is euident in the decrees) doth say expresly, that if the Pope bee found negligent of his owne and his brethrens saluation; yea, though he leade innumerable people by heapes to the deuill of hell, no mortall man may presume to reprooue him: because hee himselfe being to iudge all, is to bee iudged of none, *nisi deprehendatur à fide deuius; except he be found erring from the faith:* whereby it appeareth, that they thought hee might erre in matters of faith, or else that exception was put in vaine. But the Pope is no other then a man, as also the members of his Church be, and *humanum est errare; all men are subiect to errour.* Let euery man take heed how he trusteth the Pope or any man mortall: for it is written, Ier. 17. *Maledictus homo qui in homine confidit:* Cursed is that man that putteth his trust in man. And why? Because (as the Prophet *Dauid* saith, Psal. 116.) *All men are lier in their words, and sinners in their workes.* But when the doctrine of that man of Rome and of his Church is in diuers things cleane contrary to the expresse Word of God, who can deny but it is an apparant erring Church?

Part. 1. dist. 40. c. Si Papa.

Popish errors.

As when it established ignorance to be the mother of deuotion, which Christ calleth the mother of errour, saying, *Yee erre, not knowing the Scriptures*, Matth. 22. 29. who can chuse but thinke, that it hath no good meaning in it, but purposed onely to build vp the pride of the Pope, of his Cardinals, Bishops, Priests, Monkes, and other their Ecclesiasticall

Ignorance and strangenesse in the Scripture.

fiasticall men? Christ biddeth the people to *search the Scriptures*, Iohn 5. 39. this Antichrist forbiddeth them, saying, It is perilous, it causeth schisms, sects, and heresies; as though they were wiser then Christ. Againe, the Apostle *Paul* commandeth, *that the Word of God should dwell plentifully in the people, whereby they might teach themselues*, Col. 3. 19. But the Pope of Rome and his Church alloweth not plentifull knowledge of the Word in them, yea Ignorance is the knowledge that he would desire them to haue. Who would not iustly suspect such a Church, and such a religion, yea, condemne it; when to maintaine & continue their Church in errors, they would haue none of the people to search any scriptures, whereby they might be discouered? Thus the sillie Papists (whom I pity) are led like blind men they know not whither, and with their *implicita fides* (which is to beleeue (for their part) they know not what) are lamentably seduced. It is good themselues should see and know what they beleeue, and that their faith and belief be right, least at last they be (through ouermuch trust of their teachers) extremely deceiued. The people of Berea were highly commended, and it is noted to their praise, that they searched the Scriptures, to see whether those things were true or no which *Paul* himself taught, Act. 17. For whosoeuer he be, yea though it were an Angell from heauen, if he teach matters contrary to the doctrine of the holy and canonicall Scriptures, we are to hold him accursed, yea and accursed againe, as the Apostle of Christ Iesus S. *Paul* commandeth, Gal. 1. 8, 9.

Againe, the Church of Rome, when it taught and holdeth, that the Scriptures were to bee read vnto the people or congregation in an vnknowne tongue, what were the people the wiser? Saint *Paul* would haue all things done to edifying in the Church. For saith S. *Paul*; *Is qui supplet locum indocti, quomodo dicturus est Amen ad tuam gratiarum actionem, quandoquidem quid dicas nescit? How shall he that supplieth the place of an vnlearned man, say Amen to thy thanksgiuing, when he vnderstandeth not what thou saiest?* 1. Cor. 14. And in that whole Chapter hee vtterly dislikeh

keth seruice in an vnknowne tongue. And therefore if the Church of Rome will not confesse their error herein, she is past all shame, and hath the impudent and shameleſſe face of an harlot.

Against Purgatory.

They haue all deuised and defended a place of Purgatory, wherein all that depart this life be put, and there punished, (being a punishing fire) vntill they helpe to fetch them out with their Masses, and other their inuentions and deuices: which they will not doe, nor thinke they haue reason to do, except they haue good current coine for the same.

And therefore it may be well and iustly called Purgatorie Pick-purse: and it is manifestly apparent hereby, that wealth and great riches of the Clergy, was the onely marke they aimed at. For it hath no warrant in the Canonicall bookes of the Scriptures: yea, the Canonicall bookes of Scriptures shew the contrary, and so doe the ancient Fathers. Christ in the Gospell, Luk. 16. sheweth only but two places, namely, Heauen and Hell; saying, that the rich mans soule (which was vnmercifull to *Lazarus*) went after his death to Hell, and there was tormented, and that *Lazarus* soule (he being dead) was carried into *Abrahams* bosome, a place of ioy and comfort. To the Thiefe which was executed at the Passion and suffering of Christ, and beleeued in him, Christ answered, *Hodie eris mecum in Paradiso: This day shalt thou be with me in Paradise*, Luke 23. 43. Which sheweth that the soules of the faithfull neuer come in Purgatory fire to be boiled and punished: for all their sinne is forgiuen, and consequently, the punishment incident to the same, is forgiuen also, and their soules passe from death to life, and into Paradise, a place of comfort, delectablenes, and all sweetenesse, namely, heauen where Christ is. *Verily, Verily, I say vnto you* (saith Christ) *he that heareth my Word, and beleeues in him that sent me, hath eternall life, and commeth not into condemnation, but passeth from death to life*, Ioh. 5. 25. What is become then of this Purgatory? S. *Paul* saith, *I couet to be dissolued, and to be with Christ*, Phil. 1. 23. shewing thereby, that presently after his dissolution, he was to be with Christ in glory. *For we know* (saith he) *that when this*

this earthly tabernacle of ours is dissolued, wee haue a building not made with hands, but eternall in the heauens, 2. Corinth. 5. 1. S. *Iohn* in his Reuelation saith, *Blessed are the dead which die in the Lord: from henceforth they rest from their labours, and their workes follow them*, Reuel. 4. 13. If from the time of their death they haue blessednesse and rest (as he sheweth) then are they not in any Purgatorie fire to be scorched and molested. Saint *Peter* telleth the Saints and children of God, and assureth them of it, *That the end of their faith is the saluation of their soules*, 1. Pet. 1. 9. If saluation of their soules begin at the end of their faith, which lasteth vnto the end of their life, (and no longer, for then they haue the fruition and possession of that which they beleeue and hope for) then is it manifest there is no Purgatorie. *Ambrose* saith, *Qui hic non receperit remissionem peccatorum, illic non erit: is in cœlo: quia remissio peccatorum vita æterna est. Hee that heere in this life receiueth not remission of sinnes, shall neuer come into the Kingdome of heauen: for life eternall is remission of sinnes.* *Ambr. lib. 2. de bono mortis.* *Cyprian* saith, *Quando istinc exeressum fuerit, nullus iam locus pœnitentiæ, nullus satisfactionis effectus: hic vita aut amittitur aut acquiritur: hic saluti æternæ cultu Dei & fructu præuidetur.* And againe by and by he saith, *Tu sub ipso licet exitu & vitæ temporalis occasu pro delictis Deum roges, qui verus & vnus est; venia datur confitenti & credenti indulgentia salutaris, & ad immortalitatem sub ipsa morte traditur:* That is, *When men are once departed hence, there is then no more place of repentance, no effect of satisfaction: heere life is either lost or kept: heere prouision is made for eternall saluation by the worship of God, and fruits.* And therefore saith he, *Doe thou call vpon God, though it be at thy last gaspe, & departure of this thy temporall life; but call vpon that God which is one and true; pardon is giuen thee if thou confesse thy sinnes, and sinning forgiuenesse if thou beleeue; and from death presently thou shalt passe to immortalitie.* *Cyprian. contra Demet. tract. 1.* *Hierom* saith, that the time of sowing their seede for Christians is this present life, and that as soone as this life is ended, they reape euerlasting life. *Augustine* saith, *Primum fides catholicorum diuina authoritate regnum esse credit* *Hier. in Gal. c. 6.*

credit cœlorum: secundum gehennam, vbi omnis Apostata, vel à Christi fide alienus, supplicia experitur. Tertium penitus ignoramus, nec esse in Scripturis sanctis reperimus. The first place (saith he) the faith of Catholikes doth (by diuine authority) beleeue to be the Kingdom of heauen: the second, hell: a third place wee are vtterly ignorant of, neither can we finde any such in the holy Scriptures. And the same *Augustine* writeth in another place: *That they which beleeue a Purgatory fire, are much deceiued, and that through an humane conceit.* How then can the Papists be the true Catholikes, which beleeue not the faith of the Catholikes, which *Augustine* doth affirme?

Aug. Enchir. ad Laurent. cap. 67.

Against free will.

They also hold, that a man since the fall of *Adam*, hath free will of himselfe, and of his owne power to come vnto God, and to doe things acceptable and well pleasing in his sight. Whereas God saith after that time, *that the imaginations of mans hearts are onely euill euery day*, Gen. 6. If they be *only euill*, then haue they of themselues no affection to goodnesse acceptable to him. And Christ saith, *No man can come vnto me, except my Father draw him*, Iohn 6. 44. If hee must be drawne before hee can come, hee hath no proclinitie or willingnesse of himselfe to come. And therefore is it that the Prophet saith, *Conuert thou me, and I shall be conuerted*, Ieremy 17. shewing that hee hath no power in himselfe to be conuerted. And S. *Paul* sheweth, that till God giue grace, *there is none that doth good, no not one*, Rom. 3. 10, &c. For all the Philosophicall vertues and good deeds which men doe before they haue faith (which is *the gift of God*) are sin, and not acceptable to God, Ioh. 6. 29. For the Apostle witnesseth, *that without faith it is impossible to please God*, Heb. 11. 6. And that *whatsoeuer is not of faith, is sinne*, Rom. 14. 23. Christ himselfe saith, that *except men be ingrafted into him, they can bring forth no fruit*, Ioh. 15. 1, 2, &c. *Paul* often teacheth that wee must be new men, and *cast off the old man*, Ephes. 4. 22. And againe, hee bids vs to bee *renewed in the spirit of our mindes*, Ephes. 4. 23. And moreouer hee saith, that *the naturall man perceiueth not the things that are of God, neither can hee: for*

Ephes. 4. 8.

they

they are spiritually discerned, 1. Cor. 2. 14. And againe, that *it is God that worketh the will and the deed*, Philip. 2. 13. And he plainely confesseth of himselfe and of all others, that *we are not able of our selues so much as to thinke a good thought*, and that *all our sufficiency is of God*, 2. Cor. 3. 5. Which premisses do shew that our vnderstanding is blinde, and our will peruerse in any diuine matter, or acceptable seruice vnto God, till God doe inlighten the one, and draw and moue the other vnto himselfe. Thus hath God ordered matters, to the ende himselfe might haue all the glory ascribed to him, as good reason he should. For what is man since his fall in *Adam*, but an abiect and runne-away from God, of himselfe seeking by-paths, and crooked out-waies, leading from God, and from his worship, except he be assisted from aboue? (which is signified by *Adams* hiding himselfe from the presence of God after his fall.) And therefore *Augustine* saith well and truely: *Hominem libero arbitrio male vsum, & se & illud perdidisse: That man hauing ill vsed his free will that he had, hath now both lost himselfe, and that.* And againe, *Liberum arbitrium captiuatum, ne quid possit ad iustitiam: That free will is taken captiue, that it can do nothing towards righteousnesse.* And againe, *Homines non libera, sed à Deo liberata voluntas obsequitur: Not the free will, but the freed will of man (which is set free by God) doth obey and yeeld obeisance.* And againe, *Liberum non fore, quod Dei gratia non liberauit: That the will is bound and not free, till God deliuer it and set it at liberty.* *Cyprian* (which Saint *Austen* so often citeth) saith, *De nullo gloriandum, &c. Man must glory of nothing, because nothing is ours: therfore euery man annihilating his owne power, must learne wholly to depend vpon God.* And *Chrysostome* saith, that *Omnis homo non modo naturaliter peccator, sed totus peccatum est: Euery man is not onely sinfull naturally, but is altogether sin.* And therefore Saint *Paul* sheweth, that till a man bee regenerate or borne anew, and vntill he bee renewed in the spirit of his minde, he hath in him nothing else but *concupiscentias erroris: lusts and affections after error*, Eph. 4. 22, 24. saying likewise, that *by nature we are the sonnes of wrath*, Ephe. 2. 3. Which also Christ himselfe

Aug. ad Arast. epist. 44. & Enchir. ad Lau. cap. 30. & lib. 3. cap. 7. & ad Bonif. cap. 8. & 3. & alib. passim.

Lib. de prædest. sanct. item. ad Bonifa. lib. 4. in Gen. Hom. 1.

selfe testifieth to *Nicodemus*, saying, *That that which is borne of the flesh, is flesh, and that which is borne of the spirit, is spirit*, and that *except a man bee borne anew by that spirit, he can neuer so much as see the kingdome of God*, Ioh. 3. 3. &c.

2. Cor. 5. 17. And therefore S. *Paul* telleth, that there must be *a new creature*, whosoeuer will be in Christ Iesus, and a renewing and metamorphosis of the minde (he vseth the very word) before men can finde out the good and acceptable will of God, and what pleaseth him, Rom. 12. 2. I therefore conclude, that the Papists are farre wide, and know not the miserie and thraldome of men, whereinto they are falne by that great sinne and disobedience of *Adam*, whilest they stand to defend *free will* in naturall men. Indeede it appeareth to bee free and too free vnto euill, but it is so bound and fast tied from desire of any diuine duties, that God must first draw it out of that seruitude wherein it is, and set it at libertie, and moue it to come, before it will shew any readinesse that way. I trust therefore they see, that their Church not onely may erre, but erreth most grossly in many points.

Against Communion in one kinde. They hold that in the Sacrament of the Lords Supper, it is lawfull to debarre the people of the Cup: and so they vse: which is contrary to the institution of Christ, *Bibite ex hoc omnes: Drinke yee all of this*, Matth. 26. 27. And as well, and by as good authority may they take the bread from the people likewise. And it is contrary to the expresse doctrine of S. *Paul*, 1. Cor. 11. 23, 28. (who, as himselfe testifieth, deliuered the institution of Christ) for hee saith, *Let a man examine himselfe, Et sic edat, & bibat: And so let him eate of this Bread, and drinke of this Cuppe.* So that he must drinke as well as he must eate. And that the people should bee partakers, and receiue in both kindes, was obserued many hundred yeers in the Church after Christ. Insomuch, as Pope *Gelasius* decreed, that all they should be excommunicate, which would receiue but in one kinde. But Rome that now is, is not Rome that then was; but with her Councell of Constance, is not ashamed to goe against all Antiquity, and all Diuinity.

C. comperimus de consecra. dist. 2.

But

But they hold (which is a maruellous grosse error also) Transubstantiation in the Sacrament, namely, that after the words of Consecration, the Bread and Wine are changed into the very substance of the body and blood of Christ; And this they would seeme to ground vpon these words, *Hoc est corpus meum, This is my body*, Matth. 26. 26: which they will haue to bee expounded literally. But why then doe they not expound the other words of Christ literally also concerning the Cuppe? for the Text saith, in the 27. and 28. verses, *That he tooke the Cup, &c.* and said, *This is my blood.* I am sure they will not say, that the Cup was the blood of Christ (as the words be) but they will grant a figure in these words: namely, *Continens pro contento*, that *by the Cup is meant the wine in it.* If then they will admit a figure in this, why may there not be a figure in the other? namely, *signatum pro signo*; that these words, *This is my body*, should be vnderstood thus, *The bread is a signe of my body* (which was broken for you.) If we looke into the old Sacraments of the Iewes, namely, Circumcision, and the Paschall Lambe, we shall finde the phrase of speech obserued. For Circumcision was called the Lords Couenant, when indeed it was not the couenant (as all men do know) but a signe and seale of the Couenant: for the Couenant was this to *Abraham: Ero Deus tuus, & seminis tui, &c. I will be thy God, and the God of thy seede, &c.* Genesis 17. Rom. 4. 11. So likewise the Paschall Lambe is called the Passeouer, when indeede it was but a signe of the Passeouer, or passing ouer or thorow the red Sea (which was a mighty and most wonderfull deliuerance, *Pharaoh* and all his hoste being in the Sea, when they passed thorow as on drie land.) Inasmuch therefore as it is vsuall in Sacraments so to speake, it is not against reason, but standeth with very good reason to thinke, that Christ Iesus in instituting this Sacrament, which to the Christians is the same that the Paschall Lambe was to the Iewes, did likewise call the bread his body, in such sort as the Paschall Lambe was the Passeouer: that is to say, figuratiuely; that as the Paschall Lamb was called the Passeouer, and yet was but a signe and

Against Transubstantiation.

remem-

remembrance of their Passeouer, so the bread was called his body, & yet it was but a signe & remembrance of his body.

And that this is the right exposition, may appeare by the words of Christ, where he saith, *Do this in remembrance of me*, Luke 22.19. *Tertullian* likewise doth so expound them: for he saith, Christ said, *Hoc est corpus meũ, id est figura corporis mei: This is my body, that is, a figure of my body.* *Augustine* likewise saith; *Christi miranda patientia, admisit Iudã ad conuiuium, in qua corporis & sanguinis sui figuram discipulis tradidit: The admirable patience of Christ admitted Iudas to the banquet, wherein he deliuered to his Disciples a figure of his body and blood.* And againe he saith, *Non dubitauit Dominus dicere, Hoc est corpus meum, cum daret signum corporis sui: The Lord doubted not to say, This is my body, when hee gaue but the signe of his body.* And this exposition must needs be true: for S. *Paul* saith plainely and expressly, 1. Cor. 11. 26, 28: *That the communicant doth eate bread: Ergo,* it remaineth bread, after the words of consecration. For if it were transubstantiate into the body of Christ, then were there no bread to eate, but the body of Christ is the thing that should be eaten. But none do eate the very body of Christ: for if euery communicant did eate the very body of Christ naturally, carnally, and really, (as they grossly suppose) Christ should haue a number of bodies, which is palpably absurd & monstrous: and beside, then euery communicant should be saued, yea, euen *Iudas* himselfe (which is knowne to be the child of perdition:) for Christ saith, *He that eateth my flesh, and drinketh my blood, hath eternall life:* Ioh. 6. 54. Indeed the elect & godly do eate Christ & drink Christ, but them not carnally, but spiritually, and by a true faith apprehending Christ, and applying Christ with all his benefits as firmly vnto their soules, as the bread and wine is applied to their bodies. Besides, if Christ gaue his body to be eaten really by his Disciples, at the time of the institutiõ of this Sacrament: what was it that did hang on the crosse on the morrow? Moreouer, S. *Peter* saith, Act. 3. 21, that as touching the body of Christ, the heauens must contain him vnto the end of the world. If his body be in heauen, & that he

Tertul. con. Marcion. lib. 4.

Aug. in Psal. 8.

August. in Tom. 6. cont. Adamant.

he hath a true body (as all men know he hath) how can it be that he should be both in heauen and in earth, as touching his body at one time? For though he haue a glorified body, yet he retaineth the nature and property of a true body still, which can be but in one place at once. And so saith *Augustine*, saying, *Corpus domini in quo resurrexit, uno tantùm loco esse potest: The body of the Lord wherein hee rose againe, can be but in one place onely.* But the Papists, to helpe themselues, are driuen to this, to say, that there is a miracle in the Sacrament, and that Christ is there miraculously. Whereunto I answere, that if the bread be turned into the very body of Christ by a miracle, then should it appeare visibly so; for the nature of euery miracle is to be visible to y outward eye and senses: as when Christ turned water into wine, it was visibly wine: when *Moses* rod was turned into a Serpent, it was visibly a Serpent: and so if the bread be turned into the very body of Christ, is it visibly his body, if you will hold a miracle to be wrought therein. But *Augustine* answereth, there is no miracle in the Sacrament, saying thus: *Honorem tanquam religiosa possunt habere, stuporem tanquam mira non possunt: The Sacraments may haue honour as things religious, but they are not to be admired as miracles.* *Theodoret* also is most expresse against Transubstantiation, for thus he saith, *Neque enim signa mystica post sanctificationem recedunt à natura sua: manent enim in priore substantia, figura & forma, & videri & tangi possunt sicut prius.* That is, *The mysticall signes after consecration, doe not depart from their nature; for they abide still in their former substance, figure, and forme, and may be both seene and felt as before.*

Aug. in Joh. tract. 3.

Aug. Tom. 3. de Trinit. l. 3. c. 10.

Theod. dialog. 2.

Gelasius a Pope himselfe, doth say most plainely, that there is no Transubstantiation in the Sacrament: his words be these: *Non desinit substantia vel natura panis & vini: & certè imago & similitudo corporis & sanguinis Christi in actione mysteriorum celebratur: The substance or nature of bread and wine doth not cease, and verily there is the image and similitude of the body and bloud of Christ, celebrated in the action of the mysteries of the body of Christ.* And therefore I conclude, that the Church of

Gelas. contra Eutych.

Rome

Rome which now is, is not the same which it was in former times, but it is become degenerate and reuolted from that former puritie, which once was in it: And consequently it is expresly manifest, that that Church both may and doth erre.

Against the Popes supremacie.

The Church of Rome doth further hold, that their Pope hath authority to depose Kings and Princes. But by what title? It is cleare that in his either so doing, or attempting to doe, he is both a notable traytor vnto God, whose authority hee doth claime and arrogate, and vnto Princes to whom hee should be subiect. For, the raising and pulling downe of Princes, God hath reserued to himselfe alone, in his power: *For it is hee* (not the Pope) *that deposeth the mighty from their seates, and exalteth them that are of low degree*, Luk. 1. *It is he* (not the Pope) *that putteth down kings, and giueth kingdomes to whomsoeuer he will.* And it is hee that testifieth of himselfe, saying, *Per me Reges regnant, & principes decernunt: By me Kings reigne, and Princes beare dominion*, Dan. 2. 20. and chap. 4. 14. and 22. Seeing therefore it is God that hath this high authority proper to himselfe, which way can the Pope claime it, without iniury and treason vnto God? Will hee claime it by reason of his keyes, and in his Apostolicall right? That hee cannot doe; For he must remember that the keyes giuen, *were the keyes of the Kingdome of heauen*, Matth. 16. 19. And therefore by authority of the keyes hee cannot meddle with terrestriall kingdomes, to open an entrance for any into them, or to shut out or exclude any that be in them. And besides, Saint *Paul* the Apostle doth say expresly both of himselfe, and of the rest of the Apostles, that how great authoritie soeuer they haue for the ouerthrowing of strong holds, (that is, of rebellious thoughts, and proud conceits, and stiffe-necked opinions seated in mens hearts against God, as himselfe expoundeth in the same place) that all their power and meanes to conuert men, is onely by the sword of the Spirit, which is the Word of God, and by the power of the keyes committed to them. In all which their authoritie, giuen vnto them from Christ, hee confesseth plainly,

2. Cor.

2. Cor. 10. 4. that the weapons of their warfare, are non *carnall*, but mighty through God; that is, *spirituall*. Which words doe demonstrate, that by their Ecclesiasticall ministerie, they haue clearely no ciuill authority committed to them.

And moreouer it is manifest, by the practice of the Apostles and all their precepts (commanding all Christians to obey their Rulers, their Kings, and Princes, yea though they were persecutors) that the Apostles neuer had any such authority committed to them, Rom. 13. 1, 2, 3, 4. 1. Pet. 2. 13. Tit. 3. 1. And therefore it is vndoubtedly true, that the Pope of Rome cannot claime it by any such authority. Againe, the Bishop of Rome can claime no more authority by the power of the keies, or of binding and loosing, then any other Bishop elsewhere may doe: for the keies, that is to say, the power of opening and shutting, and of binding & loosing, Ioh. 20. 22, 23. were giuen to all the rest of the Apostles as well as to *Peter*. And consequently for any Minister of the Gospell, thereby to claime authority aboue another, is absurd: for they be all indifferently ioyned in one commission, and therefore haue all equall authority: and therefore the Bishop of Rome by vertue of the keies, hath no more authority then any other Bishop hath; that is to say, none at all to depose Princes. Their duty is rather to practise obedience themselues to them, and to teach the same obedience to others, as the Apostles of Christ did. Yea Christ himselfe said, *his Kingdome was not of this world*, Ioh. 18. 36. Himselfe likewise refused to be made a King, Iohn 6. 15. Himselfe paid tribute vnto *Cæsar*, and commanded others to giue the same, and al other duties of subiection and obedience vnto *Cæsar*, Mat. 22. 21. If hee were subiect to *Cæsar*, it is a shame for the Bishop of Rome to exalt himself aboue *Cæsar*.

But perchance the Bishop of Rome will challenge this his soueraigne authority ouer Princes by donation from *Constantine*, or some other Christian Emperor. Indeede such fables sometimes he is not ashamed to vtter: but let it be the strongest way for him, if you will, that some Christian

stian Emperour was so foolish as to giue him his Empire, (which is neither likely nor credible) yet say I, it was neither lawfull nor tolerable for him to take it, if he will bee a Minister of the Gospell, or successor of the Apostles. For Christ hath expresly forbidden his Apostles, and in them, al the Ministers of the Gospell, all such dominion, and ciuill iurisdiction, saying thus vnto them, *The Kings of Nations raigne ouer them, and they that be great amongst them, beare rule by dominion: but it shall not be so with you*, Mat. 20. 25, 26. Mar. 10. 42, 43. Luk. 22, 25, 26.

Which words be most prohibitory, and shew that they may not raigne like kings of nations, nor bear rule as great men in these nations do: but they must serue in the Church, and be diligent to discharge that great charge in the Church, which their Master Christ Iesus hath laid vpon them. And therefore euery way the Pope of Rome hath no title, but is herein an vsurper, and intruder, and a notorious and odious traitor both to God and Princes. And besides, all the ancient Churches haue affirmed and acknowledged the supreme autority of Princes, aboue & ouer all both Priests and people. And therefore saith *Tertullian, Colimus Imperatorem ut hominem à Deo secundũ, & solo Deo minorem: We honour the Emperour as the next man to God, and inferiour to God only.* And againe he saith, that Princes are, *A Deo secundi, post eum primi, ante omnes, & super omnes: The second to God, the first next after God, and before and ouer all men.*

Tertullian ab Scapulam.

Tertul. in Apologet.

Optatus in like sort saith, *Super Imperatorem non est nisi solus Deus qui fecit Imperatorem: There is none aboue the Emperour, but God only which made the Emperour.* And *Chrysostome* saith, *Parem vllum super terram non habet: He hath no equall on earth.* And *Gregory* Bishop of Rome, himselfe affirmeth, *That the power is giuen to Princes from heauen, not onely ouer souldiers, but Priests.* And therefore I conclude, that the Church of Rome which now is, is not the Church which once it was, but is wonderfully falne into corruption, and growne into pride, both against God, and his anointed Prince; and consequently not onely may

Optatus cont. Parmen. lib. 13. Chrysost. ad populum Antioch. homil. 2. Gregor. Epist. lib. 3. cap. 100. & cap. 10. 3

erre,

erre, but doth erre, and that most detestably and abominably in the highest degree.

The Bishop of Rome doth further hold, that hee hath authoritie from God to forgiue sinnes: and thereupon he sendeth foorth his Charters of Pardon, his Buls and Indulgences, to such as he meaneth to assoile. The Scribes in the Gospel could say, *None can forgiue sinnes but God*, Marke 2.7. Iob 14.4. Esay 44.25. If therefore the Pope of Rome will take vpon him to forgiue sinnes (in that sort hee doth) he must prooue himselfe to bee God; otherwise his actions will not bee warranted: how often in the Scriptures is it said of God, that he forgiueth iniquitie and transgressions? ascribing that authority onely to God, and to no other. Against Indulgences and Pardons.

I neede not recite any particular places, the whole booke of God is plentifull heerein. I doe not denie, but Ministers of the Gospel haue power to bind and to loose sinners: (as Christ himselfe sheweth, Matth. 16.) but how, and whom? They can neither iustifie the vnrighteous, whom God abhorreth, nor yet condemne the godly and faithfull, whom God dearely loueth. In as much therefore as they cannot pardon such as God condemneth, nor yet cõdemne such, whom God acquiteth, Ro. 8.33,34. it is manifest, that all their power of binding & loosing sinners, is limited and bounded within the compasse of Gods Word, which they may not passe: for if they do, they go beyond their warrant, and so all that they do, will be of no force. The incredulous and obstinately wicked persons, they may by warrant of Gods Word pronounce condemnation against, except they do repent; and to the assuredly faithfull, repentant, and godly persons, whose continuall care is to please God, and walk in his wayes, they may pronounce the sentence of vndoubted and certaine saluation, because the Word of God doth affirme as much: and this is all the binding and loosing of sinners which they haue: For in all their pronunciations of pardons, & forgiuenes of sins, they must be sure they speake not in their owne names, nor their owne wils and pleasures, but they must doe it in the name of God, being first assured that How Ministers bind & loose.

that it is his Word, will and pleasure, which they vtter. But the Bishop of Rome obserueth not the rule of Gods Word to square & measure his pardon by: but pardoneth whom hee list, and as hee list, as if he were a God himselfe; hauing absolute power in himselfe (without respect of Gods Word or will) to doe what he list. In so much as Traitors and rebels against God and their lawfull Princes, he will not onely pardon without exception, but he will abet them in their damnable courses, till at last (when it is too late for them to repent) they will (if they take not good heede in time) feele the smart of it in hell torments together for euer. What the religion of Rome is, may appeare by this, that any man for money may get a pardon for his sinnes: and then what sinne needs rich men feare to commit, when a Popes pardon will salue all? or how can it bee otherwise then a religion of licentiousnesse, when for money a man may haue a licence or dispensation against any sin whatsoeuer? These things bee such open blots to the Romish religion, as that worthily euery good and godly minde hath it in detestation, and doth iustly condemne it. Yet further will I proue, that the Church of Rome cannot be the true Church possibly.

Against Traditions.

1 The Church of Rome doth hold, that the diuine and sacred Scriptures doe not containe all things necessary to saluation: but their vnwritten traditions (forsooth) must all be receiued with equall and like authority; for so hath their Councell of Trent determined. And Pope *Leo* the fourth feareth not to pronounce with a loud voyce, *That he that receiueth not without difference the popish Canons, as well as the foure Gospels, belieueth not aright, nor holdeth the Catholike faith effectually.* The Decretall Epistles also they number with the canonicall Scriptures. And Pope *Agatho* saith, that all the sanctions and decrees of their Romish See are to bee taken as established by the diuine voyce. Which blasphemies who can abide? For heereby they make both the Scriptures imperfect; and not so content, doe further adde vnto those Scriptures.

Concil. Trident. 1. decret. 4. sess.
Distinct. 20. c. in libellis.
Distinct. 15. c. in canonicis.
Distinct. 19. cap. sit omnes.

Wherein they commit two notable sinnes: first, accusing

sing the sacred and Canonicall Scriptures, that they containe not all matters necessary to saluation: which is directly contrary to the testimony of Saint *Iohn*, who saith, *That these things are written that ye may beleeue, and that in beleeuing ye may haue life eternall*: and cleane contrary to the testimony of S. *Paul*, who saith, *That the Scriptures* (giuen by diuine inspiration) *are profitable to reproue, to teach, to correct, to instruct, and perfect the man of God*, 2. Tim. 3. 15. *Ergo*, the Scriptures or Word of God written, is a true, sound, and perfect whole doctrine, containing in it selfe fully all things needfull for our saluation. Yea, S. *Paul* saith expressly to *Timothy*, *That the Scriptures are able to make him wise vnto saluation*, 2. Timoth. 3. 15. And therefore the Church of Rome being cleane contradictory, doth marueilously erre: and therefore also we need none of their vnwritten traditions.

And againe, how should wee bee assured that those traditions which they call Apostolicall, be Apostolicall, considering them not written by the Apostles? *Augustine* speaking hereof, saith thus, *Si quis retinuit Iesus Christus, quos nostrum dicet hoc vel illud esse? Et si quis hoc dicat, quomodo probabit?* That is, *If Iesus Christ haue kept any thing close, which of vs shall say it is this or that? And if any say it is this, how will hee proue it?* For all the errours of the Church of Rome, shrowd themselues vnder the harbour of traditions. And *Chrysostome* saith flatly, *Whatsoeuer is requisite for our saluation, is contained in the Scriptures.* And againe he saith, *All things be cleere and manifest in the Scriptures, and whatsoeuer things bee needfull, bee manifest there.* And *Hierome* in the prologue of the Bible to *Paulina*, after he had recited the bookes of the new Testament and the old, saith thus, *I pray thee (deare brother) among these liue, muse vpon these, know nothing else, seeke for none other thing.* And againe, vpon the bookes of the old and new Testament: *These writings be holy, these bookes bee sound, there is none other to be compared to these: whatsoeuer is beside these, may in no wise be receiued amongst these holy things.* And againe he saith, *All other things which they seeke out or inuent*

Augus. in epist. ad Ianuar.

Chrysost. in Mat. 24. hom. 4.

Chrysost. in 2. Thess. 2.

Hierome in his prologue of the Bible.

Hierome vpon Agge 2.

at their pleasure, without the authority and testimony of the Scriptures (as though they were the traditions of the Apostles) the Word of God cutteth off. Let vs therefore stand fast to the written Word of God: and as for their traditions, which they cannot proue, but obtrude vnto vs without testimony of Scriptures, let vs contemne them. For as *Athanasius* saith, *The holy Scriptures inspired from God, are sufficient to all instruction of the truth.* And as for the other poynt of the Papists in equalling and adding their traditions, their decretall Epistles and Canons, to the pure and diuine Word of God, it is blasphemy intolerable, and who can endure it? For doth not God say thus, *Yee shall put nothing to the Word which I command you, neither take ought therefrom?* Deut. 4. And againe he saith, *Whatsoeuer I command you, that take heed ye doe onely to the Lord: put nothing thereto, nor take ought therefrom.* And doth not S. *Iohn* in his Reuelation say, *That if any man adde to this booke, God shall adde vnto him the plagues which are written in this booke, and shall take away his part out of the booke of life?* I conclude therefore, that the Church of Rome, which doth not content her selfe with the sacred and holy Scripture (which the chaste spouse of Christ euermore doth) is not the true Church of God: *For there she forsaketh* her selfe to beare the marke of a strumpet. But when shee proceedeth and addeth her owne traditions, Decretall Epistles, and Canons, to the word written, and maketh them to bee of as good and equall authority, as the Canonicall and sacred Scriptures themselues: what greater pride could haue bin shewed, or what higher blasphemy? But these are the right notes of an adultereſſe, to equall her selfe with her husband. Yea, what should I say more? They hold that the authority of the Church is aboue the Scriptures, which sheweth fully the notable pride and spirituall whoredome of their Church.

Athanas. contra Gentiles.

Deut. 4.

Deut. 12.

Reuel. 22.

Against Images, &c.

2. The Church of Rome is Idolatrous, and therefore it is not the true Church. They fall downe before Idols and Images as the heathen did, and therefore commit Idolatry as the heathen did; I speake of the manner of their worship:

worship; for the heathen, howsoeuer they worshipped not the true God, yet they thought they worshipped the true God, & their meaning was to worship the true God in the Image or Idoll, as the Papists likewise doe meane: for they say, they be not such fooles, as to thinke or beleeue that an Image or Idoll (made of wood or stone) could be God: neither were the heathen so foolish, as to thinke, or beleeue, that their Idols or Images were God, (for they knew they were made of wood or stone, or such like:) but (as they took it) they worshipped God in the Image, as the Papists say they doe; and therfore the case for the manner of worship is all one. Againe, if the Papists doe not worship the Idoll or Image, why doe they bow downe vnto it? God commandeth, saying, *Thou shalt not make to thy selfe any grauen Image:* so that the very making of Images to represent God withall (who is a Spirit eternall and inuisible) is Idolatry. Againe, he saith, *Thou shalt not bow downe to them, nor worship them, &c.* So that to bow down vnto them (though they be supposed to represent God) is Idolatry: for God must bee worshipped in such sort as himselfe hath prescribed, and not otherwise. And that it is flat Idolatry to worship God in any Image, is expressed and manifest by the childrē of Israel, when they made the golden Calfe to be a representation of God; for the text sheweth that it was Idolatry, for which many of them were plagued and punished; and yet their meaning was to worship the true God in the Calfe: for they were not so simple as to thinke or beleeue that that dead Idoll or Image was God: and therefore the Idolatry of the Church of Rome is as grosse and wicked as theirs was. Neither can the Papists helpe themselues in their wonted distinction of *Dulia*, and *Latria*, affirming that they giue to Images but *Dulian*, that is, *seruice*; and to God *Latriam*, that is, *worship*: shewing thereby, that both they worship God, and serue Images. But how agreeth the Temple of God with Images, saith *Paul*; or what warrant haue they to serue Images beside God? When Christ himselfe saith, (it is written) *Thou shalt worship the Lord thy God, and him onely shalt thou serue.*

Exod. 20.

Exod. 32.

2. *Cor.* 6. 15, 16.

Mat. 4. 10. *Deut.* 9. 13. *and* 10. 20.

1. Thes. 1. And Paul the Apostle doth likewise perswade expresse-
ly, that men should *turne from Idols or Images, to serue the liuing God*: (where the word *Dulia* is vsed) whereby the Apostle doth shew, that there is such an opposition betweene Images and the seruice of God, that he that serueth the one, cannot serue the other. God himselfe disliketh Idols and Images vtterly, saying by the Prophet, that they
Abak. 1. *are so farre from being Lay-mens bookes* (as the Papists terme them) that they are no better then teachers of lyes. And
1. Ioh. 5. 21. Saint *Iohn* himselfe commandeth all Christians to keepe themselues from Idols: besides, it is Idolatry to pray vnto any but God: for Christ biddeth when men pray, not to call vpon the Virgin *Mary*, nor any other Saint departed this life, but vpon God onely. *When yee pray*, (saith
Matth. 6. hee) *say thus, Our Father which art in heauen, &c.* Againe, Saint *Paul* saith, *How shall they call vpon him, on whom they haue not beleeued?* Declaring thereby, that faith and
Rom. 10. 1. prayer goe together. We can call vpon none, but wee must consequently also beleeue on him: but wee are to beleeue on none but God; therefore wee may pray to none but God; and therefore the Church of Rome calling vpon Saints departed, committeth grosse Idolatry: for the Scripture sheweth, that God onely is to bee prayed vnto. Besides, they teach in their Idolatrous Masse, or Sacrament of the Altar (as they terme it) after a certaine mumbling of words by the Priest, there is no bread nor wine remaining, but the very body and blood of Christ; and that piece of bread which is shewed (for bread it still appeareth to bee, for all their magicall mumbling) they command to be adored and worshipped. To adore or worship any creature (such as bread is) is Idolatry: the Papisticall Church doth the same; *Ergo*, it is idolatrous. I haue proued it before, that it remaineth bread after the consecration; and that Christ cannot possibly bee there, as touching the bodily substance, because in that respect *hee is ascended vp into heauen, and there sitteth on the right hand of God his Father, vntill he come to iudge the quick and the dead.* And if they will not beleeue diuine testimonies therein; yet the authority of

Cicero

Cicero a heathen man, might somewhat moue them, for in one place he saith, *Quem tam amentem esse putas, qui illum quo vescatur, Deum credat esse?* That is, *Whom doe you thinke so mad, as to beleeue that which hee eateth to be God?* In so much therfore as the Church of Rome doth worship bread as if it were God, it is manifest they be grosse Idolaters. And consequently their Church cannot bee the true Church of God on earth. *Cicero lib. de natura Deor.*

3 The Papists doe not deny Christ in words, but if wee examine them by particulars, wee shall finde that indeede they doe: as for example, we know that the right faith beleeueth Christ Iesus to bee both God and man, which the Church of Rome in words will also assume: but vrge them in this point of the Sacrament, and then they bewray themselues, that they beleeue not Christ to haue a true body: for when they are pressed with this, that the body of Christ cannot be both in heauen and in earth at one and the selfe-same time, because it is against the nature of a true body so to be: then they become *Vbiquitaries*, and say, that because the God-head of Christ is euery where, therfore his humanity is euery where. But this is no good consequent: for the God-head and humanity are of seuerall natures. And if his body and flesh were euery where as his God-head is; how is that true which the Angel spake, saying; *Surrexit, non est hic: Hee is risen, he is not here?* For these words shew that his body and flesh is not euery where. Againe, if hee were euery where in respect of his humanity, how is it true that he ascended into heauen? For that word, ascension, doth shew that his bodily presence did remoove from one place to another; and then was it not in that place from whence it did remoue. *Mat.28.6.*

Lastly, it is the property of a diuine nature to bee euery where: and therefore whileſt they defend this vbiquity *of the flesh of Christ*, it is as much as if they should say, *that the flesh of Christ* is turned into God (which is a grosse heresie.) And thus it appeareth, that the Papists doe, with the Eutychians, denie that Christ hath a true body, when they hold that (contrary to the nature of a true body) it may bee in

diuers places at once; yea, euery where: and therefore denying Christ to haue a true body, they are not the true Church. And so much for their error concerning the person of Christ.

4. Now for the office of Christ (for his person and his office bee two chiefe things which wee are all to regard.) The Papists will yeeld with vs, that it consisteth in these three poynts: namely, that he is both a Prophet, a Priest, and a King. This (I say) in words they will acknowledge, but in deeds and verity they doe not: for in respect that Christ is our Prophet, which should, and did reueale his Fathers will vnto the world, wee ought to bee content with his voyce, and search no further then hee hath reuealed in the Scriptures. But the Papists are not so contented, but they hold that their vnwritten traditions and Popish Canons, must also be receiued vpon like perill of damnation, as before I shewed. Concerning the Priesthood of Christ, it consisteth in two things, namely, *the offering vp of himselfe* once for a full, perfect, and sufficient sacrifice: *And his intercession with his Father*, which yet remaineth also, and shall doe to the worlds end. Both these the Papists annihilate, as I will proeue. First, concerning the sacrifice and oblation of Christ, there is no doubt, but being once done vpon the Crosse, it was a most full, perfect, and satisfactory sacrifice to deliuer both *a culpa & pœna*, from the guiltinesse, and the punishment incident to that guiltinesse: for otherwise, how should Christ be Iesus, that is, a Sauiour, if hee did not deliuer vs from the punishment, as well as from the sinne? But the Papists hold, that Christ hath obtained by his Passion, remission for our sinnes going before Baptisme: but for sinnes committed after Baptisme, that his Passion hath taken away onely the guiltinesse, that the punishment remaineth notwithstanding; which is to be paid in Purgatory (as they say) and to bee redeemed by our owne satisfactions; and so they make the punishment due to sinne, (which is indeed eternall in hell) to bee but temporary in Purgatory, vpon satisfactions (as they haue deuised.) But what can a man giue for the ransome of his soule? And it

Mat. 1, 21.

appeareth

appeareth before, euen by the report of *Augustine*, that the Catholicke faith beleeueth no Purgatory, such as they haue inuented. For as Saint *Iohn* saith, *The blood of Christ is that which purgeth vs from all sinne*: and that his most precious blood is the onely Purgatory we hold, and doth deliuer his people from the punishment due to sinnes, as well as from sins: for our punishment was laid vpon him, and with his stripes we are healed, as the Prophet *Esay* speaketh. Again, the Papists do say, they offer vp Christ in their Masse, which Masse they say is propitiatory, both for the liuing and the dead. First, for the dead it cannot be propitiatory, nor doe good vnto; for as the tree falleth, so it lyeth: and as a man is found to dye, so he goeth either to heauen or to hell. A third place which the Papists call Purgatory, there is not. And if any be in heauen, their Masses can doe them no good: for they inioy all good already. And if any be in hell, we know that *Ex inferno nulla redemptio*; *From hell there is no redemption*. And therefore for the dead it cannot bee propitiatory, nor any thing else auaileable: and for the liuing it cannot be propitiatory. Yea it is blasphemous and derogatory to the Passion of Christ once for all: for in as much as he is a Priest for euer, after the order of *Melchisedech*, hee is to dye but once, which he did vpon the Crosse: whose oblation being perfect (as the author to the Hebrewes speaketh) needeth not any other helpe (as of Masse, or whatsoeuer else) to make it perfect: yea it is wicked, grosse, blasphemous, & damnable to suppose any imperfection in the sacrifice and oblation of Iesus Christ: for God twice cryed with a loud voyce from heauen, saying, *This is my beloued Sonne, in whom I am well pleased*.

1. *Iohn* 1. 7.

Esay 53.

Eccles. 11.

Luk. 16.

Heb. 5. & 6. 7, &c. & 9.

Mat. 3. 17. *Mat.* 17. 8.

5 As touching the other part of his Priesthood: namely, his intercession with his Father, whereby he maketh request vnto God for vs, although the Papists ascribe that chiefly vnto Christ; yet what doe they else but cleane rob him of it, when they associate others with him? As namely, the Virgin *Mary*, they call her *the Queene of heauen, the Gate of Paradise, their Life and Sweetnesse, the Treasurer of Grace, the refuge of sinners, and the Mediatrix of men*. I

Rom. 8. 34. *Heb.* 7. 25.

pray? what doe they now leaue to Christ? Yea when they say thus to her,

O felix puerpera
nostra pium scelera,
iure matris impera
Redemptori: that is:

O happy Mother
satisfying for our sinnes,
by thy Motherly authority
command the Redeemer.

What greater blasphemy to Christ could they haue vttered? It is cleare that S. *Paul* saith, *There is but one God, and one Mediator betweene God and men, The Man Christ Iesus*, 1. Tim. 2. 5. But the Papists be not contene with him, but wil haue many Mediators. Saint *Paul* saith moreouer, that *by him we haue boldnesse and accesse vnto God*, Ephes. 3. 12. And therefore what foolish feare is it of Papists to appoynt to themselues other mediators? Sith therefore the Church of Rome doth not repute the one oblation of Iesus Christ, and his intercession to be perfect, but accuseth them of imperfection (as appeareth by their doctrine) it cannot possibly be the true Church. Christ himselfe biddeth to aske in no other name then his, and promiseth, that whatsoeuer shal be asked in his name, it shall be done, Ioh. 14. 13, 14. *Chrysostome* speaking of the woman of Canaan, who though shee were a sinner, was bold to come vnto Christ, saith thus; *Chrysost. hom. 12. de Cananea.* *En prudentiam huius mulieris; non precatur Iacobum, non supplicat Iohanni, non adit ad Petrum, nec ullum Apostolorum cetum respicit, nec vllum eorum requirit: sed prae his omnibus poenitentiam sibi comitem adiunxit, & ad ipsum fontem progreditur:* Behold the wisdom of this woman, she doth not pray Iames, she doth not beseech Iohn, she goeth not to Peter, she looketh not to the company of the Apostles, neither doth request of any of them, but for all this, she taketh repentance for her companion, and goeth to the very Fountaine it selfe. And againe he saith, that to haue accesse vnto God, *Nihil opus est alterius seruo vel intercessore, sed dic, Miserere mei Deus: is enim te audit quocunque sis loco, & vndecunque inuocetur:* We haue no need of any Country attendant or intercessor, but say, Haue mercy vpon me, O God: for he heareth thee in what place soeuer thou

Eadem dem.

art,

art, and from what place soeuer thou callest vpon him, Ambrose likewise answereth the carnall reason of the Papists: *Solent (saith hee) miseræ vel desperationes, dicere, Per istos possemus ad Deum, sicut per Comites itur ad Reges. Ideo ad regem per tribunos, & comites itur, quia homo vtique est rex: ad Deum autem, quem vtique nihil latet, suffragatore non est opus, sed mente deuota. Vbicunque enim tales locutus fuerit, respondebit ei.* That is, *They are wont to vse a sinfull excuse, saying, By these (Saints) they may haue accesse vnto God, as by Earles there is accesse to Kings. Therefore is it that by Officers and Earles, accesse is made to the King, because the King himselfe is a man. But to come to God (from whomsoeuer hing is hid) there is no need of a Spokesman, but of a deuout minde: for whersoeuer such a one speaketh to him, he will answere him.* The Church of Rome therefore, which accounteth not of the sufficiency and perfection of that one oblation of Christ, nor of his continuall intercession, cannot possibly be the true Church. *Amb. in Rom. 8.* *Iames 4.12.*

6 The Papists in words will not deny but Christ is a King, which hath all power in heauen and in earth. But indeede it appeareth they doe exile and banish him out of his Kingdome, or at least leaue him but a small portion, or rather none at all: for in respect that he is a spirituall King, and the King of his Church, he is also (as Saint *Iames* speaketh) the onely Law-giuer thereunto, and therefore by his lawes onely, the Church is to be gouerned, which they cannot abide: for they adde their Popish Canons, Constitutions, and Customes, whereby they will haue the Church gouerned: yea, they will haue these take place, though they vtterly displace the Word of God, for the maintenance of them. Secondly, Christ only is to raigne in the consciences of men, and yet the Pope claimeth power to raigne in mens consciences by his lawes, statutes and decrees. Thirdly, hee claimeth most traiterously to bee the head of the whole vniuersall Church, which title by way of prerogatiue is giuen and attributed only to Iesus Christ (to whom it only appertaineth.) But before I proceed any further herein, I demand of the Pope and Papists; when, and by what *Ephes. 1. 22.*

right

right, he their proud Pope taketh vpon him this title to bee head of the Church, ouer-ruler of all Bishops ouer all the Christian world (by vertue of which title he taketh vpon him to rule as he list, and to doe what he list.) First, to claime it as successor to *Peter*, is impossible: for that *Peter* the Apostle neuer had any such title, preeminence, or authority ouer the rest of the Apostles.

*Mat.*16.18. It is true that Christ said to *Peter* (after he had confessed Christ to be that Christ, the Sonne of the liuing God) *Thou art Peter, and vpon this rocke will I build my Church.* These words hitherto giue no superiority to *Peter* aboue the rest: onely they shew that the Church is builded *non super Petrum, sed super petram: not vpon the person of Peter, but vpon the Rocke*: and vpon what rocke? namely, vpon that Christ Iesus whom *Peter* confessed to bee the Sonne of the liuing God. For that confession of *Peter* concerning Iesus to be that Christ the Son of the liuing God, is the rocke whereupon the Church is builded: for (as S. *Paul* expoun-

1.*Cor.*3.11. deth and affirmeth) *Other foundation can no man lay, but that which is laid already*: namely, Iesus Christ. And in another place he saith expressely: *that that rocke was Christ.* And

1.*Cor.*10.4. *Mat.*7.24. Christ himselfe affirmeth likewise, *that hee, that heareth his words and doth them, is likened to one that buildeth his house vpon a rocke*: shewing thereby, that hee, and his words and Doctrine, hee the rocke, *against which the gates of hell shall neuer preuaile.* Agreeable whereunto speaketh Saint *Paul* againe when hee saith, that the Church is builded

*Ephes.*2.20. *vpon the foundation of the Prophets and Apostles, Christ Iesus himselfe being the head stone in the corner.* Where then shall wee finde that *Peter* was made Prince of the Apostles, to rule ouer all the rest, as the Pope now doth? The Papists answere, that in the next words, when Christ

*Mat.*16.19. gaue vnto *Peter* by speciall name, the keyes of binding and loosing, hee thereby made *Peter* the Prince and vniuersall Bishop of the whole Church. But hereunto I say, that Christ therein gaue no authority more to *Peter*, then to the rest; that at this time the keyes were not giuen to him, nor to the rest, onely there was a promise that they

should

should be giuen: for the words be not in the present tense, *Do tibi, I giue vnto thee*: but in the future tense, *Dabo tibi, I will giue vnto thee*: which promise of Christ was afterward truly performed; & when it was performed, the keyes, that is, the power of binding and loosing sinners, was giuen not onely to *Peter*, but to *Peter* and all the rest together, as Saint *Iohn* in his Gospell cleerely declareth and auoucheth. Now because *Peter* was the man that gaue answere for himselfe and the rest, therefore our Saviour Christ spake personally vnto *Peter*, and so both *Cyprian* and *Augustine* doe expound and declare it. Otherwise, neither in the promise of the keyes, nor yet in the receit of the same, did *Peter* receiue any more authority or superiority then the rest of the Apostles did. I grant hee was also *primus*, because he was of the first that was called to the Apostleship; or because hee was the first of all the Apostles, that confessed Christ to be the Messias and Sonne of the liuing God; or because he was readiest alwayes to speake and answere. But all this doth not proue that hee had authority ouer the rest, or a larger commission then the rest. Yea, the words of their commission doe shew the contrary, namely, that they had all equall authority: for it was thus made vnto them all indifferently, and without putting a difference, namely, *Go ye and teach all Nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost, teaching them to obserue all things whatsoeuer I haue commanded you*, Matth. 28. 19, 20. Runne ouer all that remaineth written, and you shall finde that *Peter* was one of the twelue, equall with the rest, and their fellow, but not their Lord. Where was *Peters* superiority, when *Paul* reprooued him to his face? Galat. 2. 11. when being accused, he pleadeth no priuiledge, but for the cleering of himselfe, and satisfaction of others; he answereth to that accusation? Where was *Peters* authority ouer the rest, when the rest sent him and *Iohn* vnto Samaria? Acts the eleuenth Chapter, the third and fourth verses: and also in Acts the eighth Chapter, and the fourteenth verse. In that hee went at their sending, he plainly sheweth that hee had no princi-

Iob. 20, 22, 23.

pality

policy over them. Where was his preeminence or authority, when in a Councell held at Ierusalem, where the Apostles were, yet not *Peter*, but *Iames* ruled the action, and according to his sentence was the decree made, Act. 15. 13, &c? Yea, I say moreover, that when there was contention amongst the Apostles, who should be chiefe amongst them, Christ told them plainly, *that Kings of Nations might beare rule over their people, and that great men under those Kings might likewise exercise authority over other, but so might not they do but not over another*, Luk. 22. 25, 26. &c. *But the greatest amongst them should be as the least, and as a servant: yea, should be the least, and should bee a servant*, as is declared in Mat. 20. 25, 26. and in Mark. 10. 42, 43.

If the greatest must be as the least, what authority hath he above the least? For then hath the least as great authority as the greatest, that is, they have all equall authority. I marvell therefore what the Pope and Papists meane, contrary to the tenour of the Commission of Christ, contrary to the practice of *Peter* himselfe, and contrary to this decree made by Christ of their equality, to say notwithstanding that *Peter* was prince of the Apostles, and had authority over them all: when as indeed it is manifest by all the Scriptures and course of his life, he neither claimed, nor had any authority over them, more then the rest had over him, and consequently the Pope of Rome can never claime that, as successour to *Peter*, which was never in *Peter* his supposed predecessour.

The Papists perceiving that the Scriptures make nothing for them, but against them, (because they would have the matter coloured with some antiquity, or shew of antiquity at the least) have devised some counterfeit and forged Authors, (as *Anacletus*, and *Anicetus*, and such like) to speake something for them. But the falsehood of all these, is discovered by other writers (if they be well marked.) In *Cyprians* time it was deemed a matter odious for any to take upon him to bee Bishop of Bishops, as appeareth by that voyce which he cryed in the Councell of Carthage. It was likewise decreed in the African Councell, that

that none should be called Priest or Priests, or Arch-priest, or any such like. The Councell of Nice ded decree, that the Bishop of Rome should keepe himselfe within the compasse of his prouince, and not exceede his bounds; as likewise the Bishop of Antioch, Ierusalem, and Constantinople were to doe the like. Other Councels did affirme as much, (which because they are sufficiently knowne, I neede not to recite.) But they all shew, that at those times the Bishop of Rome had no greater iurisdiction then within his owne prouince, and that hee could not meddle within the prouinces of other Bishops. And *Hierome* of his time saith, that the Bishop of Eugubium, or any other the least See, is equall to the Bishop of Rome. The title of Vniuersall Bishop, was much desired of *Iohn* Bishop of Constantinople, and much contention there was about it: but it was neuer obtained of the Bishop of Rome, vntill the time of *Boniface* the third, who procured that title of *Phocas* that wicked Emperour of Rome: after which, the Bishops of Rome neuer ceased still to augment their dignity, and increase the pride of the Romish See. And euen at the very first time when *Iohn* Bishop of Constantinople, sought to get that title of vniuersall Bishop to his See, *Gregory*, then Bishop of Rome, did himselfe stand against it mightily, and affirmed that he could be no lesse then Antichrist, whosoeuer did take vnto him that title. First therefore it is manifest, that vntill the time of *Gregory*, Bishop of Rome, an vniuersall Bishop was not heard of in the Church, and *Boniface* the third, was the first Bishop of Rome that got this title, which was about sixe hundred yeeres after Christ. And besides, how will the Bishop of Rome that now is, auoyd himselfe to be Antichrist, sith by the expresse determination of *Gregory*, Bishop of Rome, his predecessor, hee is condemned for Antichrist, in as much as hee hath this title, and is not ashamed thereof? For what is this else, but to come in the place of Christ, and consequently to bee Antichrist, vsurping the prerogatiue title of Christ Iesus? But the Pope saith, that though hee claime thus to bee the head of the Church, yet hee doth not name himselfe to bee otherwise

Hieron. ad Euagrium.

Vide Greg. lib. 4 epist. 32, 34, 36, 38, 39 & lib. 6. epist. 20, 28, 29, 30.

then

then a Ministeriall head, & to be Christs Vicar on earth. But why will he be so arrogant as to challenge this title, without lawfull conueyance made vnto him from Christ, which he cannot shew? For who dare take vpon him to be a Lieutenant to an earthly Prince, without Letters Patents first had from the Prince? Againe, the Church of Christ, on earth being as a chaste spouse of her husband and head Christ Iesus; neither can, nor ought to acknowledge any other for her head, then that her husband to whom she hath plighted her troth. Lastly, there can be no successor, but when the predecessor is gone and absent: but Christ is alwaies present with his Church, according to his owne words; *Behold, I am with you to the end of the world*, Mat. 28. 20. And therefore he can haue neither successors nor Vicar to represent his person, or to guide his Church: for his spirit (since his bodily ascension) is the guide & gouernour of the Church in his roome, Ioh. 14. and 15, and 16. For no man mortall is appoynted thereunto. I conclude therfore, that for al these causes, the Church of Rome cannot possibly bee the true Church.

Against iustification by workes.

7 The Church of Rome doth not ascribe iustification to faith in Christ Iesus onely, but saith, that mens workes be meritorious, and to them partly is iustification to bee ascribed: and so they make mens imperfect workes to bee causes of saluation, which is a grosse error, euen in the foundation or fundamentall poynt. Saint *Paul* saith, *That all are iustified freely by his grace*, Rom. 3. 24. If they bee iustified *gratis, freely* (as hee affirmeth) then are they iustified without any desert of theirs. And Saint *Paul* setteth downe this Axiome in the conclusion, *We hold that a man is iustified by faith, without the works of the Law*, Rom. 3. 28. And the Apostle in very many places (whereof mention shall bee made hereafter) doth expressely exclude workes from being any causes of our iustification: for indeed they are the effects thereof. And therefore it appeareth to bee a true position, that *faith onely doth iustifie*, in as much as iustification is (in the sight of God) imputed to our faith, not to our workes: For *Abraham beleeued God, and that was im-*

puted

puted to him for righteousnesse, as *Paul* speaketh, Rom. 4. 8. And he sheweth that *Abraham* was not iustified by workes before God: for if *Abraham were iustified by workes, then should he haue wherein to glory, but not before God*: and because he had not wherein to glory before God, therefore he was not iustified in the sight of God. I grant, that Saint *Iames* in his second chapter doth say, that *Abraham was iustified by his workes, when hee offered vp his sonne Isaac* at Gods commandement. And likewise that hee saith, that *a man is iustified by workes, and not by faith onely*. But before whom is he iustified by workes? Not before God, but before men; that is to say, his workes doe declare vnto men that faith whereby he is iustified before God. And that this is the meaning of S. *Iames*, may appeare by that his saying where he saith, *Shew vnto me thy faith by thy workes: thou saiest thou hast faith*, that is not enough, thy words doe not proue it, thy workes will: *therefore* (saith he) *shew mee thy faith by thy workes*. This word (*shew me*) doth manifest what manner of iustification hee speaketh of, namely, that hee speaketh of a iustification before men. For it is God that respecteth the faith of a man, whereby onely hee is iustified in his sight: and it is men which respect the works, whereby indeed they testifie vnto the world their faith to bee good before God. For (as Saint *Iames* saith truly) *faith without workes is but a dead faith*, and not good, nor sound, nor auaileable. But faith and workes must goe together: and indeed where a true faith is, there good workes will shew themselues as the fruits thereof. And thus *Paul* and *Iames* are to be reconciled; which thing *Thomas Aquinas* a schoolman of the Papists doth himselfe plainely testifie, saying, that Christ Iesus doth iustifie *effectiuè*, effectually; Faith doth iustifie *apprehensiuè*, by taking hold of Christ: and good workes doe iustifie *declaratiuè*, that is, doe declare vnto men their iustification before God. And so it is cleere, that howsoeuer a true faith cannot bee without workes, as fire cannot be without light and heate: yet our iustification before God is to bee imputed to our faith, not to our workes: as warmth is to be imputed to the heate of the

the fire, not to the light of the fire. For to saith S. *Paul* expressely, *That God imputeth righteousnesse without workes*, Rom. 4.6. And againe, *That it is by grace, not of workes*, Rom. 11.6. And againe, *Not of workes* Rom. 9.11. Againe, S. *Paul* telleth the Saints at Ephesus, that *God hath ordained them to walke in good workes*; yet hee saith that they may not trust to be saued by them: for hee affirmeth, and assureth them, *That they are saued by grace, and not by their workes*, Eph. 2.8, 9, 10. Againe, he speaketh in the person of himselfe, and of all the children of God, and saith, *that wee are saued not by workes, but by his predestination and grace*, 2. Tim. 1.9. And againe, *God is our Saviour, not for any workes which wee have done, but according to his owne mercy he hath saued vs*, Tit. 3. 5. And diuers other like places be. Wherefore Saint *Hilary* hath these very words (which we hold) *Sola fides iustificat: Faith only doth iustifie.* And *Ambrose*, among other sentences hath this: *Non iustificari hominem apud Deum, nisi per fidem: That a man is not iustified before God, but by faith:* which is as much, as *Faith onely doth iustifie before God.* Saint *Basil* doth say, *that this is perfect and sound reioycing in God, when a man doth not boast of his owne righteousnesse, but knoweth that hee wanteth in himselfe true righteousnesse, and that he is iustified by faith onely.* And *Gregory Nazianzen* saith, that *to beleeue only, is righteousnes.* And therefore it is euident both by the expresse testimony of the Scriptures, and of the Fathers, that we hold the truth in this behalfe, and that the Church of Rome is in a maruellous errour. It is true which is written, that *euery man shall be rewarded according to his workes*: because the faith of men is esteemed and estimated by their workes, as the tree is knowne by the fruite: But there is no text of Scripture to shew, that any man is saued *propter merita*, for his works or merits; but many texts of Scripture to the contrary, as before appeareth. For when we haue done all that we can, yet wee must say (as Christ commandeth) *Wee are vnprofitable seruants*, Luk. 17.10. And therefore the Papists, which teach works meritorious, yea works of supererogation auaileable to saluation, as well for others as for themselues, hold not the

Hilar. in Mat. cap. 8.

Ambr. in Rom. 3

right

right faith, and consequently are not the true Church.

But if I should shew all the corruptions of the Romish Church, I should be infinite, neither am I able to number them. I will therefore conclude all this discourse, only with this argument following: The Pope of Rome being the head of that Church, is that famous Antichrist that was foretold by *Paul* the Apostle, and that is prefigured in the Reuelation of Saint *Iohn*. *Ergo*, it is impossible that the Church of Rome should be the true Church: for the Church of Antichrist (though it boast neuer so much) cannot bee the true Church, though it would faine be so accounted; as many an harlot desireth to be reputed an honest woman. The Pope Antichrist.

1 One marke of that Antichrist, *Paul* sheweth to be this, 2. Thes. 2. 8. *That he should exalt himselfe aboue euery one that is called God*: he doth not say, aboue God, but, aboue euery one that is called God, Ioh. 10. 34. Now those whom the Scripture calleth gods, we know to be such as be the Iudges and Magistrates of the earth, Psal. 82. 6. who for that they be in the place of God, and his Lieutenants, are vouchsafed (in Scripture) this high and honorable title of gods. That the Pope of Rome is such a one as doth exalt himselfe aboue any such god of the earth, namely, aboue all Princes and Magistrates, is a thing so well knowne, as I need not to proue it: himselfe by his wicked practices, and his Iesuites, Seminaries, and Priests, doe in their bookes manifest the same vnto the world.

2 Another marke of Antichrist *Paul* setteth downe to be this, namely, 2. Thess. 2. 4. *That he should sit in the Temple of God, as God, shewing himselfe to be God.* And I pray what doth the Pope else, but sit in the Temple of God, as God? when claiming the Apostolike See, he taketh vpon him to be the head of the Church, and to rule as hee list: to erect Princes, and to depose them againe from their Thrones: *that he cannot erre: that he can forgiue sinnes*: matters that belong particularly to God, and to no other. What doth he else but by these demonstrations shew himselfe to be God, in so much as hee arrogateth to himselfe most proudly, the authority of God himselfe? which things the saith booke

of the *Decretals*, the *Clementines*, and the *Extrauagants* doe abundantly testifie. For these men were not content with that which *Angelicus* wrote in his Poetry, the beginning whereof is; *Papa stupor mundi: The Pope is the wonder of the world: Nec Deus es, nec homo, sed neuter, & inter vtrumque: Thou art not God, ne art thou man: but neuter, mixt of both.* But these Popes were bold to take vnto themselues the very name of God, and to accept it, giuen of others; according as Pope *Sixtus* the fourth, when hee should first enter into Rome in his dignity papal, had made for him a Pageant of Triumph, cunningly fixed vpon that gate of the City he should enter at, hauing written vpon it this blasphemous verse, dedicated vnto him:

Oracle vocis mundi moderaris habenas,
Et meritò in terris, crederis esse Deus.

By Oracle of thine owne voyce the world thou gouern'st all:
And worthily a god on earth men thinke, and doe thee call.

Yea, shall I say more? The Pope (if any man in the world) doth take vpon him much more then Luciferian pride (howsoeuer (to deceiue the world with words) he calleth himselfe *seruus seruorum Dei*, a seruant of the seruants of God) that he exalteth himselfe aboue God himselfe, and his worship: for he taketh vpon him to be aboue the Scriptures, and to dispence with them at his pleasure, and to allow matters contrary vnto them: which God himselfe (whose will is immutable, and reuealed therein) will not doe, for he and his Word will not be contrary. Againe, hereby it is manifest that he exalteth himselfe aboue God, in as much as there is lesse danger and punishment, for any that breaketh any of Gods Lawes, then for one that breaketh any the least constitution of the Pope. Moreouer, hee claimeth authority in three places: Heauen, Earth, and Purgatory, and that is the reason hee weareth a Triple

Crowne:

Crowne: so that by this account and claime, hee hath more and larger extended authority then God himselfe: for such a third place as Purgatory is, he knoweth not of. And what doe these things but manifest him to exalt himselfe euen aboue God, and all that is worshipped?

3 Antichrist is described to be such a one as should come in lying signes, and false miracles and wonders, 2. Thes. 2.9. (*whereby, if it were possible, he would deceiue the very elect.*) And that this is verified in the Pope, and Popish Church; as all men know that haue been acquainted with their knaueries, deceits and frauds; so let their *Aurea Legenda*, and booke of *Trophees* testifie to the whole world.

4 Saint *Paul*, 2. Thes. 2.8. sheweth by his name, that hee that he speaketh of, should be ἀνομος, that is, *a lawlesse person, or one subiect to no law*; which is also manifestly verified in the Pope; for no lawes will hold him, neither diuine nor humane: for he claimeth to be aboue them all, and to change and alter what he list, and when he list, and to whom he list: which the glosse vpon the Decretals doth testifie, saying thus of the Pope; *Lex non subiacet illi*; that is, *Hee is not subiect to any law.* What is this else but to bee ἀνομος, a lawlesse person, euen the very same whom Saint *Paul* speaketh of?

5 S. *Iohn* in his Reuelation doth pourtray Antichrist and his seat, by the name of *the great whore, with whom haue committed fornication the Kings of the earth, and the inhabitants of the earth haue been drunken with the wine of her fornication. This woman is that great City, which had dominion ouer the Kings of the earth, at the time of this Reuelation*, as S. *Iohn* expressly affirmeth, Reuel. 17. 18. It is well knowne, that there was then no other City which raigned ouer the Kings of the earth, but onely Rome: and therefore Rome only is, and must needs be the seate of Antichrist: for no other can be by this euident and plaine description of Saint *Iohn*: for Rome was the onely City of the world that raigned ouer the Kings of the earth, the head whereof was then the Emperor, but now the Pope; for the condition of the fifth beast (namely, of the Romane Empire Ciuil) is altered & changed into an Ecclesiasticall & Romane Empire.

6 Saint *Iohn* in his Reuelation, 13. 11. saw *a beast rising out of the Earth, which had two hornes like the Lambe, but he spake like the Dragon*: and then all that is spoken of this beast, doth fitly and onely agree to that man of Rome, the Pope; who though in shew he were the Lambe; for what is more mild or humble, then to call himselfe, The seruant of the seruants of God? Yet indeed he playeth the part of the Dragon, or Diuell, hauing learned this cunning of Satan; who though he be neuer so bad a spirit, yet will transforme himselfe into an Angell of light, to deceiue soules, 2. Cor. 11. 14. as the Apostle sheweth. But *here is wisdom*, saith *Iohn* in that Reuelation: *Let him that hath any wit, count the number of the beast, for it is the number of a man*, & his number is 666. Now because the number of this wicked Beast containeth sixe hundreth sixtie and sixe, *Irenæus* thinketh, that this Antichristian beast should be *Latine*, that is, a man of Italy, for the number of the Beast is set downe in greek letters, and this Greeke word (*Latinos*) doth make vp the iust number of sixe hundred sixtie sixe, which is the number of the beasts name. If any doe thinke, that though this Reuelation were written in Greeke, as being the more knowne and common language, yet that it was turned to S. *Iohn* in hebrew, because the Hebrew tongue is the holy tongue: & that *Iohn* himselfe was an Hebrew or Iew by nation, and that likewise diuers Hebrew words are found in the Reuelation: (whose opinion is not vnlikely, but very probable) then let him seeke out an Hebrew word which containeth that iust number, & herein he need not search far, or to study much vpon the matter: for the Hebrew word *Romijth*, (that is, *Romanus*, *a man of Rome*, in English) doth in those Hebrew letters containe the iust number of six hundred sixty sixe, which is the number of the name of that Antichristian Beast. And so by the number of the name to be accounted, either by Greeke letters, or by Hebrew letters, it is perfectly agreeing to that *Man of Rome*, the Pope. All the markes agreeing to Antichrist (what soeuer they be) are found fully and only accomplished in the Pope; and therefore there is no doubt but he is that notable Antichrist, of whom *Paul*, and Saint *Iohn* in his Reuelation do

testifie;

testifie; and consequently the Church of Rome being not the true Church of Christ, but contrariwise, the visible Church of Antichrist, is iustly forsaken, and for euer to bee forsaken of all Christians, as they tender their saluation in Iesus Christ; to whom onely they haue betrothed themselues, and to whom they must remaine constant for euermore; which God grant vs all to doe. Amen.

CHAP. VI.

Against Schisme, and Schismaticall Synagogues.

MAny there bee, who of a godly and zealous minde, doe in good sort seeke Reformation, and for that Church-gouernment, which Christ hath instituted in his Church; whom I neither dare, nor doe reprooue: others there be, that seeke reformation vnwilie, with venomous and slanderous tongues, railings, and reuiling against those which withstand it; which things doe neither grace themselues, nor yet the cause which they would preferre: othersome there be, who to make the cause of reformation odious, doe say, that it abolisheth her Maiesties supreme gouernment and authority in causes Ecclesiasticall. I would wish all men to speake the truth, and to seeke the preferrements of Gods truth, in a dutifull, peaceable, and charitable sort. Let the cause be made no worse than it is. For my part, I desire no more than euery Christian ought, namely, that the truth of God should carry the preeminence, whatsoeuer it be.

And I would to God that (all malice and contention set apart) all of vs would grow more charitably affected both in their words, and in their writings one towards another: for so would this controuersie sooner come to an end, and the more speedily bee decided. Others there bee, who for that it is long, since they cannot see their desired discipline and Church-gouernment to be established, runne from our Church, and make a rent and separation from other

vs, erecting discipline by their owne authority, condemning our Church to be no Church, that they may make their detestable Schisme the more allowable: these are the Brownists and Barrowists, who will not stay the chiefe Magistrates pleasure for the establishing thereof, nor yet allow vnto vs any Church in England, but themselues. But they (for against them I deale) and you must vnderstand, that a Church may be, yea a true Church may be, and is, though it haue neither Elders, nor Deacons, nor Discipline in it. For we reade in Act. 2. vers. 41, 42, 43, 47. of an assembly of people at Ierusalem, that receiued the Word of God, and beleeued, and which are expressely called a Church, (and who can, or dare deny them to be the true Church of God, sith the holy Ghost doth so testifie of them?) and yet at that time no Deacons were chosen, nor consistories of Elders erected: for they were not erected till afterward. And therefore a true Church of God may be, though as yet it haue not these; for this desired discipline is not an essentiall part of the Church: for it doth resemble the wall of a City, or an hedge or ditch about a Vineyard; & it is a City, though the wall be wanting, and it is a Vineyard, though the hedge or ditch be wanting, though so much the lesse fortified, I grant. In so much therefore as we haue the preaching of Gods holy word, & the right administration of the Sacraments (which bee the essentiall markes of the true Church) none ought to forsake our Church for any other defect, corruption, or imperfection. For there may bee corruptions both in doctrine, and discipline some, and yet the Church where they be, the true Church of God. Admit (if they will) that Ministers in the Church of England bee not rightly created and brought into the Church; will they therefore count they haue no Ministers? By as good an argument they may say, that he that is brought & borne into the world, not according to the right course or order of nature, but otherwise (as by ripping of his mothers belly) is no man; for the one commeth vnorderly into the world, as the other doth into the Church. I am sure the corrupt ordination of a Minister doth not proue him to bee no Minister; neither doth any

Note.

other

other corruption in our Church take away the life and being of a Church: for if a man be sicke and full of corruptions, will any man therefore say he is no man? They say, we do not only want the right discipline, but we haue also put a wrong discipline in the place therof. But what of this? The error then, I confesse, is great, but yet not such as doth make a nullity of our Church, so long as is holden Christ Iesus the life and soule of the Church, and is ready to reforme her error, whensoeuer by good proofe it shall be manifested vnto her. In the meane time their argument is nothing worth: for if a man lose a leg or arme, yet none will deny him to be a man, for all this blemish or defect, yea, though he put a wodden leg in stead of his leg which he wanteth, yet he remaineth a man still, because his principall parts remaine. So though we want that discipline, yet we haue the Principall parts of the Church, namely, the right preaching of the Word of God, & administration of the Sacraments, & therfore a true Church of God vndoubtedly. And if wee haue a true Church, though not a perfect Church, let the Brownists and Barrowists consider from whence they are falne: for if the Church of Christ be the body of Christ, as S. *Paul* affirmeth; what do they else but by their Schisme and separation, rent themselues from the body of Christ? and therefore let them remember whose members they be, vntill they be reunited. Let them no longer for shame, charge our Church with Idolatry, except they were better able to prooue it, which neither they, nor all the world shal do. To say (as they say) that a set forme of Prayer vsed in the Church, & exhibited vnto God, the prayer being framed according to the rule of Gods Word, is Idolatry, is detestable. For by as good reason they may condemne all prayer made to God by the Preacher or Pastor of the congregation; which they will not doe: and besides, all the reformed Churches in Christendome haue a set forme of publike prayers for publike meetings and congregations.

Note.

A similie.

They say, that wee obserue Saints dayes, and dedicate Churches vnto them: but they should shew that wee doe these things in honour of the Saints, else haue they no reason

foot to charge our Church with Idolatry, as wickedly they doe) [illegible] that our Church doth [illegible] for the saints sake, but for the holy [illegible] them in the publike assemblies. Againe, true is it, that diuers Churches amongst vs are called by the names of those Saints they are dedicated vnto; but why therefore may we not dedicate Churches vnto them, is very [illegible] when we call Saint *Peters* Church, or Saint *Pauls* Church, it is but to distinguish them from other Churches by their names. In *Athens* there was a place which bare the name of *Mars*, and S. *Luke* in Act. 17. calleth it *Mars* [illegible]: will any man therefore be so foolish, or so fond, as to say therefore he approued Idolatry, or that therefore he dedicated that place to that Heathen god of battell? None Iebusite will be so wicked or absurd.

Moreouer, It is true that we obserue fasting dayes: but therein we obserue no Romish rites, nor place therein the worship of God, nor the remission of our sins, nor the merit of eternall life (as the Papists doe.) But the politike lawes of this Land, which appoynts that men shall not eate flesh vpon certain dayes, do [illegible] respect of the Common-wealth, as to maintain Nouices [illegible] so much the better, and for spare of the breed of [illegible] eating [illegible] anything moreouer a penalty for [illegible] take the dayes to be obserued, as meetinesse [illegible].

Therefore [illegible] them to cease their slander against this Church, and to [illegible] their damnable schisme, and to be reconciled to that Church of [illegible], from whence they haue foolishly departed: for how imperfect a Church soeuer it be (whose imperfections God [illegible]) yet shall they neuer be able to [illegible] that the Church of England is the true Church of God, from which it is vtterly vnlawfull to make a [illegible] separation. God [illegible] reconcile vs vnto himself. Amen.

FINIS.

THREE SERMONS MADE BY MR. HENRY SMITH.

I. *The Benefit of Contentation.*
II. *The Affinitie of the Faithfull.*
III. *The Lost Sheepe is found.*



LONDON,
Printed by *W. S.* for *John Shachwick*, and are to be sold at his shop in *S. Dunstanes* Church-yard.
1624.

son to charge our Church with Idolatry (as wickedly they doe) for the Reason in false doth expresse, that our Church doth call them Holy-dayes, not for the Saints sake, but for the holy exercises vsed vpon them in the publike assemblies. Against, true it is, that diuers Churches amongst vs are called by the names of those Saints they are dedicated vnto; but to say therefore we doe dedicate Churches vnto them, is very ridiculous. For when we call Saint *Peters* Church, or Saint *Pauls* Church, it is but to distinguish them from other Churches by their names. In *Athens* there was a place which bare the name of *Mars*: and S. *Luke* in Act. 17. calleth it Mars-street: will any man therefore be so foolish, or so fond, as to say therefore he committed Idolatry, or that therfore he dedicated that place to that Heathen god of battell? None I thinke will be so wicked or absurd.

Moreouer, It is true that wee obserue fasting dayes: but therein we obserue no Romish fasts, nor place therein the worship of God, nor the remission of our sins, nor the merit of eternall life (as the Papists do.) But the politike lawes of this Land, which appoynt that men shall not eate flesh vpon certain daies, do it in respect of the Common-wealth, as to maintain Nauigation so much the better, and for spare of the breed of young cattell; appoynting moreouer a penalty for such as shall take the dayes so to be obserued, as meritorious Romish fasts.

Therefore with them to cease their slander against this Church, and to cease their damnable schisme, and to be reconciled to that Church of ours, from whence they haue foolishly departed: for how imperfect a Church soeuer it be (whose imperfections God cure in his good time,) yet shall they neuer be able to shew sufficient, but that the Church of England is the true Church of God, from which it is vtterly vnlawfull to make a separation. God forgiue vs all, and reconcile vs vnto him.

Amen.

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THREE SERMONS

MADE BY Mr.

HENRY SMITH.

THE BENEFIT OF Contentation.

Godlinesse is great gaine, if a man be content with that he hath.

BEcause when we preach, we know not when we shall preach againe; my care is, to choose fit and proper Texts, to speake that which I would speake, and that which is necessary for you to heare. Therfore, thinking with my selfe what doctrine were fittest for you, I sought for a Text which speakes against couetousnesse, which I may call the Londoners sinne. Although God hath given you more then other, which should turne couetousnesse into thankfulnesse: yet as the Iuie groweth with the Oake, so couetousnesse hath growne with riches: euery man wisheth the Philosophers stone, and who is within these walls that thinks he hath enough, though there be so many that haue too much? As the Israelites murmured as much when they had *Manna*, as when they were without it, so they which haue riches couet as much as they which are without them: that conferring your minde and your wealth together, I may truly say, this Citie is rich if it were not couetous. This is the Deuill which bewitcheth you, to thinke that you haue not enough, when you haue more then you need. If you cannot choose but couet riches; I will shew you riches which you may couet. *Godlinesse is great riches.* In which words, as *Iacob* warned of him, When he and his Seruants

Exod. 16.2. *Num.* 11.4.

Gen. 35.4.

to g[illegible]
cra[illegible]
yee[illegible]
of g[illegible] gaine: as if he should say, Will you couet little gain before great? you haue found little ioy in earth, you shall find great ioy in the holy Ghost: you haue found little peace in the world, you shall finde great peace in heauen. Thus seeing the world striue for the world, like beggers thrusting at a dole; Lawler against Lawier, Brother against Brother, Neighbour against

2. Reg. 21. 4. Neighbour, for the golden apple, that poore *Naboth* cannot hold his owne, because so many *Achabs* are sick for his Vineyard: when he hath found the disease, like a skilfull Physician, he goeth about to picke out the greedy worme which [illegible] with such a glasse before them, that will make [illegible] seeme as a poore [illegible] seeme as faire as a Palace, and a plough seeme as pretty as a Diadem, that he which hath but twentie pounds shall be as merry as he which hath an hundred, and hee which hath an hundred shall be as ioyfull as he which hath a thousand, and he which hath a thousand, shall be as well contented as hee

Dan. 1. 12. which hath a million: euen as *Daniel* did thriue with water and pulse as well as the rest did with their wine and junkets. This is the nature and operation of these words: if you [illegible] with them, they will so work vpon your heart, that you shall go away euery

Luk. 19. 8. man contented with that which he hath, like *Zacheus*, which before hee had seene Christ, knew nothing but to scrape, but as soone as he had heard Christ, all his mind was [illegible] vpon giuing: [illegible] was not the first day that *Zacheus* seemed rich and himselfe, when riches seemed [illegible] and

Mat. 19. 21 godlinesse seemed [illegible]. Christ doth not will others to giue all their goods away to the poore, as he bade the young man, to find what he would doe, but he onely forbad him to keep his riches: so he did not loue riches, and make our riches seeme a plunder. When ye contemne riches, ye shall seeme

rich, because no man hath enough, but he which is contented: but if yee couet & grone, and thirst, as *Iacob* gaue *Ruben* a blessing, but said, *thou shalt not be excellent*, so God may giue you riches, but he saith, *you shall not be satisfied*. For yee wil be couetous vntil ye be religious. He that wil haue contentation, must leaue his couetousnesse in pawne for it. This is the spirit which we should cast out, if yewil leaue but this one sinne behinde, you shall depart out of this Church like *Naaman* out of *Iordan*, as if you had beene washed, and all your sinnes swept away like the scales from *Pauls* eyes. For what hath brought vsurie & simonie, and briberie, & cruelties, and subtiltie, & enuy, & strife, and deceit into this Citie, and made euery house an Inne, and euery shop a Market of oathes, and lies, and fraud, but the superfluous loue of mony? Name couetousnes, and thou hast named the mother of all these mischiefs: other sins are but hirelings vnto this sin, vsurie, and briberie, & simonie, and extortion, & deceit, and lies, and oathes, are factors to couetousnesse, and serue for Porters to fetch and bring her liuiug in. As the Receiuer makes a thiefe, so couetousnesse makes an vsurer, and extortioner, and deceiuer, because she receiueth the booty which they steale. Euen as *Rachel* cryed to her husband, *Giue mee children or else I die*, so couetousnesse cryeth vnto vsurie, and briberie, and simonie, & crueltie, & deceit, and lies, *Giue me riches or else I die*. How they may saue a little, and how they may get much, & how they may prolong life, is euery mans dreame from Sunne to Sunne, so long as they haue a knee to bow vnto *Baal:* so many vices bud out of this one, that it is called, *The roote of all euill*, as if wee would say, the spawne of all sinne. Take away couetousnesse, and hee will sell his wares as cheape as he: he will bring vp his children as vertuously as hee: hee will refuse bribes as earnestly as hee: hee will succour the poore as heartily as hee: hee will come to the Church as lightly as hee. If yee could feele the pulse of euery heart, what makes *Gehezi* take the bribe which *Elisha* refused, what makes *Demetrius* to speake for Images, which *Paul* condemned, what makes *Nabal* denie *Dauid*

Gen. 49. 4.

2. *Kin.* 5. 14 *Acts* 9. 18.

Gen. 30. 1.

Rom. 11. 1. *Tim.* 6. 10

2. *Kin.* 5. 11 *Acts* 19. 4. 1. *Sam.* 25. 1

that which *Abigail* gaue him ? what makes *Iudas* grudge the oyle which *Mary* tendred ? nothing but couetousnesse. When thou shouldest giue, shee saith it is too much : when thou shouldest receiue, shee saith, it is too little : when thou shouldest remit, shee saith, it is too great : when thou shouldest repent, shee saith, it is too soone : when thou shouldest
Exod.5.6. heare, she saith, it is too farre : like *Pharaoh*, which found one businesse or other to occupie the Iewes when they should serue God.

Thus euerie labour hath an end, but couetousnesse hath none; like a suiter in Law, which thinks to haue an end this Terme, and that Terme, and the Lawyer which should procure his peace, prolongeth his strife, because he hath an action to his purse, as his aduersary hath to his land: so he which is set on coueting doth drink brine which makes him thirst more, & sees no hauen till he arriue at death; when he hath lied, he is readie to lie againe : when he hath sworne, hee is readie to sweare againe: when he hath deceiued, he is readie to deceiue againe : when the day is past, hee would it were to begin againe : when the Terme is ended, he wisheth it were to come againe; and though his house be full, and his shop full, and his coffers full, and his purse full: yet his heart is not full, but lanke and emptie, like the disease which wee call the wolfe, that is alwaies eating, and yet keepes the bodie leane. The Ant doth eate the food which shee findeth. The Lion doth refresh himselfe with the prey that he taketh, but the couetous man lieth by his money, as a sicke man sits by his meat, and hath no power to taste it, but to looke vpon it; like the Prince to whom *Elisha* said, *That hee should see*
2.Reg.7.2. *the Corne with his eyes, but none should come within his mouth.* Thus the couetous man makes a foole of himselfe. He coueteth to couet: he gathereth to gather: he labourerh to labor: he careth to care : as though his office were, to fill a coffer ful of Angels, & then to die like an Asse, which carrieth treasures on his backe all day, and at night they are taken from him which did him no good but loade him. How happy
Prou.9.12. were some, if they knew not gold from leade ? *If thou bee*

wise

wise (saith *Salomon*) *thou shalt be wise for thy selfe*: But hee which is couetous, is couetous against himselfe. For what a plague is this (vnlesse one would kill himselfe) for a man to spend all his life in carking, and pining, and scraping (as though he should doe nothing but gather in this world, to spend in the next) vnlesse he be sure that he should come againe when he is dead, to eate those scraps which he hath gotten with all his stirre? Therefore couetousnesse may well be called Miserie, and the couetous Miserable, for they are miserable indeed.

Of them which seeme to be wise, there be no such fooles in the world, as they which loue money better then themselues: but this is the iudgement of God, that they which deceiue others, deceiue themselues, and liue like *Cain*, which was a vagabond vpon his owne land, so they are beggers in the middest of their wealth; for though they haue vnderstanding to know riches, and a mind to seeke them, and wit to find them, and policie to keepe them, and life to possesse them; yet they haue such a false sight and bleare eye, that when their riches lie before them they haue pouertie, and he which hath not halfe so much seemes richer then they: Will you know how this comes to passe? To shew that the couetous men belong to hel, they are all like hell while they liue. Hell is neuer filled, and they are neuer satisfied, but as the Horse-leach cryeth giue, giue, so their hearts cry, bring, bring: & though the tempter should say to him, as he said to Christ, *All these will I giue thee*, yet all will not content them, no more then Heauen contented him. But as the Glutton in Hell desired a drop of water, and yet a riuer would not satisfie him: for if a drop had bin granted him, he would haue desired a drop more, and a drop to that: so they will lie, and sweare, and deceiue for a drop of riches. The deuil needs not offer them all, as he did to Christ, for they will serue him for lesse, but if hee could giue them all, all would not content them, no more then the world contented *Alexander*. For it is against the name and nature of couetousnes to be content, as it is against the name & nature of Contentation to be couetous

Gen. 4.14.

Prou. 30.15

Matt. 4.9. *Luke* 4.6.

Luke 16.24.

tous. Therefore one saith, That no mans heart is like the couetous mans heart, for his heart is without a bottome.

A Prentise is bound but for nine yeeres, & then he is free, but if the couetous man might liue longer then *Methuselah*, yet they would neuer be Free-men, but Prentises to the world, while they haue a foot out of the graue.

Gen. 5. 15.

1. Pet. 5. 8. It is a wonder to see: as the Deuil compasseth about, seeking whom hee may deuoure, so men compasse about seeking what they may deuoure, such loue is betweene men & mony, that they which professe good will vnto it with their hearts, wil not take so much paines for their life, as they take for gaine. Therefore no maruell, if they haue no leasure to sanctifie themselues, which haue no leasure to refresh themselues. Christ knew what hee spake when he said: *No man can serue two Masters* (meaning God, & the world) because each would haue all. As the Angel and the Deuill stroue for the bodie of *Moses*, not who should haue a part, but who should haue the whole: so they striue stil for our soules, who shall haue all. Therefore the Apostle saith, *The loue of this world is enmity to God.* Signifying such emulation betweene these two, that God cannot abide the world should haue a part, and the world cannot abide that God should haue a part. Therefore the loue of the world must needs be enmitie to God, and therfore the louers of the world must needs be enemies to God: and so no couetous man is Gods seruant, but Gods enemy. For this cause couetousnesse is called Idolatrie, which is the most contrary sinne to God, because as treason sets vp another King in the Kings place, so Idolatry sets vp another God in Gods place.

Prou. 1. 13.

Matt. 6. 24.

Iude 7.

1. Iob. 2. 15

Ephes. 5. 5.

This word doth signifie that the couetous make so much of mony, that they euen worship it in their hearts, & would doe as much for it as the Idolaters doe for their Idols. *Paul* seeing such sins committed, and such pains taken for gaine; thought with himselfe, if they could be perswaded, that *godlinesse is gaine*, it is like that they would take as much paines for Godlinesse as they take for Gaine. Therefore he taketh vpon him to prooue this strange Paradoxe, that godlinesse

is

is gaine, against all them in the verse before, which hold, that gaine is godlinesse. These two opinions are very contrary, and here are many against one. A man would thinke that *Paul* should be very eloquent and sharpe witted; and that hee had need to vse some Logick, for he hath chosen a hard Text. What, *Paul*, will you proue that *godlinesse is gaine?* You shall haue moe opponents against you then *Michaiah* had when he forbad *Achab* to fight. If you had taken the former verse, which saith that *gaine is godlines*, then you should haue had matter and examples enough, the Merchant & Mercer, and Lawier, and Land-lord, and Patron, and all would come in and speake for gaine, as the Ephesians cryed for *Diana*: but if you will be crosse to all, and preach, *godlinesse is gaine*, to them which count gaine godlines, men will thinke of you as *Festus* did, that you speake you know not what. These lessons are for *Paul* himselfe. As Christ saith, *All doe not receiue this word*, so all doe not count this gaine, but losse: we count him rich that hath his barnes full like the churle, his coffers full like the glutton, his table full like *Belsasar*, his stable full like *Salomon*, his grounds full like *Iob*, his purse full like *Crœsus*. You speake against your Master, for Christ sent word vnto *Iohn*, that the poore receiue the Gospell, as though the godly were of the poorer sort: and *Dauid* calleth the wicked rich, *they prosper and flourish*, saith hee, their seede blasteth not, their cow casteth not, as if he should say, It is not as you take it, *Paul*, that godlines doth make men rich. For this I haue obserued in my time, that the wicked be the wealthiest: and good *Lazarus* is the poore man, and wicked *Dines* is the rich man. Againe, wee reade that the Officers were asked, which of the Pharisees, or of the Rulers did follow Christ, yet these were counted rich men, though they had no godlinesse: and if you should examine your selfe, it seemes you were no rich man, for all your godlinesse, when you did worke with hands for your liuing: therefore if godlinesse be such gaine, how happeneth it that your share is no better? so they which are like *Nicodemus* (whom Christ saith that they must be borne againe) thinke that he can haue no

Iohn 19.28. *Act.* 26.24. *Mat.* 19.11 *Luke* 12.18 *Luke* 16.14 *Dan.* 5.1. 1.*Reg.* 4.26. *Iohn* 1.3. *Luke* 7.22. *Psa.* 73.3.12 *Luk* 16.19, 20. *Iohn* 7.48. 1.*Thes.* 2.9. *Iohn* 3.4.

other

other meaning, but that they muſt returne into their mothers wombe; and when hee calles himſelfe bread, that hee muſt needes meane ſuch bread as they dine with. As the Iewes, hearing the Prophets ſpeake ſo often of Chriſts Kingdome, and call him a King, looked for a temporal King, that ſhould bring them peace, and ioy, and glory, and make them like Kings themſelues: ſo the carnall eares, when they heare of a kingdome, and treaſures, and riches, ſtraight their minds runne vpon earthly, and worldly, and tranſitorie things, ſuch as they loue, to whom *Paul* anſwereth, as Chriſt anſwered his Diſciples, *I haue another meate which you know not of: ſo there are other riches which you know not of:* I ſaid not, that godlineſſe is earthly, or worldly, or tranſitory gaine, but *great gaine.*

Iohn 6.
Mat. 20. 20
Iohn 4. 3.

He will not onely proue godlineſſe to be *gaine*, but *great gaine:* as if he ſhould ſay, more gainefull then your wares, and rents, and fines, and intereſt: as though he would make the Lawyer, and Merchant, and Mercer, and Draper, and Patron, and Landlord, and all the men of riches belieue, that godlineſſe wil make them rich ſooner then couetouſneſſe. I feare this ſaying may be renewed, *If a man tell you, ye will not beleeue it, &c.* As the Lord looked downe vpon the earth, to ſee if any did regard him, & ſaid, *There is not one:* ſo this ſentence may goe from Court to Citie, from Citie to Country, and ſay, there is ſcarce one in a towne that wil ſubſcribe vnto it. *Many* (ſaid *Dauid*) *aske who will ſhew vs any good?* meaning riches, and honour, and pleaſure which are not good. But when he came to godlineſſe it ſelfe, he leaues out *Many*, and prayeth in his owne perſon, *Lord lift thou vp the light of thy countenance vpon vs*, as if none would ioyne with him. *Yet wiſedome is iuſtified by her owne children*, and the godly count *godlineſſe gaine*: to make vs loue godlineſſe, he calleth it by the name of that wee loue moſt: that is, *gaine.* As the Father calleth his Son which he would loue more then the reſt, by his owne name, to put him in mind of ſuch a loue as he beareth to himſelfe. Here we may ſee that God doth not command men to be godly, only becauſe it makes for his glory,

Abac. 1. 5.
Pſal. 14. 2. & 53. 2.
Pſal. 4. 6.
Mat. 11. 19
Luke 1. 51.

but

but becauſe godlineſſe is profitable to vs. For godlineſſe is not called *gaine*, in reſpect of God, but in reſpect of vs: it is gaine to vs, but it is dutie to him. So it is called a health in reſpect of vs, becauſe it is the health of our ſoules: ſo it is not called a *kingdome* in reſpect of God, but in reſpect of vs, becauſe we are intituled to the Kingdome by this difference from the reprobates. Put all the good things in the world together, and the goodnes of all is found in godlineſſe, and therefore godlineſſe is called by the names of thoſe things that men count beſt, to ſhew, that the godly are as well, as merry, as content with their loue towardes God, and Gods loue towards them, as other are with health and wealth, and pleaſures. Therefore it is ſaid of the godly, *The feare of the Lord is his treaſure.* Therefore (ſaith *Ieremy*) *The Lord is my portion*, as though hee deſired nothing elſe, and therefore it is ſaid of *Moſes*, *That he eſteemed the rebuke of Chriſt greater riches, then all the treaſures of Egypt.* If croſſes bee riches, as *Moſes* thought, what riches are in godlineſſe? But is this all the harueſt? ſhall godlineſſe bee all the godly mans riches? Nay (ſaith *Paul*) *Godlineſſe hath the promiſes of this life, and of the life to come*, that is, the godly ſhall doe well in heauen and here too. And therefore Chriſt ſaith, *Firſt ſeeke the kingdome of God, and all the reſt ſhall be caſt vpon you*; euen as the ſheaues fell before *Ruth*, ſo riches ſhall fall in your way as they did to *Abraham*, and *Lot*, and *Iacob*, and *Iob*, and *Ioſeph*: riches were caſt to them they knew not how; but as if God had ſaid, *Be rich*, and they were rich ſtraight. For all good things were created for the good, and therefore they are called *good*. Becauſe the good God created them for good men to good purpoſe; therefore as *Iacob* got the bleſſing, ſo he got the inheritance alſo: to ſhew that as the faithfull haue the inward bleſſing, ſo they haue the outward bleſſings too, when they are good for thē. For (ſaith *Dauid*) *They which ſeeke the Lord ſhall want nothing that is good.* Now God knoweth better then wee what is good for vs, as the nurſe knoweth better then the childe when the milke is readie for it. Therefore Chriſt ſaith, *Your heauenly Father knoweth what*

Prou. 3.8.
Mat. 6.33.
Eſa. 30.36.
Lam. 3.24.
Heb. 11.26.
1. Tim. 4.8.
Matt. 6.33.
Ruth 2. 16.
Gen. 27.8.
Pſal. 34.10.
Matt. 6.32.

you

you haue neede of: hee saith not, that *wee know what wee haue needs of*, but *that our Father knoweth*: as if he should say, when you haue need of health, your Father will send you health: when you haue need of riches, your Father will send you riches; when you haue need of libertie, your Father will send you libertie: for he saith not only, *that his Father knoweth what wee haue need of*, *but that hee will giue vs the things which wee need*. Therefore as children take no care for their apparell, what clothes they shall weare, nor for their victualls, what meate they shall eate, but leaue this care for their Father, so saith Christ, *Take you no care, for my Father careth for you*.

Matt. 7 11.
Matt. 6. 31.
Psal. 34. 10 & 23. 5.

He was not content to call *Godlinesse gaine*, but he calleth it *great gaine*, as if he wold say, *Gaine*, and more then *Gaine*: riches, and better then riches: a Kingdome, and greater then a Kingdome. As when the Prophets would distinguish betweene the Idoll gods, and the liuing God, they call him the *great God*: so the gaine of Godlinesse is called *great gaine*. The riches of the world are called earthly, transitory, snares, thornes, dung, as though they were not worthy to be counted riches; and therefore, to draw the earnest loue of men from them, the holy Ghost brings them in with these names of disdaine, to disgrace them with their louers: but when he comes to godlinesse, which is the riches of the soule, he calleth it great riches, heauenly riches, vnsearchable riches, euerlasting riches, with all the names of honour, and all the names of pleasure, & all the names of happines. As a woman trims and decks her selfe with an hundred ornaments, onely to make her amiable, so the holy Ghost setteth out godlines with names of honour, and names of pleasure, & names of happines, as it were in her Iewels, with letters of commendation, to make her be beloued. Lest any riches should compare with godlines, he giues it a name aboue other, and calleth it *great riches*, as if he would make a distinction between riches and riches, betweene the gaine of couetousnes, & the gaine of godlines, the peace of the world, and the peace of conscience, the ioy of riches, and the ioy of the holy Ghost.

Deut. 12 17
Mar. 4. 7.
1. Tim. 6. 9.
Phil. 3. 9.
Prou. 34 9.
Prou. 4. 9. & 13.
Prou. 8. 11. & 8.
Cant. 4. 1.

The

The worldly men haue a kinde of peace, and ioy, and riches. But I cannot call it *great*, because they haue not enough, they are not contented as the godly are: therefore only godlinesse hath this honour to be called *great riches*. The gaine of couetousnes is nothing but wealth, but the gaine of godlinesse is wealth, and peace, and ioy, and loue of God, and the remission of sinnes, and euerlasting life. Therefore only godlinesse hath this honor, to be called *great gaine*. Riches makes base, but godlines makes peace: riches breeds couetousnes, but godlinesse brings contentation: riches makes men vnwilling to die, but godlines makes men ready to die: riches often hurt the owner, but godlines profiteth the owner and other. Therefore, onely godlinesse hath this honour, to bee called *great riches*. Such gaine, such ioy, such peace is in godlines, and yet no man couets it: & this is the quality of vertue, it seemeth nothing vnto a man vntill hee hath it, as *Salomon* saith of the buyer, while he is in buying, he dispraiseth the thing which he buyeth, and saith, *It is naught*, it is not worth the price which yee aske; but when he hath bought it, so soone as he is gone, hee boasteth of his peny-worths, and saith it is better then his money. So godlinesse, before a man hath it, hee saith it is not worth his labour, and thinks euery houre too much that he spendeth about it; but when hee hath found it, hee would not lose it againe for all the world, because he is now come to that which followeth, to *be content with that he hath*. Here *Paul* sheweth with what a man should be contented, not with one thousand pounds, nor one hundred pounds, nor twentie pounds, but with that he hath: and there is great reason why he should so: because no man knowes what is fit for him so wel as his caruer. And therefore euery one should esteeme so reuerently of God, that he thinke nothing better for him (for the time present) then that which God measureth forth vnto him. For when Christ had no mony, he was contented, and when he wanted mony to pay tribute, he sent for no more then he needed: he might haue commanded twenty pounds as wel as 20. pence; But to shew, that wee should desire no more then will serue

Gen. 13.6.

Prou. 20.14.

Mat. 17.27

our

our turne, hee would haue no more then ſerued his nature. Now, becauſe contentation is of ſuch a nature, that it can pleaſe it ſelfe with pouertie, as well as riches, therefore it is called the *great gaine*: as though it had all which it wanted. And this contentment (ſaith *Paul*) wee owe to godlineſſe, becauſe it is not poſſible for a wicked man to be contented; for as hee is not ſatisfied with ſin, ſo is he ſatisfied with nothing. Riches come, and yet the man is not pleaſed: libertie comes, and yet the man is not pleaſed: pleaſure comes, and yet the man is not pleaſed; vntill God come, and then hee ſaith, *My cup is full. Shew vs thy father* (ſaith *Philip*) *and it ſufficeth.* Nay, ſhew vs thy truth, and it ſufficeth. *Now my ſoule* (ſaith the churle) *take thy reſt*: nay, now my ſoule take thy reſt, for thou haſt laid vp for many yeers. The godly man hath found that which all the world doth ſeeke, that is, *Enough*. Euery word may be defined, and euery thing may be meaſured, but *enough* cannot be meaſured or defined, it changeth euery yeere: when we had nothing, we thought it *Enough*, if we might obtain leſſe then we haue: when we came to more, we thought of another *enough*: now we haue more, we dreame of another *enough*; ſo *enough* is alwaies to come, though too much be there alreadie. For as oyle kindleth the fire which it ſeems to quench; ſo *riches* come as though they would make a man contented, and make him more couetous. Therefore ſeeing contentation was neuer found in riches, the *Apoſtle teacheth to ſeeke it in godlineſſe; ſaying, Godlines is riches*, as though it did not onely make a man contented, but make a man contented with it ſelfe. Hee ſpeakes as though he had found a new kind of riches, which the world neuer thought of, that are of ſuch a nature, that they will ſatisfie a man like the water that Chriſt ſpake of, *hee that drinkes of this water ſhall thirſt no more*: ſo they that taſte of theſe riches, ſhall couet no more: but as the holy Ghoſt filled all the houſe, ſo the grace and peace, and ioy of the holy Ghoſt filleth all the heart; that as *Ioſeph* had no need of *Aſtronomy*, becauſe he had the ſpirit of prophecie; ſo he which hath contentation, hath little need of riches: he thinkes not of

Pſal. 23.5. *Iohn* 14.7. *Luk.* 12.19. *Iohn* 4.13. *Acts* 2. *Gen.* 44.15.

of the Philosophers stone, nor the gold of *Ophir*, nor the Mines of *India*, but her hath his *quietus est*, without suit of law; for shee retaineth a peace-maker within, which would make all Lawyers Preachers, if men were to wise to take counsell of it. 1. *Reg.* 9. 25

When the law is ended, if the man be not content he is in trouble still: when his disease is cured, if he be not content, hee is sicke still: when his want is supplied, if he be not content, he is in want still: when bondage is turned into liberty, if he be not content, he is in bondage still: but though he be in law, and sickneſſe, and pouertie, and bondage, yet if hee be content, he is free, and rich, and merry, and quiet, euen as *Adam* was warme though he had no clothes. *Gen.* 1. 25.

Such a commander is Contentation, that wheresoeuer she setteth foot, an hundred blessings wait vpon her: in euery disease she is a Physician, in euery strife shee is a Lawyer, in euery doubt shee is a Preacher, in euery griefe she is a Comforter, like a sweet perfume which taketh away the euill sent, and leaueth a pleasant sent for it. As the Vnicornes horne, dipped in the Fountaine, makes the waters which were corrupt and noisome, cleare and wholesome vpon the sudden; so, whatsoeuer estate godlinesse comes vnto, it saith like the Apostles, *Peace be to this house*, peace be to this heart, peace be to this man. *Luke* 5. 9.

I may liken it to the fiue loaues and two fishes, wherwith Christ fed fiue thousand persons, and yet there were twelue baskets full of that which was left, which could not fill one basket when it was whole. Thus their little feast was made a great feast: so the godly, though they haue but little for themselues, yet they haue something for others like the Widowes Mite, that they may say as the disciples said to Christ, they want nothing, though they haue nothing. Contentation wanteth nothing, & a good heart is worth all. For if she want bread, she can say as Christ said, *I haue another bread*: If she want riches, she can say, I haue other riches: If she want strength, shee can say, I haue other strength: If shee want friends, she can say, I haue other friends. Thus the godly find *Mar.* 12. 41 *Luke* 22. 35 *Iohn* 4. 32.

all

all within, then they seek without. Therefore if you see a man contented with that he hath, it is a great signe that godlines is entred into him: for the heart of man was made a Temple for God, and nothing can fill it but God alone. Therefore
1. Cor. 3. 16. Paul saith after his conuersion, that which hee could neuer
Phil. 4. 12. say before his conuersion, *I haue learned to be content*. First he learned godlinesse, then godlines taught him contentation. Now (saith *Paul*) *I haue learned to be content*: as though this were a lesson for euery Christian to learne, *to be content*. For thus hee must thinke, that as God said to *Moses* when hee
Deut. 3. 26. could not obtaine leaue to goe to *Canaan*: *Let this suffice thee to see Canaan*: so, whatsoeuer he giueth, he giues this charge
Ier. 10. 19. with it, *Let this suffice thee*. As *Ieremy* saith, *This is my sorrow, and I will beare it*: so thou must say, This is my portion, and I will take it. This is the signe, whether godlines be in a man, if he haue ioy of that which he hath: for things which God giueth to the righteous, *Paul* saith, that hee giueth
1. Tim. 6. 17 them to *enioy*; that is, if he haue much, he can say with
Phil. 4. 12. *Paul*, *I haue learned to abound*; if hee haue little, he can say with *Paul*, *I haue learned to want*; that is, if hee haue much, as *Abraham*, and *Lot*, and *Iacob*, and *Iob*, and *Ioseph*, yet it
Iohn 21. 11. cannot corrupt his minde, but as the net was full of Fishes, and yet not rent, because they cast it in at Christs command: so, though the godly man bee full of riches, yet his heart is not rent, his minde is not troubled, his countenance is not changed, because he remembreth, that these things were giuen him to doe good, as *Hester* thought of her honour:
Hest. 4. 14. for if we haue little, it is like the little oile which serued the
2. Reg. 4. 7. Widow as little as it was. *A little to the righteous* (saith *Da-*
Psal. 37. 16. *uid*) *it is better than great riches to the vngodly*: for when a man hath found the heauenly riches, hee careth not for earthly riches; no more then he that walkes in the Sunne, thinkes whether the Moone shine or no, because hee hath no need of her light. Therefore we conclude with Christ, *Blessed are*
Matt. 5. 6. *they which thirst after righteousnesse, for they shall be satisfied*: not they that thirst after riches, nor they that thirst after honour, nor they that thirst after pleasure, shal be satisfied, but

thirst

thirst more, as the ambitious, voluptuous, and couetous do: but *they that thirst after righteousnes, shall be satisfied*, albeit they haue no riches, nor honour, nor pleasure. If yee aske like the Virgin, *How can this be?* I answer: Euen as *Adam* was warme without clothes: so God doth satisfie many men without riches. Though he was naked, yet he did not see his nakednesse, so long as he was innocent: but when he began to rebell, then began he to want clothes: so though a man be poore, yet he sees not his pouertie, so long as he is contented: but when he begins to couet, then he begins to want riches, and from that day the curse (in the first of *Aggeus*, Verse 6.) takes on him; *Yee eate, but yee haue not enough: yee drinke, but yee are not satisfied: yee clothe your selues, but yee are not warme.* Indeed the couetous man seemes to draw the world to him with cords, his coffers are of Loadstones, his hands like nets, his fingers like lime twigs: there it comes, and there it comes, one would thinke this man should be happy one day. *Gen.2.16.*

When the Churles barnes were full, he bade his soule take rest, thinking to gaine rest by couetousnesse, that hee might say, Riches gaine rest, as well as Godlinesse: but see what happened: that night, when he began to take his rest, riches, and rest, and soule, and all, were taken from him. Did he not gaine faire? Would he haue taken such paines, if he had thought of such rest? Couetousnes may gaine riches, but it cannot gaine rest: yee may think like this churle, to rest, when your barnes, and shops, and coffers are full: but yee shall finde it true which *Esay* saith, *There is no rest to the vngodly:* therefore the wise man, to preuent all hope of rest, or honour, or profit by sinne, speakes as though he had tried, *A man cannot be established by iniquitie.* Therefore he cannot be quieted, nor satisfied by the gaine of deceit, or bribes, or lies, or vsury, which is iniquitie. Therefore blessed is the man whom godlines doth make rich: *for when the blessing of the Lord maketh rich,* saith *Salomon, he doth adde no sorrow to it:* but, saith he, *the reuenewes of the wicked is trouble;* as though his money were care. Wherefore, let Pa- *Luke* 12.19 *Esay* 48.22 *Pro.*12.3. *Prou.*10.22

tron and Landlord, and Lawyer, and all say now, that *Paul* hath chosen the better riches, which *thiefe, nor mouth, nor canker can corrupt*: these are the riches, at last, that we must dwell with, when all the rest, which we haue lied for, and sworne for, and fretted for, and cousened for, and broken our sleepe for, and lost many Sermons for, forsake vs, like seruants which change their maisters: then Godlinesse shall seeme as great gaine to vs, as it did to *Paul*; and he which loued the world most, would giue all that hee hath for a dramme of faith, that hee might be sure to goe to heauen, when he is dead, though hee went towards hell so long as he liued.

Mal. 3. 14. Here then is an answere to them which aske, *What profit*
2. *Sam.* 19. *is it to serue God?* How happy was *Barzillai* that would
33. not be exalted? what quiet had the Shunamite which ca-
3. *Reg.* 4. 13 red not for preferment? when did the Disciples seeme so
Luke 5. 11. rich, as when they were willing to leaue all? This shall bee your gaine, when you are vsurers of Godlinesse. Is not the word gone forth yet, which hath killed couetousnesse, that I may end my Sermon? Either you goe away contented, or you go away condemned of your owne conscience: before you were vext with couetousnesse, but now the world shall vex you too: for you shall neuer couet, nor lie, nor deceiue hereafter, but a Sergeant shall arrest you vpon it, and some sentence which you haue heard, shall gnaw you at the heart with a *memorandum* of hell, that ye shall wish, O that I could abandon this sinne, or else, that I had neuer heard that warning, which makes it a corrasiue vnto me before I can leaue it: if they which are greedy still, could see what peace and rest, and ioy goe home with them that are contented,
Acts 3. 6. though they may say with *Peter*, *Gold and siluer haue I none*, euery man would be a suiter to Godlinesse, that hee might haue the dowry of contentation.

If any here be couetous still, let him alwaies thinke, why
Psal. 119. *Dauid* praieth, *Turne my heart to thy law, and not to couetous-*
nes the might haue named pride, or anger, or lust, but that no sin did so keepe his thoughts from the law, as couetousnes

when

when it came vpon him: hee saith; *Turne my heart vnto thy law, and not to couetousnesse*, as though a man could not bee couetous, and haue any leisure to thinke vpon any good. But as *Iohn* baptized with water, so I can but teach you with words. *Luke* 3.

Now you haue heard what contentation is; you must pray to another to giue it vnto you. It is said of this Citie, that many Citizens of London haue good wills, but bad deeds; that is, you doe no good vntill you die. First, yee are vngodly, that you may be rich: and then you part from some of your riches, to excuse for some of your vngodlinesse. It may be that some here haue set downe in their wills, when I die, I bequeath an hundred pounds to a Colledge, and an hundred pounds to an Hospitall, and an hundred gownes vnto poore men. I doe maruell that you giue no more when you are at that point: for *Iudas*, when hee died, returned all againe: so yee die, and thinke when yee are gone, that God will take this for a quittance. Be not deceiu'd: for God doth not looke vpon that which yee doe for feare, but vpon that which yee doe for loue: if yee can find in your heart to doe good while you are in health, as *Zacheus* did, then God hath respect to your offering: but before, God hearkens how yee giue your riches; first he examines how yee came by them: for a man may bee hangd for stealing the money which hee giues to the poore, because, if hee should count godlinesse gaine, much more should he come by godly means Thus you see the fruits of [illegible] and the fruits of couetousnesse, to slay *Balaams* asse for a bribe, and the sonnes of *Zebedeus* suing for preferment, left seeking for asses they lose a better Kingdome than *Saul* found. If you be couetous, yee shall neuer haue enough, although you haue too much: but when yee pray, *Thy kingdome come*, yee shall wish, *my kingdome come*. If yee be godly, yee shall haue enough, though yee seeme to haue nothing, like to the *Smyrnians*, of whom God saith, *I know thy pouertie, but thou art rich*. Therefore what counsell shall I giue you; but a, Christ counselled his Disciples, *Be not friends to riches, but make you friends of riches*, *Matt.* 27.8 *2. Cor.* 9.7. *Luke* 19.8. *Num.* 22.17 *1. Sam.* 10.1 *Luke* 11.2. *Reuel.* 2.9.

Phil. 4. 12. ber, and know this, that if yee cannot say as *Paul* saith, *I haue learned to be content*, godlineſſe is not yet come to your house: for the companion of godlineſſe is Contentation: which, when ſhee comes, will bring you all things. Therefore as Chriſt ſaith, *If the Sonne make you free, you ſhall be free indeede*: ſo I ſay, if godlineſſe make yee rich, yee ſhall be rich indeede. The Lord Iesvs make yee doers of that that yee haue heard, *Amen*.

Ioh. 8. 36.

FINIS.

THE

THE AFFINITIE OF the FAITHFVLL.

LVKE VIII.

19. *Then came to him his Mother and Brethren, and could not come neere him for the preasse.*

20. *And it was told him by certaine, which said: thy Mother, and Brethren, stand without, and would see thee.*

21. *But he answered and said vnto them, My Mother, and Brethren, are those which heare the Word of God, and doe it.*

HEre is Christ preaching, a great preasse hearing, his Mother & his Friends interrupting, and Christ againe withstanding the interruption, with a comfortable doctrine of his mercies towards them which heare the word of God and doe it. When Christ was about a worke, and many were gathered together to heare him, the Deuill thought with himselfe, as the Priests and Saduces did in the fourth of the *Acts*; If I let him alone thus, all the world will follow him, and I shall bee like *Rachell*, without Children: therefore deuising the likeliest policie to frustrate and disgrace but one of his Sermons, thereby to make the people vnwilling to heare him againe: As hee set *Eue* vpon *Adam*, and make *Iobs* wife his instrument, when hee could not hit it himselfe; so hee sendeth Christs Mother, and putteth in the middle of his Kinsmen, to come vnto him at that instant, when hee was in this holy exercise, and call vpon him while hee was preaching, to come away, and goe

Gen. 3. 6. *Iob* 2. 9.

goe with them. Christ seeing the Serpents dealing, how he made his Mother the Tempter, that all the Auditory might goe away emptie, and say, whence they came? We heard the man which is called *Iesus*, and he began to preach vnto vs, with such words, as though hee would carry vs to heauen: but in the midst of his Sermon, came his *Mother, and Brethren* to him, that it might be knowne what a kinsman they had: and so soone as he heard that they were come, suddenly he brake off his Sermon, and slipt away from vs, to goe and make merry with them. Christ, I say, seeing this traine laid by Satan, to disgrace him (as he doth all his Ministers) did not leaue off speaking, as they thought he would: but, as if God had appointed all this, to credit and renowne him, that which was noised here to interrupt his doctrine, he taketh for an occasion to teach another Doctrine, that there is a neerer coniunction betweene Christ and the Faithfull, then betweene the Mother and the Sonne, which are one flesh. Therefore when they say, thy *Mother* and *Brethren* are come to speake with thee, he pointeth to his hearers, and saith, *These are my Mother and Brethren, which heare the word of God and doe it*, as if he should say, I haue a Mother indeed which brought me forth, but in respect of them which *heare the word of God, and doe it*, she is like a Step-mother, and they are like a naturall Mother.

With this wise answere, he quieted the Auditors, and made them heare him better then they did before. For now they thought with themselues, what man is this, which loueth vs more then his Mother? his Mother called him, and yet he would not goe from vs, his Brethren stay for him, and he maketh as if he did not know them, but saith, *Who is my Mother? Who are my Brethren?*

Thus Christ stood vp, as it were, in an indignation against Satan, and said: Satan, this Sermon was not begun for thee, neither shall it end for thee: this worke was not done for my Mother, neither shall it be done for my Mother. Thus he caught the quill with his owne hand, and made his people more louing and attentiue towards him,

by that which Satan thought to disgrace him. He was so armed with the Spirit, that let the Deuill tempt him, or the woman tempt him, or Princes tempt him, all is one.

Here are two doubts, the first is the difference betweene the Euangelists: for *Matthew* saith, that one brought this message *Marke* and *Luke* attribute it to moe: both may stand, for the word which his Mother gaue of calling him forth, was receiued of the rest, and so passed amongst many, till it came to Christ, so that one may be said to bring this message, because one noysed it first, and many may be said to bring this message, because many noysed it after. *Mat.* 12.37 *Mark.* 3.31. *Luke* 8. 20.

The second doubt is, because Christ had no Brethren, how they said, *Thy Brethen would speake with thee.* You must vnderstand, that they which are here called Christs Brethren, were his Cosins by the Mothers side: that is, her Sisters children, for there were three *Maries*, and these three were sisters, *Mary* the Virgin, *Mary* the Mother of *Iames*, and *Mary* the Daughter of *Cleophas*, whose Sonnes these were: their names were *Iames*, *Ioseph*, *Iudas*, and *Simon*: and they are called the Lords Brethren, because they were Kin vnto him. Therefore note, that in holy Scripture, there be foure sorts of Brethren: Brethren by Nature, so *Esau* and *Iacob* are called Brethen, because they had one Father, and one Mother: Brethren by Nation, so all the Iewes are called Brethren, because they were of one Countrie: Brethren by Consanguinitie, so all are called Brethren which are of one Family, and so *Abraham* called *Lot* his Brother, and *Sarah* his Sister, because they were of one Line: Brethren by profession, so all Christians are called Brethren, because they are of one Religion. These are Brethren of the third order, that is, of Consanguinitie, because they were of one Family. *Gen.* 27.36. *Deut.* 15.1. *Gen.* 13.8. *Gen.* 12.13. *Matt.* 23.

Now, when his Mother, and his Brethren, were come to see him, it is said, that they could not come neere him for the preasse. Here were Auditors enow, Christ so flowed now with Disciples, that his Mother could haue no room to hear him: but after a while it was low water againe. When the

Mat. 26.31 Shepheard was ſtroken, the ſheepe were ſcattered, when hee preached in the ſtreets, and the Temples, and the fields, then many flocked after him: but when hee preached vpon the Croſſe, then they left him, which ſaid they would neuer forſake him; then there was a great preaſe to ſee him dy, as there was here to heare him preach. And many of theſe which Matt. 27. ſeemed like brethren and ſiſters, were his betrayers & accuſers, and perſecuters: ſo inconſtant we are in our zeale, more then in any thing elſe. Thus much of there comming and calling to Chriſt: now, to the doctrine which lieth in it.

Here bee two ſpeakers, one ſaith, *Thy Mother, and thy Brethren are come to ſpeake vnto thee:* The other ſaith, *Theſe are my Mother and Brethren, which heare the Word of God and doe it.* The ſcope of the Euangeliſt is this: Firſt, that Chriſt would not hinder his doctrine, for Mother, or Brethren, or any Kinſman: Then, to ſhew that there is a neerer coniunction betweene Chriſt and the Faithfull, then the Mother and the Sonne. The firſt is written for our comfort; Exod. 20. Touching the firſt, he which teacheth vs to honour our Fa- Luk. 2.46. ther and Mother, doth not teach here to contemne Father and Mother, becauſe he ſpeakes of another Mother, for it is ſaid, *that he was obedient to his Parents.* This hee ſheweth, when being found in the Temple amongſt the Doctors: hee left all, to goe with his Mother, becauſe ſhe ſought him, ſo hee honoured her that he left all for her. This he ſhewed againe at his death, being vpon the Croſſe, he was not vnmindfull of her: for pointing vnto *Iohn*, hee ſaid, *Mother,* Iohn 19.26. *behold thy Sonne:* and pointing vnto her, hee ſaid; *Behold thy Mother:* ſo he commended her to his beloued Diſciple before he died. Therefore, this is not a doctrine of diſobedience, but a rule how to obey. As hee taught his Diſciples Mat. 22. 21 to giue vnto *Ceſar*, that which is *Ceſars*, and to *God*, that Luke 20.25 which is *Gods*: ſo he teacheth vs here, to giue vnto Parents, Matt. 19. that which is Parents, and to the Lord, that which is the Exod. 20. Lords. When God ſaid, *Honour thy Father and thy Mother,* hee did not giue a commandement againſt himſelfe: and therefore he ſaith, *Honour me*, before he ſaith, *Honour them.*

The

The firſt Commandement is, *Honour God*: the ſixt Commandement is, *Honour thy Parents*, leſt you ſhould honour your Parents before God. When *Salomon* bade his Mother aske him any thing, hee ſignified that the Mother ſhould be obeyed in many things: but when he denied his Mother that one thing which ſhe asked, he ſheweth that the Mother ſhould not bee obeyed in all things. 2. *Reg.* 2.20

When Chriſt ſaid: *You haue but one Father and Maſter*, he ſpeaketh of Faith and Religion, ſhewing that when it concerneth our Faith and Religion, wee ſhould reſpect but one Father and one Maſter, which is the giuer of our Faith, and the Maſter of our Religion. *Matt.* 23.9.

When *Paul* ſaid, *Children, obey your Parents in the Lord*, he meanes not, that we ſhould obey them againſt the Lord. As when hee ſaith, *Obey Princes for conſcience ſake*, hee meaneth not that wee ſhould obey them againſt conſcience. Therefore when it commeth to this, that the earthly Father commandeth one thing, that the heauenly Father commandeth another thing: then, as *Peter* anſwered the Rulers, ſo maieſt thou anſwere thy Parents, *Whether it is meete to obey God or you?* Then theſe are the hands which thou meſt cut off, then theſe are the eyes which thou muſt pull out, or elſe they ſhould be as much vnto thee, as thy hand, or thine eye. *Ephes.* 6.1. *Rom.* 13.5. *Act.* 4.19.

In *Matthew* 19. A man muſt forſake his Father and his Mother to dwell with his Wife. In *Luke* the 16. Hee muſt forſake Father and Mother, and Wife, to dwell with Chriſt. For, *He which forſaketh Father or Mother for me, ſhall receiue more*, ſaith our Sauiour. Nay, *He which doth not hate Father, or Mother, or Wife for mee, cannot be my Diſciple*. Shewing that our loue towards God ſhould bee ſo great, that in reſpect of it, our loue toward men ſhould be but hatred. Thus he which obeyed his Parents more then we, yet would haue ſome rule, ſome ſentence, ſome example in Scripture, of not obeying them too, becauſe it is ſuch a hard point, to know how farre they are to be obeyed, which are ſet in authoritie ouer vs. *Luk.* 14.26.

As

As none but God speakes alwaies right, so none but God must alwaies be obeyed: we are not called onely *the Sonnes of man*, but we are called *the sonnes of God*. Therfore as Christ answered his Mother, when she would haue him turne water into wine, *Woman, what haue I to doe with thee?* so we should answer Father and Mother, and Brethren and Sisters, and Rulers, and Masters, and Wife too, when they will vs to doe that which is not meet, *What haue I to doe with you?* For to leaue doing good, and doe euill, were not to turne water into wine, but to turn wine into water. *Peter* was not Satan: but when he tempted Christ like satan, Christ answered him as he answered Satan, *Come behind me Satan:* shewing that we should giue no more attention vnto Father or Mother, or Master, or Wife, when they tempt vs to euill, then wee would giue vnto Satan, if he should tempt vs himselfe.

Gen. 6. 2.
Iohn 2.
Mat. 16. 23

Three things children receiue of their Parents, Life, Maintenance, and Instruction. For these three, they owe other three: for life, they owe loue; for maintenance, they owe obedience; for instruction, they owe reuerence: For life, they must be loued as Fathers; for maintenance, they must be obeyed as Masters; for instruction, they must be reuerenced as Tutors. But as there is a King of Kings, which must be obeyed aboue Kings, so there is a Father of Fathers, which must be obeyed aboue Fathers: therefore sometimes you must answere like the Sonne, when he was bid to goe into his Fathers Vineyard, *I will goe:* and sometime you must answer as Christ answered, *I must goe about my Fathers businesse.*

When two milch Kine did carry the Arke of the Lord to *Bethshemish*, their Calues were shut vp at home: because the Kine should not stay, when they heard their Calue cry after them: so when thou goest about the Lords businesse, thou shalt heare a cry of thy Father, and thy Mother, and thy Brethren, and thy Sisters, and thy Kindred, to stay thee, but then thou must thinke of another Father, as Christ thought of another Mother: and so as those Kine went on till the Lord brought them where the Arke should rest, so thou shalt goe on, till the Lord bring thee where thou shalt rest. It is better

1. Sam. 6. 10

to

to flie from our friends, as *Abraham* did, then to ſtay with ſome friends, as *Samſon* did with *Dalila*. *Gen.* 11. 3. & 12. 11. *Iude* 16. 4. &c.

I may ſay, beware of Kinſmen, as well as our Saviour ſaid *beware of men*. For this reſpect of couſenage made *Eli* his Sonnes Prieſts: and this reſpect of couſenage hath made many like Prieſts in England: This reſpect of couſenage hath made *Samuels* Sonnes Iudges; and this reſpect of couſenage hath made many like Iudges in England: this reſpect of couſenage brought *Tobias* into the Leuites Chamber: and this reſpect of couſenage hath brought many Gentlemen into Preachers liuings, which will not out againe. As Chriſt preferred his ſpirituall Kinſmen, ſo we preferre our earthly Kinſmen. Many priuiledges, many offices, and many benefices, haue ſtooped to this voice; thy Mother calleth thee, or thy Kinſmen would haue thee. As this voice came to Chriſt while he was labouring, ſo many ſuch voices come to vs while we are labouring. One ſaith, Pleaſure would ſpeake with you: another ſaith, Profit would ſpeake with you: another ſaith, Eaſe would ſpeake with you: another ſaith, a Deanry would ſpeake with you: another ſaith, a Biſhoprick would ſpeake with you: another ſaith, the Court would ſpeake with you. *1. Sam. 8. 1.* *Neh. 13. 4. 5.*

When a man is in a good way, and ſtudieth the Scripture to be a teacher of the Church, a voice commeth to his eare, as this came to Chriſts, and ſaith: Thy friends would haue thee ſtudy the Law, for by Diuinitie thou ſhalt attaine to no preferment, and thine owne flocke will vexe thee, or the Biſhop will ſtop thy mouth. This winde ſometime cometh *Ionas* his ſailes from *Niniuie* to *Tarſhiſh*, and makes him bury his talent. *Ionas 1.*

If he be a Diuine already, & preach his conſcience, a voice commeth vnto him againe, as this did to Chriſt, ſaying, Thy friends would haue thee to be quiet, or, there be ſpies which do note what thou ſaiſt, or, there be fellowes that lie in wait for thy liuing: ſo ſometimes with a little intreatie, he beginneth to draw vp his hands, & lay his finger vpon his mouth, and preach peace, when he is ſent with warre. Thus we are

clim-

cumbred like our Master, before our Sermons, and in our Sermons, and after our Sermons; euen of them sometime, which should incourage vs: and therefore as Christ saith, *Beware of men*, so say I, Beware of Kinsmen.

So soone as the children bee borne, their Parents bring them to the Temple, and baptize them, and offer them to
Mat. 19.14 God: but so soone as they be able to serue him, they tempt them away from him, to Law, or Physicke, or Merchandise, or Husbandrie, and had rather they should be of any Tribe,
Num. 3.6. 7.8. then of the Tribe of *Leui*, which serueth in the Temple. Hee which will be hindred, shall haue blocks enow: but we must learne to leape ouer all, as Christ leaped ouer this. If wee should *leaue Father, and Mother, and Wife, and Children, for Christ*, much lesse should wee care for labour, or losse, or shame, or trouble, or displeasure, for wee should aduenture these for our friends. Thus much of his naturall Kindred: now of his spirituall Kindred.

Here is another Genealogie of Christ, which *Matthew* and *Luke* neuer spake of. As Christ saith: *I haue another bread which you know not:* so hee saith: *I haue other Kinsmen which you know not.*

2. *Iohn* 1. Saint *Iohn* writing to a Ladie, which brought vp her children in the feare of God, calleth her the elect Ladie, shewing that the chiefest honour of Ladies, and Lords, and Princes,
Act. 17.11. is to be elect of God. S. *Luke* speaking of certaine *Bereans*, which receiued the Word of God with loue, cals them *more noble men then the rest*: shewing, that God counteth none Noble, but such as are of a noble Spirit. As *Iohn* calleth none elect but the vertuous, and *Luke* calleth none Noble, but the religious: so Christ calleth none his *Kinsmen*, but the righteous: and of those onely he saith, *These are my Mother, and my Brethren which heare the Word of God, and doe it.*

Rom. 9.8. As *Abrahams* children are not counted after the flesh but after the Spirit: So Christs kindred are not counted after
Gen. 1. *Heb.* 11.9. the flesh but after the Spirit; for the flesh was not made after the Image of God, but the Spirit: therefore God is not called the Father of bodies, but the Father of spirits. Now

God,

God which is a Spirit, preferreth them that are kin to him in the Spirit. Therefore *Esau* was not blessed, because he was of *Isaacks* flesh: but *Iacob* was blessed, because he was of *Isaacks* spirit. As wee loue in the flesh, so Christ loueth in the Spirit; therefore he calleth none his *Kinsmen*, but them *which heare the word of God, and doe it.* *Galat.* 4. 28. 29.

It seemeth that *Paul* thought of this saying, when as hee said, *Till Christ be formed in you*: If Christ be formed in vs, as *Paul* saith, then wee are Christs *mother*: euery one which will haue Christ his Sauiour, must be Christs *mother*. The Virgin asked the Angel, *How shee could beare Christ, seeing she had not knowne a man.* So you may aske how you can beare Christ, seeing he is borne alreadie. *Galat.* 4. *Luke* 1. 34.

As there is a second comming of Christ, so there is a second birth of Christ. When wee are borne againe, then Christ is borne againe: the Virgin was his Mother by the flesh, and the Faithfull are his Mother by the Spirit: The Holy Ghost conceiued him in her, the Holy Ghost doth conceiue him in them: hee was in her wombe, and hee is in their hearts: shee did beare him, and they doe beare him; shee did nurse him, and they doe nurse him. This is the second Birth of Christ. As the soule of man may bee called, *The Temple of the Holy Ghost*, which is the third Person: so it may bee called, The wombe of the Sonne, which is the second Person. *Matt.* 25. *Luke* 21. 2. *Cor.* 3. 16.

Before these words it is said that Christ asked, *Who are my Brethren?* as if hee should say; You thinke that I am affected to my *Kinsmen*, as you are. But I tell you that I count them my kinsmen, *which heare the word of God, and doe it.* To shew that Christ loueth vs with an euerlasting loue; hee sheweth that hee doth not loue vs for any temporall things, but for that which indureth for euer.

If Christ loued vs as *Isaac* loued *Esau*, for venison, then we might misse the blessing, as *Esau* did. But as *Iohn* saith, *He loueth in the truth*: so Christ loueth in the truth. To loue in the truth, is the true loue. Euery loue but this, at one time or other, hath turned into hatred: but the true loue *Gen.* 25. 28.

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ouercommeth hatred, as the truth ouercommeth falſe-hoode.

Now for this loue, Chriſt calls them by all the names of loue; his Father and his Brethren, and his Siſters. In Rom. 6. they are called *his Seruants*; if that be not enough, in *Iohn* the fifteenth they are called *his friends*; if that bee not enough, in *Luke* the foure and twentieth, they are called *his brethren*: If that be not enough, in *Mark* 1. they are called *his Children*; If that be not enough, here they are called *his Mother*; If that be not enough, in *Canticles* the fift, they are called *his ſpouſe*: to ſhew that he loueth them with all loue; the Mothers loue, the Brothers loue, the Siſters loue, the Maiſters loue, and the Friends loue.

If all theſe loues could be put together, yet Chriſts loue exceedeth them all; and the Mother, and the Brother, and the Siſter, & the child, and the kinſman, and the friend, & the ſeruant, would not do & ſuffer ſo much among them all, as Chriſt hath done, and ſuffred for vs alone. Such a loue we kindle in Chriſt, when we *heare his word, & do it*, that wee are as deare vnto him, as all his kindred together.

Now as we are his Mother, ſo ſhould we carry him in our harts as his mother did in her arms. As we are his brethren, ſo wee ſhould preferre him, as *Ioſeph* did *Beniamin*. As we are his Spouſe, ſo we ſhould embrace him; as *Iſaac* did *Rebecca*: if thou be a kinſman, doe like a kinſman. Gen. 43. 43.

Now wee come to the marks of theſe kinſmen, which I may call the armes of his houſe. As Chriſt ſayth, *By this all men ſhall knowe my Diſciples, if they loue one another*: ſo hee ſaith, by this ſhall all men know my kinſmen; *if they heare the word of God, and doe it*.

As there is a kinred by the Fathers ſide, and a kinred by the Mothers ſide: ſo there is a kinred of Hearers, & a kinred of doers. In *Mathew* it is ſaid, *He which heareth the will of my Father, and doth it*: here it is ſaid, *He which heareth the word of God, and doth it*: both are one: For his word is his will, and therefore it is called his will, Pſal. 119.

As

As he ſpake there of doing, ſo hee ſpeakes here of a certaine rule, which he calles, *the Word of God*, wherby all mens workes muſt be ſquared: for if I doe all the workes that I can to ſatisfie anothers will or mine owne will, it auaileth me nothing with God, becauſe I doe it not for God. Therefore he which alwaies before followed his owne will, when hee was ſtricken downe, and began to repent himſelfe, hee preſently cried out, *Lord, what wilt thou haue me to doe?* As if hee ſhould ſay, I will doe no more as men would haue mee, or as the deuill would haue mee, or according as the fleſh would haue mee, but as thou wouldſt haue me. So *Dauid* praied, *Teach mee, O Lord, to doe thy will*, not my will: for we need not to be taught to doe our owne will, no more then a Cuckoo to ſing cuckoo, her owne name. Euery man can goe to hell without a guide. *Acts 9.*

Here is the rule now: if you liue by it, then you are kin to Chriſt. As other kindreds goe by birth and marriage, ſo this kindred goeth by faith and obedience. Hearers are but halfe kin, as it were in a farre degree: but they *which heare and doe*, are called his Mother, which is the neereſt kindred of all. Therefore if you haue the deed, then are you kin indeed: there is no promiſe made to hearers, nor to ſpeakers, nor to readers; but all promiſes are made to beleeuers or to doers.

If you aske God, who ſhall dwell in the holy mountaine; hee ſaith, *The man which walketh vprightly*: here are none but doers. *Pſal 15.2.* If you aske Chriſt, who ſhall enter into the Kingdome of Heauen, hee ſaith, *Not they which cry Lord, Lord* (though they cry twice Lord) *but they which doe the will of my Father*: here are none but doers. *Matt. 7.22.* If you aske him againe, how you may come to Heauen? hee ſaith, *Keepe the Commandements*: here are none but doers. If you aske him againe, who are bleſſed? hee ſaith, *Bleſſed are they that heare the Word of God, and doe it*: here are none but doers. *Luke 18.* If you aske an Angel, who are bleſſed? hee ſaith, *Bleſſed are they which keepe the words of this Booke*: here are none but doers. *Reuel. 22.7.* If you aske *Dauid*, who

are

are blessed? he saith, *The man is blessed which keepeth righteousnesse*: here are none but doers. If you aske *Salomon*, who are blessed? he saith, *The man is blessed which keepeth the law*: here are none but doers. If you aske *Esay*, who are blessed? hee saith, *Hee which doth this is blessed*: here are none but doers. If you aske *Iames*, who are blessed? he saith, *The doer of the word is blessed in his deed*: here are none but doers. The blessing and doing run together.

Psal. 106. 3. *Esay* 50. 2. *Iam.* 1. 25. *Matt.* 7. 21. *Rom.* 2. 13.

Lest any man should looke to bee blessed without obedience, Christ calleth Loue the greatest commandement: but *Salomon* calleth *Obedience*, the end of all: as though without Obedience, all were to no end.

When *Michah* had got a Leuite into his house, *Now* (saith he) *I know the Lord will be good vnto me, seeing I haue a Leuite in my house*: so, many thinke, when they haue gotten a Preacher into their Parish, Now the Lord will be good vnto vs, now Christ will loue vs, now wee are good sonnes, seeing wee maintaine a Preacher amongst vs. But *Michah* was not blessed for a Leuite, nor you for a Preacher: but as you would haue vs to doe as we teach, so God would haue you to doe as you heare: for you shall be no more saued for hearing, than we are for speaking.

Iudg. 17. 8.

When God created the tree, hee commanded it to bring forth fruit: so, when hee createth faith, hee commandeth it to bring forth workes, and therefore it is called a liuely faith. When our Sauiour would proue himselfe to *Iohn*, to be the true Messias indeed, he said to his Disciples, *Tell Iohn what things you haue heard and seene*; not onely heard, but seene: so, if we will proue our selues to be Christs Kinsmen indeed, we must worke that which may be seene, as well as heard. *Iohn* was not onely called, *The voyce of a cryer*, but *a burning Lampe*, which might be seene: so all which are crying voices, must be burning Lamps.

Gen. 1. *Matt.* 11. 4. *Luke* 7. 22. *Matt.* 3. 3.

Iames doth not say, Let me heare thy faith, but *Let me see thy faith*. As the Angels put on the shape of men, that *Abraham* might see them: so faith must put on workes, that the world may see it. *The workes which I doe* (saith Christ) *beare*

Iam. 2. 18. *Gen.* 18. 2. *Iohn* 5. 16.

witnes

witnesse of me: so the worke which we doe, should beare witnesse of vs: Therefore Christ linketh Faith and Repentance together, *Repent and beleeue the Gospel, Marke* 1. 15. Therefore I conclude, *That which Christ hath ioyned, let no man separate, Marke* 10. 9.

Thus haue I shewed you Christs preaching, a great preasse hearing, his friends and kinsmen interrupting, and Christ againe withstanding the interruption: by this you may see what a spite the Deuill hath to hinder one Sermon: therefore no maruel though he cause so many to be put to silence: no maruell, though he stand so against a learned Ministery: no maruel though he raise vp such slanders vpon Preachers: no maruell though hee write so many bookes against the Christian gouernment in the Church: no maruell though he make so many non-residents: no maruell though he ordaine so many dumbe Priests: for these make him the God of this world, the deuill is afraid that one Sermon will conuert vs, and we are not moued with twentie: so the deuill thinketh better of vs then we are.

Againe, by this you may learne how to withstand temptations: whether it be thy father which tempteth, or thy mother which tempteth, or thy brother which tempteth, or thy sister which tempteth, or thy kinsman which tempteth, or ruler which tempteth, or master which tempteth, or wife which tempteth. As Christ would not know his *Mother* against his Father: so thou shouldest not know any father, or mother, or brother, or sister, or friend, or kinsman, or master, or childe, or wife against God.

If the mothers suite may bee refused sometime, a Noblemans Letter may bee refused too: hee that can turne his hinderance to a furtherance, as our Sauiour did here, maketh vse of euery thing. Againe, by this you may learne, how to choose your friends. As Christ counted none his kinsmen, but such as *heare the Word GOD and doe it*: so wee should make none our familiars, but such as Christ counteth his kinsmen. Againe, you may see the difference betweene Christ and the world: Christ calleth the godly

his kinsmen, bee they neuer so poore, and vse scorne to call the poore our kinsmen, be they neuer so honest; so proud is the seruant aboue his Master. Againe, by this you see how Christ is to be loued: for when he calleth vs his mother, hee shewes vs the way to loue him as a mother; for indeed he is the mother of his mother, and his brethren too. Againe, by this, all vaunting and boasting of kindred is cut off. Glory not, in that thou hast a Gentleman to thy Father, glory not, that thou hast a Knight to thy brother, but glory, that thou hast a Lord to thy brother. Hee which called *Abraham* his father, fried in hell, because God was not his father. If *Mary* might not bee proud of such a Sonne as Christ, much lesse may you bragge of any friend, or sonne that you haue.

Againe, by this you may know, whether you be kin to Christ: as those Priests were shut out of the Temple which could not count their genealogie from *Aaron*, so they shall bee shut out of Heauen that cannot reckon their pedegree from Christ. Here are the Armes now, whereby you may shew of what house you come; *If you beare the Word of God and doe it*: then Christ saith vnto you, as he said vnto them; *These are my Mother, and my Brethren, and my Sisters*: You women are his *Sisters*, and you men are his *Brethren*: if you bee Christs *Brethren*, then are you Gods *Sonnes*, and if you be Gods *Sonnes*, then are you his *Heires*, for all Gods *Sonnes* are called *Heires*, *Rom.* 8.7.

Lastly, by this you may know the Deuills kinsmen: and *Iohn* 8.48. therefore Christ saith, *You are of your father the Deuill*, shewing that the deuill and the wicked are as neere kin, as Christ and the faithfull.

1.Sa. 18.13. Now as *Dauid* saith, *Seemeth it a light thing vnto you to be the Sonne of a King, seeing I am a poore man, and of small reputation?* So may I say, seemeth it a light thing to you, to bee the Sonnes of the King of Kings, seeing you are poore men, and of small reputation? It is counted a great honour to *Heb.* 11.19. *Abraham, Isaac*, and *Iacob*, that God was not ashamed to be called their God: What an honour then is this, that God is not ashamed to be called our Father? nay our Brother?

If

If the Israelites had such care to match with the seruants of God, what a blessing is this to marry with the Sonne of God? Therefore if any affect rich kinsmen, or great marriages: here is a greater then *Salomon*, marry thou him: This kinsman of ours is now gone vp into heauen, that we may haue a friend in Court.

Ioseph desired the Butler to remember him, when he stood before *Pharaoh*, and he forgot him, though he had pleasured him. But a thiefe desired Christ to remember him, *when he came into his Kingdome*, and hee receiued him into Paradise the same day, though he had alwaies offended: to shew that though wee haue beene as bad as theeues, yet we may haue hope in Christ. Therefore, now we may conclude, You haue heard the word, if you goe away and doe it, then you are the *Mother, Brethren, and Sisters* of the heauenly King:

Gen.20.14. Gen.40.14.

Luk.13.42.

to whom with the Father, and the holy Spirit,
be all praise, maiestie, and dominion,
now and euermore.
Amen.

FINIS.

The Declaration of Henry Smith, to the Lord Iudge, how hee found, and how he left Robert Dickons.

When I came first to Mansfield with your Honours Precept, I found this *Rob. Dickons* in these and like opinions, which he presumed he would hold vnto death.

HE said, that hee had seene three visions by an Angell, which shewed him strange things, promised him rare gifts, and power to come.

He said that the Angel called him Elias, whereupon he affirmed that the Prophecie of Malachie remaines to be fulfilled in him.

Hee said that the Angel told him, that hee should be a Leaper two yeeres, and a Bondman eight yeeres.

He auouched that his Father should be cast ouer into ignorance, and that all he then should perish.

He auouched, that there should be neither Dearth nor Dearth in his Country for eight yeeres, which is the time of his seruice.

Hee pretended that after two yeeres, his time should come to preach, and that then no man should be able to confound him.

But before I left him (as the Word of God doth alwayes exercise his naturall power) hee pronounced before vs all, *Now I am conuerted by Scripture:* whereupon hee requested mee to set downe his recantation, which hee vttered in these words.

The Confession of *Robert Dickons*, vpon the first daies Examination.

I *Did beleeue my visions to be true, before I heard the Scriptures proue the contrary, and now I esteeme them but as a delusion of Satan. Therefore I desire to be set to learning, for my owne saluation, and for the edifying of my Brethren. Witnesses* Will. Dabridgecourt Esquire, Henry Smith, Edward Immins, Will. Whaley, Hugh Peace *his Master, and a number moe.*

Robert Dickons.

This (I trust) he spake vnfainedly: And for so much as his desire to learne is commendable, and his gifts not common to men of

his

his degree, as your wisdome shall better see if you talke with him alone. I leave this motion to your Honours good consideration, which can best iudge how to quench, or how to kindle such sparks.

The Lost Sheepe is found. *Henry Smith.*

Robert Dickons confession vpon my second Examination, wherein hee declareth, that hee had no visions at all, but that he coyned them, and to what end.

The matter of the first Vision.

I Did see vpon Valentines *day was eight yeeres, greene leaues, which was strange in winter, for which cause I brought them home, and the leaues of the same Oake in summer became red, it chanced at the same time, to thunder and lighten: after this I was visited, as pleased God, for two yeeres.*

The matter of the second Vision.

FOure yeeres after I dreamed much like to the matter of the first Vision, and the same night it chanced to lighten. (Yet of this I take God to be my Iudge) I found a leafe Printed in my chamber next morning, with those sixe sentences, saving onely the first line: which leafe, vnlesse it was lost out of my fellowes bookes, I know not how it came.

The matter of the third Vision.

THis time twelue month, I saw light in the shop alone, whereat I was astonished, and imagining with my selfe what it should meane, it came into my head to tell my fellowes, which came in and found mee afraid, that I had seene an Angell in a flame of fire, which called mee Elias, *and bade me write all that I had seene and heard: hereupon I remembring my former sights and dreame, thought to make me strange vntomen, and so turned all that which I had seene, as if God had shewed me visions. Here is all the matter and summe of my supposed visions. To this Confession I take God for my Iudge, as I shall be saued in the latter day: but to the other I neuer swore, though I were neuer so often examined.*

Robert Dickons.

Vpon this hee yeelded vp all his Bookes into my hands, which I haue, and keepe; and now he hath nothing to shew for that false title. *Henry Smith.*

THE LOST SHEEPE is found.

1. IOHN 4. 1.

Proue the ſpirits, whether they are of God, or no.

NEither too bold, nor too credulous, as *Iohn* ſent to Chriſt, *Art thou hee that commeth, or looke we for another?* So ſend I vnto him which calleth himſelfe *Elias*, Art thou he which was prophecied, or is hee come alreadie? But will *Elias* anſwere as well for himſelfe, as Chriſt proued his authoritie to *Iohn*? Goe your way and bring word againe to *Iohn* what things yee haue ſeene and heard, how that the blind ſee againe, the lame goe, the leapers are clenſed, the deafe heare, the dead riſe, the poore receiue the Goſpell. Theſe tokens the Lord vſed for an anſwer, becauſe he would not that men ſhould indanger their ſaluation, to beleeue euery man that calleth himſelfe Chriſt, or *Elias*, or a Prophet, vnleſſe hee bring the teſtimony of the Holy Ghoſt in fulneſſe of power: therefore hee requireth himſelf, if I do not the works that no man doth, beleeue me not. Therefore he ſaith againe, The workes that I do, beare witneſſe of me, that the Father hath ſent me: therefore it is written, All that heard him, were aſtonied at his vnderſtanding and anſwers: therefore the ſeruants came backe: and could not bring him, but told the Phariſies how their hearts were ſtricken, No man euer ſpake as this man ſpeakes. Therfore it is written of *Stephen*, they could not reſiſt his wiſdom and the ſpirit by which hee ſpake: therefore the Diſciples would

Luke 7.

Matt. 24.

Iohn 10.

Iohn 5.

Luke 2.

Iohn 7.

Acts 6.

would not receiue *Paul* before *Barnabas* gaue witneſſe of him: Therefore all the Prophets prophecied of Chriſts comming, that when he came we ſhould know him, and receiue our ſaluation: therfore Chriſt hath foretold vs all the tokens of his ſecond comming, and al the ſignes which ſhall go before his day of iudgement: and as he had left nothing out, he ſaith in a full concluſion, take heed, let no man deceiue you, I haue ſhewed you all things before. But what hath *Elias* done? or what hath *Elias* ſpoken? or who cannot diſpute with *Elias*? or who giueth witnes of *Elias*? or who hath prophecied of *Elias*? or who hath receiued *Elias*? or who hath ſaid of a truth, this is a Prophet? O how neceſſary had it been, that Chriſt amongſt all other tokens of his cõming, ſhould eſpecially haue noted vnto vs that *Elias* that great Prophet, that crier, that trumpet, that deſtroier, that *Noah*, that *Lot*, that ſoldier of the Lord, that Son of righteouſnes, that man which no man ſhal accuſe of ſin, if there had bin any ſuch to come? ſure we would haue reſpected more that ſigne, thẽ al the reſt. But ſo it is that Chriſt hath forewarned vs of many falſe prophets, but of any one ſingular Prophet of God, he hath not in all his tokens once remembred. Alas, *Elias*, where waſt thou that the Lord did ſo forget thee? hath the Lord reuealed all tokens vnto vs, & yet wilt thou be a tokẽ aboue number? He that cõmeth in without his wedding garment, ſhal be thruſt out, & ſhame ſhall come vpon him which is without ſhame.

Acts 9. *Acts* 3.24. *Mar.* 13.23 *Iohn* 7.40. *Mat.* 13.6. *Mat.* 22.

Is it enough for our beliefe, to ſay, that an Angell called thee *Elias*? Sathan is transformed into an Angell of light: Search the ſcriptures, ſaith Chriſt, thoſe be they which teſtifie of me. Will it excuſe *Adam*, to ſay, the woman deceiued me? Be not deceiued, ſaith Chriſt: if an Angel from heauen teach you any other doctrine then this, beleeue him not: he whom God hath ſent, ſpeaketh the words of God. If ye continue in my word, then are you my very diſciples: he which hath the gift of prophecy, let him haue it according to the faith. You ſay, we are in true religion: if thou wert *Elias*, thou wouldeſt let vs ſo continue. Why are we in the true religion? becauſe we truly beleeue the Scriptures: but the Scriptures ſo plain-

Iohn 5.39. *Gal.* 1.8. *Iohn* 3. *Iohn* 8. *Rom.* 12.

lie, ſo often, ſo vehemently point vnto vs, that *Elias* is come alreadie, that now we cannot beleeue him that calleth himſelfe *Elias*, vnleſſe we falſifie the Word of God. You therfore which ſay we ſtand in the true faith, and yet would inueigle vs from the faith which we doe hold, to beleeue contrary to his infallible Word, haue a ſecret meaning to call vs to one hereſie after another, which hee may eaſily doe, whoſoeuer can proue the Sonne of man a lier, and goe vnder the name of *Elias*. It is hard for thee to kicke againſt the prick. Read, ſee, and behold, how the Spirit conſents againſt thee: I ſay, vnto you that *Elias* is come alreadie, and they knew him not, but haue done to him whatſoeuer they liſted.

Acts 9.5.

Matt. 17.

All the Prophets and the Law it ſelfe prophecied vnto *Iohn*; and if ye will beleeue it, this is *Elias* which was for to come: hee that hath eares to heare, let him heare. *Elias* verily when he commeth, firſt reſtoreth all things, but I ſay vnto you, *Elias* is come, and they haue done vnto him what they would, as it is written of him: *Iohn* ſhall go before him in the ſpirit and power of *Elias*, to turne the hearts of the fathers to their children. What ſay you to all theſe which bear witneſſe againſt you? Doe all the Euangeliſts ſpeake in Parables? was not *Elias* come, becauſe they knew him not? If the Scribes and Phariſees had taken *Iohn* for *Elias*, then would you haue ſaid the caſe is plaine: for all men beleeue that *Elias* is come. But now the Scribes knew him not: though Chriſt ſay, he is come, yet you will not know him: what is this but to confeſſe the Scribes, and deny Chriſt? You therefore which ſpeake not the words of God, are not ſent of God: you which continue not in his ſaying, are not his Diſciple, you which prophecie not according to the faith, haue not the right gift of Prophecie. This is the ſentence of truth, vnder which if *Elias* fall, all the falſe Prophets cannot raiſe him vp againe.

Matt. 11.

Marke 3.

Matt. 14.10

Luke 1.17.

Iohn 3.

Iohn 8.

Rom. 12.

Now ſhew thy teſtimonie *Elias*, thou art of age, anſwere for thy ſelfe. How many *Eliaſes* will you make? or of what *Elias* did Chriſt ſpeake? his Diſciples vnderſtood him of *Iohn*, for vnto him the Iewes had done what they would

Iohn 9. 23.

Matt. 17.

Matt. 9.

would: or what *Elias* was to be fulfilled? not hee that was prophecied? or what *Elias* did the Scribes think should first come, before the Sonne of man should rise from the dead? or to what prophecie did they leane, why they should looke for *Elias*? did they not stand vpon the prophecie of *Malachie*? Yea no question, for they had no other to trust vnto: but Christ made answere to his Disciples, that *Elias* which the Scribes looked for, was come alreadie: therefore the *Elias of Malachy* was come alreadie: for they knew no other but of *Malachie*: and the Apostles asked him in their meaning, to giue answere vnto the Scribes. If Christ say, *Elias* is come alreadie, doth he not meane that *Elias* which was prophecied and expected, is come alreadie, that the Scripture might bee found true? No truth can say that he meant any other: then if *Elias* which was prophecied, be come alreadie, how canst thou be he which was prophecied? The Apostles said, the Scribes looke for *Elias*; Christ said, *Elias* is come alreadie: is not this as much as if he had said, Let them looke for him no more, for he that is come shall not come againe: if we were now to look for another: he that comes not in at the doore, is not the right shepheard, and you are as worthy to be welcome, as he which comes before he be bidden: but if you had done wisely, you would haue come before Christ, ere he had broached these things to the people, then if you had made this tale, and framed your matters cunningly, perhaps some credulous person would haue said: This may bee *Elias*. If Christ had not come when Christ came, then Saint *Patricke* had been Christ. Can you not be content to thinke as the Apostles did? Sure it is, they knew not that any *Elias* should rise in those daies, but accounted the Prophecie of *Malachie* fulfilled, when they heard Christ giue sentence thereof, and they all in one spirit vnderstood him of *Iohn*. Furthermore all the Prophets prophecied to *Iohn*, but after *Iohn* we reade of no Prophet, but the Ministers of the Lord. So that if you wil interpret a Prophet, as they were in the old law, by this sentence, you cānot be a Prophet: but if you say, that place of *Matthew* is not so to be vnderstood, then you must

Mala. 4.5.

Mat. 17.10

You haue as much reason for *Elias*, as the Iewes, that thought Christ called for *Elias*, when he said, *Eli, Eli, lamasabachthani.* *Psal.* 78.39. *Iohn* 10.

An Irish deuotion.

Mat. 17.19 *Matt.* 11.

muſt needs conſtrue it thus: that all the Prophets prophecied to *Iohn*, that is, that all, which any of the Prophets ſaid to *Elias*, they prophecied in meaning to *Iohn*, and ſo *Malachies* prophecie is fulfilled in *Iohn*. Thus *Matthew* conſtrueth himſelfe in the next verſe, ſaying, This *Iohn*, to whom the Pro-
Luke 17. phets prophecied, is the *Elias* which was to come.

You grant that *Iohn* had the ſpirit, the power and office of *Elias*, and that he did fulfill his dutie: ſtand there, for in this point *Lukes* words doe agree with the words of *Malachie*. Now demand I of you, whether names be any thing
Iohn 8. with God, and when the Spirit prophecied a Prophet, whether he prophecied the name, or the office & the power? Chriſt had faith, they which do the works of *Abraham*, are children of *Abraham*, and none but they. So when *Malachie* prophecied, that *Elias* ſhould come, hee meant not that *Elias* which was taken vp in a fiery Chariot, ſhould deſcend againe, but that one ſhould come in the ſpirit and power of *Elias*, as *Luke* interpreteth the Prophet, ſaying, He ſhall goe before him in the ſpirit and power of *Elias*. The prophecie is fulfilled, when the thing prophecied is come to paſſe, and that is done which was ſpoken. Hee is not a Prophet that beares the name of a Prophet, but he that hath the ſpirit and power, and doth the office of a Prophet. But if your name be *Elias*, why were you not ſo called from your birth? if you be *Elias* at all, you are *Elias* aſwell at one time as at another.
Luke 1. *Elizabeth* could not chuſe but call her ſonne *Iohn*. *Marie* was warned before ſhe was deliuered, to call her fruit *Ieſus*. Your Angell ſpeakes to none but to your ſelfe. Makes God
Luke 3. Prophets in ſuch ſecret? The Holy Ghoſt lighteth vpon
Acts 9. Chriſt in the likeneſſe of a Doue, that *Iohn* might ſee and
Iohn 12. beare witneſſe: *Paul* was ſtricken down to the ground in the ſight of all his companions: a voyce came from heauen that the people heard, and Ieſus anſwered, This voyce was not beacauſe of me, but for your ſakes: but of this Angell I may
Iohn 1. ſay, he which intendeth euill hateth light. But *Iohn* ſaid, I am not *Elias*: he ſaid well, for *Elias* was taken vp into heauen, and nothing was prophecied to come againe, but one in the

ſpirit

ſpirit and power of *Elias*, (as I haue proued before) and this was *Iohn*, but hee would not call himſelfe *Elias*, nor ſay hee came in the ſpirit & power of *Elias*, though God had giuen him both his ſpirit and power. This was *Iohns* modeſtie, to humble himſelfe, as Chriſt aduanced him: ſo hee ſaid, I am not a Prophet, and yet he was a Prophet, and more then a Prophet. Thou child (ſaith his Father) ſhalt be called a Pro- *Luke* 1.
phet of the higheſt. So little *Iohn* reſpected the name of *Elias* or of a Prophet. But are the Prophets of the old Teſtament, or the Prophets of the new Teſtament to be fulfilled in our daies? I thought the Prophets had determined about Chriſt, and that Chriſt had prophecied of vs: thus S. *Paul* taught the *Heb.* 11.
Hebrews before *Elias* came: hold faſt *Elias*, for if this be true, thy kingdome is but ſhort. But I come neerer vnto you, do you beleeue as S. *Iohn*, as a Prophet, or as an Apoſtle? then you can ſhew me your faith by your workes. Theſe tokens *Marke* 16.
ſaith Chriſt, ſhall follow them that beleeue: they ſhall caſt out deuils in my name, they ſhall ſpeake with tongues, they ſhall driue away Serpents: if they drinke poyſon it ſhall not hurt them, and they ſhall heale the ſicke, by laying on their hands. If you cannot doe all theſe, or none of theſe, then I may beleeue as well as *Elias*: ſhall he that is full of the holy *Luke* 1.15.
Ghoſt be vnable to yeeld one token of faith? hold faſt *Elias*. But whether you be a true Prophet or a falſe, yet you ſhall haue power to caſt out Deuills, for the falſe Prophets ſhall come vnto mee (ſaith Chriſt) and ſhall ſay, We haue caſt out *Matt.* 7.22.
deuils in thy name. But if thou be but a petifogger, and haue no cunning, but ſet a face on things, then take heed how you adiure theſe ſpirits, leſt they turne vpon you againe, and ſay, Ieſus I know, & *Elias* I know, but who art thou? Truly *Elias* make account of this, that whomſoeuer thou ſerueſt, the ſame ſhal pay to thee thy wages. Yet a little neerer to you: you ask your brother, as I read in a peece of letter, vnder your name, If I be a falſe Prophet, what falſe doctrine haue I taught? indeed if you were the Prophet of God, the holy Ghoſt ſhould ſpeake within you, and the ſpirit of truth ſhould lead you *Iohn* 16.
into all truth, as it is written. And if you had the ſpirit of *Luke* 11.

Iohn

2.Kin.22.14 *Iohn*, as *Iohn* had of *Elias*, then you ſhould be full of the Holy Ghoſt from your mothers wombe. The Prophet of God cannot ſpeake, but that God puts in his mouth; but you erre and that againſt God, and againſt his Word, and yet you ask
1. what falſe doctrine haue I taught? Firſt, you call your ſelfe *Elias*, to which now I ſay no more, but ſet you the enſam-
Iohn 5. ple of Chriſt, which you ſhould follow. If I beare witnes of
2. my ſelfe, my witneſſe is not true. You preſume further, that Chriſt deſcended into hell both in ſoule and bodie: which is ſo abſurd, that neither, either Proteſtant or Heretick, auouched: the Creed ſaith plainely, his body was buried, and if in this Article we do not beleeue truly, how ſay you that we are in the true religion, which are not yet come to the know
3. ledge of our ſaluation? You auouch ſtifly that the Patriarks before Chriſt remained in hell; where was no darkneſſe but light; I ſtand not to refell abſurdities, I rather look for your proofe, then you to expect my confutation: ſome haue ſaid, in *Abrahams* boſome, ſome in *Limbo Patrum*, ſome in Heauen, and ſome in Hel: but ſhew me Scripture, or one Doctor, or true profeſſor ſince the world began, which euer ſaid as *Elias* ſaith. Did the Angell tell you this? aske him when you talke with him againe, where this delicate hell is, and to what purpoſe it ſerueth, ſince Chriſt fetched his Patri-
4. arkes forth of it. You ſay that Chriſt knew all things ſauing the day of the reſurrection: which will not ſtand with his humanitie, for ſo he knew not all things; nor with his Deitie, for ſo he knew the day of reſurrection, and all things elſe. In this point you ouer-ſhoot your ſelfe for want of learning to diſtinguiſh of the two natures in Chriſt, whereby I perceiue there is nothing in you, but that which is of Practice, and you know no more then you haue learned at Schoole.
5. You peruert the words of *Matthew* 17. Hee ſaith *Elias* ſhall firſt come and reſtore all things: you ſay, *Elias* ſhall come and deſtroy all things, and ſo vpon a falſe foundation you ground a buſie argument to no purpoſe. Shall this be your proceedings to falſifie the truth to proue a ly? what doctrine
2.Theſ.2.3. is this that ſhal deſtroy al things? Antichriſt is called the ſon

of

of perdition, because he destroyeth other, and shall be destroyed himselfe. My power is given me to edification, not to destruction: construe thy words wisely, for if the sheepe heare his voice, they will thinke that the Wolfe comes rather then the true Shepheard. Did Christ by office, and did hee not destroy? Had Iehu by power, and could he not destroy? In this word all the doctrine is manifest: if *Matthew* say destroy, then *Elias* doctrine shall stand for truth: but if *Matthew* say (Restore) then *Elias* shall be conuict to goe for a false Prophet, because there he hath changed the truth into a lie. Your prophecie shall your Father be cast downe into ignorance, and all that he hath shall perish. Now *Elias* expounds how he meaneth to destroy, and first hee beginneth with his Father: O miserable childe for whom his Father is accursed! was *Iohn Baptist* Father cast into ignorance? was *Mary* accused? did their natiuitie perish? Thou shalt haue ioy and gladnesse, saith *Gabriel* to *Zacharias*: *Elizabeth* was filled with the Holy Ghost, saith *Luke*, Blessed art thou among women, saith the Angell. Is it true *Elias*? this will go hard on thy side. You would haue me in hand, that neuer plague, nor dearth, nor earthquake, nor warres shall touch your country, so long as you continue among them. This is more then euer was granted Christ: what shall wee think? they promise liberty, saith *Peter*, and they themselues are bond seruants. Ah Lord God (saith *Ieremy*) behold the Prophets say vnto them, ye shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place. Then the Lord said vnto him, they prophecie lies in my name, I haue not sent them, I spake not to them, but they prophecie vnto you a false vision, a diuination, a vanitie, a deceitfulnesse of their owne hearts, and they themselues shall perish by the plagues, from which they exempt their Country, without my commandement. You alleadge that religion is most sincerely professed, and throughly purged from ceremonies in England. Now I would fain *Elias* vnderstand a false Prophet. But here I affirme, that *Elias* the Prophet knoweth not what is done beyond seas. No *Elias*,

Gal. 1. 10.

Luke 1. 17.

6.

7.

Ier. 14. 13.

9.

Geneua,

9. 10. 11. Acts 12. 2. Cor. 12. 11. John 14. 2. Cor. 12. 6. 12. Mat. 16. 20 1. Cor. 11. 18

for

sheepe trample, therefore fashion thy selfe to Paul, and we will looke to others: for he that commendeth himselfe is not allowed, but he whom the Lord commendeth. Is this man likely to haue reuelations, which cannot reuele any more vnto vs then we know? God did beare witnesse vnto the doctrine of the Apostles, with signes and wonders, diuers miracles and gifts of the Holy Ghost. Is Elias also among the Apostles? Well, bee is the least of the Apostles, wee will not looke for wonders, we will preach but truth.

The Prophet which speaketh a word which I haue not spoken, shall die: and if thou thinke in thy heart, how shall we know the word which the Lord hath not spoken? marke if the thing bee not, nor come to passe, then the Lord hath not spoken, but presumption.

Is it come to passe that the word of *Martin*, Restore, is turned to destroy? Is it come to passe, that *England* is before *Geneua* in sincere profession? we see (alas) it is not so: therefore we know the Lord hath not spoken of this man; but hee speaketh of himselfe, therefore thou shalt not be afraid of him, saith God. You were sicke as nature inclined, and you say that the Angel prophecied you should be a Leaper: you were bound prentise to others bee, and you say the Angell prophecied you should be a Horse-mans yoman: Country hath done well, as many more. And you say the Angell prophecied it should fare well for your sake. This is to prophecie of the weather, when the time is past. Who cannot haue enough of such Angells, if men would beleeue them? yea *Hawes* our Dutch-man with his Prediction, hee taught birds to sing, *Hanna is a God*, and when they had learned their lesson, hee lets them flie in the aire, and wheresoeuer they came, they cryed, *Hanna is a God*. This had some miracle in it, but *Elias* will face it out with a card of ten.

This is but a young deuill. You affirme, that at the desire of the proud, *Elias* is beheaded: this is Propheticall indeede, it passeth my vnderstanding. The Spirit of truth speaketh plainely, to edifie in truth, and giueth vn-

13.

der-

derstanding to the simple, but the spirit of Sathan leadeth
Psal.1.19. men without, to confound his saying as they list, that vnder
ambiguous words he might sow erroneous opinions, & con-
tention amongst men. These are the Wels without water, or
those which be so deep that men can draw no water out of
2. Pet. them. This sentence cannot be verified, vnlesse you make
false Bishops and lowe-witted ydiots, see how
Satan shall be taken in his owne snares. You demand con-
fidently, if I be a false Prophet, what euill euer haue I done?
or where is the person that can accuse me of sinne? Christ
might very well say so, which had power and raigned ouer
Iames 5. Elias is a mortall & infirme creature, as wee are, so
saith Iames. But was there any Prophet or Apostle whom
man could not accuse of sinne? O Salomon thou wast not
the wisest man, if a child be wiser then thou. O David, thou
wast not a man after Gods owne heart, if thy heart were not
as pure, and thy life as holy as a simple Prentises, if no man
rebuke thee of sinne, thou hast no faithfull friend, if no man
could accuse thee before, now I accuse thee of sinne, thou
hast made thy selfe wiser then the wisest, and thou hast said,
Psal. 89. I am purer then hee which is a man after Gods owne heart.
Woe be vnto that holinesse which leadeth in hypocrisie vn-
to damnation. Indeed I heare well of your conuersation to-
wards all men, and I am heartily sorry, that such a good life
should impart credite vnto a false doctrine: I lament that
the wisdome of the flesh should be readier to godly workes
then the wisdome of the spirit. It may pitty a good heart that
a bodie so well mortified from sinne, should not haue a spi-
rit fitted vnto it. But what doe you thinke of these false
Prophets? shall they not make a shew of godlinesse? shall
they not set foorth a kinde of good works, (as the Papists do
to merit heauen?) yes, no doubt, else Christ would neuer
Mat. 24.27 haue said, They shall be able (if it were possible) to seduce
2. Cor. 11.14 the elect. Satan himselfe is transformed into an Angell of
light, therefore it is no great thing if his Ministers be trans-
formed into the Ministers of righteousnesse. The damsell
Acts 16. cried after Paul and Barnabas, These men are the seruants

of

of the most high God, which shew vnto vs the way of saluation, and yet thee had a foule spirit: *Iudas* kissed, and yet he betrayed: *Pilate* washed his hands, and yet hee was guiltie: Satan alleaged Scripture, and yet he was but a deuill: some peach Christ of enuy and strife, and some of good will, saith *Paul*. If the false Prophets rise not in these dayes, when shal they come? if they confesse not many truths, how shall their lies be credited? if they make not a shew of good workes, how shall they be held for Prophets? Whatsoeuer thou art, *Elias*, the false Prophets shall come daily, they shall come in sheepes cloathing, and they shall call themselues great men: and they shall speake strange words, and they shall worke wonderfull thidgs, and they shall seeme holy amongst men, and shall deceiue many, but the end shall try them. *Iudas* receiued thirtie peeces, but after hee cast them downe: Thou maist win glory amongst some, but when desperation shall see from whence his torments came, then they shall cry, Wo vnto that Prophet, Woe vnto that Prophet. Cast downe those thirtie peeces, if thou be not a childe of perdition, as *Iudas* was, cast downe thy false name, cast downe all which thou hopest to gaine by that cursed spirit: doest thou not know that he is a lyer? what dost thou looke for at his hand? build againe the things that thou hast destroyed, then *Saul* shall be called *Paul*. If it bee such a glory to be a false Prophet, why dost thou call thy selfe a true Prophet, and detract from thy praise? if thou haue not thy reward here, wherewith thou call for it? is the Dragon become so familiar? is hell fire become so tolerable, that any man should looke for ease with the Deuill, and make his pastime to lead a number after him into hell? Truely *Elias*, thou canst not seduce the Elect: for their names are written in the Booke of life, and the LORD hath promised, no man shall plucke them out of my hands. Alas! wilt thou lose thy selfe, to lose those that are the children of perdition alreadie? This is a strong delusion: yet a little neerer to thee, and if thou canst suffer mee, enter to thy heart; thou art *Elias*, and thou must preach, wilt thou teach a new doctrine? accursed be that man: wilt thou

Phil. 2. 15.

Gal. 2. 18.

Iohn 10.

Gal. 1.

thou teach the truth? thou ſaiſt we know that already: but yet thou wilt labour with vs, and preach together. It is ſpoken like a friend: why then canſt thou not ioine thy ſelf with the diſciples? why doth not the ſpirit put into their harts to receiue thee? If God had ſent thee to vs, no doubt he would haue ſent vs to thee, that as many as bee elected might beleeue: for ſo did the Iewes when *Peter* came, and ſo did the Gentiles where *Paul* preached, & as the Angel warned *Peter* to come, ſo hee warned *Cornelius* to ſend. Surely the Lord will doe nothing, but he reuealeth his ſecrets to his ſeruants and Prophets. Amongſt the people, ſome ſaid hee is *Elias*; ſome, *Iohn Baptiſt*; ſome, a Prophet; but the Diſciples had him ſtrait before hee told them, Thou art the Sonne of the liuing God. For the ſpirits of the Prophets are ſubiect to the Prophets; ſo ſaith *Paul*, which had the ſpirit of God. My ſheepe know my voice, ſaith Chriſt, but a ſtranger they will not follow. What Prophet is he that the ſpirit brooketh not, and the elect doe not beleeue? It is I, ſaith *Elias*, and none elſe. God grant that neuer falſe Prophet find more credit.

Acts 14. *Acts* 10. *Amos* 3.7. *Matt.* 16. 1. *Cor.* 14. *Iohn* 10.

But you pretend your time is not yet come, &c. Nay, *Elias*, your time is paſt, you were filled with the Holy Ghoſt from your mothers wombe, and doe yee not yet beleeue, or is not your time yet come wherein men ſhall beleeue you? Why then doe you ſpeake for credit before your time? or, why doe you bidde vs beleeue you? I am weary of theſe tales, and haue been too long in reproouing that ſpirit, which I truſt no brother will beleeue. Marke therefore, you ſhall heare in a word, all which I haue ſpoken: you which beare witnes of your ſelfe, which haue done nothing wonderfull, which ſpeake like other men, which cannot anſwere in diſputation, of whom no Diſciple beareth witnes, of whom no Prophet hath prophecied, whom no Brother hath receiued, which are not in the number of all the tokens, which come without your wedding garment, which propheſie not according to the faith, which lead vs from our beliefe, which make the Sonne of man a lier, which conſtrue the ſimplicitie of the Apoſtles, in parable and figures, which confeſſe the

Mat 17.12. *Luke* 1.

the Scribes, and denie Christ, which presume Christ did not respect the prophecie, which come before you bee bidden, which come in at the wrong door, which come to prophecie when the Prophets are gone, which thinke not as the Apostles did, which vnderstand not Christ as his disciples, which make the spirit prophecie names, which were not cald *Elias* from your birth, whose Angell speakes to none but your selfe, which claim your calling from the prophecy of the old Testament fulfilled before Christ, which haue not the tokens which follow them that beleeue, which come to destroy, whose father is accursed, which priuiledge your countrey aboue all the promises that were granted to Christ, which teach false doctrine, which peruert the text of the Scripture, which prophecie of things when they are past, which speake darkely to diuers senses, which cast your selfe in your owne sayings, which proclaime, Who can accuse me of sin? which glory of your self aboue that which all men see in you, which will be wiser then the wisest, and more righteous then hee which is a chosen man after Gods owne heart, which rise in these suspicious daies, which make a shew of holines, which confesse truths to infer lies, which cannot ioine your selfe to the Disciples: what? are you a true Prophet or a false? if these be the marks of a true Prophet, how shal we try the spirits of Satan? Our religion taketh these for the marks of a false Prophet. *Elias* saith, we beleeue the truth: therfore he which takes *Elias* with all these markes for a true Prophet, by *Elias* owne sentence, is in a wrong beliefe: let vs therefore keep the profession of our hope without wauering: for he is faithful that promised, Be not suddenly moued from your minde, nor troubled, neither by spirit, neither by word, neither by letter as it were from vs. If a dreamer of Prophet rise among st you, and giue you a signe or wonder, and the same signe come to passe, and he notwithstanding say, Let vs go another way: ye shall not hearken vnto his words, for the Lord proueth you to know whether you loue him with all your heart. The Prophet, at whom *Ieroboam* stretched out his hand, was charged by word from heauen, neither to eate, nor drinke, nor

Heb. 10. 23. 2. *Thes.* 2. 2. *Deut.* 13. 1. 1. *Kings* 13.

turne againe the ſame way he came: but as he was gone, a man of *Bethel* ouertooke him, and ſaid: I am a Prophet alſo as thou art, and an Angell ſpake vnto me, bring him againe to thy houſe, and let him eate and drinke with thee, but hee lyed vnto him, yet hee went with him, and did eate: but as they ſate at the table, the Lord ſpake by the man of *Bethel*, becauſe thou haſt not done as the Lord commanded thee, but turned againe and eaten, thou ſhalt not come home to be buried with thy Fathers. And as he was gone, a Lion met him by the way, and ſlew him. God ſpake once to *Balaam*, but *Balaam* beſought God to ſpeake vnto him againe, and ſo the fooliſh Prophet was rebuked of his Aſſe, becauſe hee tempted God to alter his commandement. How long looke wee after deceitfull ſignes? how long haule wee betweene two opinions? If the Apoſtles ſpake the truth, beleeue them: if *Eliae* ſpake the truth, heare him. A Prentiſe in *Mansfield* calleth himſelfe *Elias*: but *Thomas* wil not beleeue, how ſhal *Thomas* bee made beleeue? Put to thy hand *Thomas*, and feele my wound. So ſhew mee thy teſtimony *Elias*, let me feele your heart, let mee ſee your workes, let me heare your faith, your wiſdome, your knowledge, and what you can foretell to come: If you will not come to this reckoning, then I ſay no more, but warne all men to beware. If I had not knowne the truth, I would haue thought this man had ſpoken truth.

1. *Kings* 18.

Iohn 20.

God is my witneſſe, I haue ſuffered the ſpirit to ſpeake vnto thee, becauſe I ſeeke thy conuerſion: but if thou wilt not returne, while mercie is ready, I bring thee ſorrowfull tidings: when Satan ſhall not help thee, the rack muſt proue this doctrine: wilt thou heape God and the Deuill, and man vpon thee all at once? O wretched creature and miſerable Prophet, who is able to ſuſtaine? My ſonne (ſaith *Salomon*) if thy heart be wiſe, my heart ſhall reioice, and I wil be glad ouer thee: ſo I, which haue gonethus far, to bring thee vnto Chriſt, if thy portion bee amongſt the righteous, and thou haſt an houre yet therein thou ſhalt be called: if thou canſt goe with mee, and it may pleaſe the diuine prouidence to

Pro. 23. 25

call

call thee or thy voice, I will ſing praiſe, I will giue thanks, I wil ſay vnto my ſoule in all her troubles, Conuert my ſoule, remember ſince thou prayeſt for *Elias*, and the Lord heard thee out of his holy ſanctuary, and thy conuerſion ſhall not be hid from *Iſrael*: pitty thy ſelfe before the day of payment, and alwaies remember the ſentence of *Gamaliel*, which neuer lighted falſe. If thou be not of God, thou ſhalt come to nought, and thy end ſhall be worſe then thy beginning. Acts 5. 31.

IOHN 12. 48.

The word that I haue ſpoken, the ſame ſhall iudge you in the laſt Day.

FINIS.

[redacted]

Questions gathered out of his owne Confession, by HENRY SMITH. *which are yet vnanswered.*

WHether you are sure you shall liue these three yeeres, because you say, after three yeeres you must preach?

Whether a man may expect visions from God, because you say, For these three yeeres you are to looke for moe Visions?

Whether shall you bee able at any time to interpret the truths of the Scriptures in all places without errour, better then all the Doctors?

One of your sentences saith, you shall liue chaste in wedlock: when must you take a wife? and why should you not rather continue single?

Whether there hath beene neither pestilence, nor dearth, nor warre, nor earthquake in your country these fiue yeeres, nor shall be any time of your continuance there, because the Angell so promised? is this more then euer was granted to Christ?

What Bible or Translation meane you when you say, This Bible is truly translated?

Whether it bee necessary to saluation, to beleeue all the Articles of the Creed?

Whether any man since the Apostles, did stand so right in the whole doctrine of the Scripture, that he did hold and beleeue the true interpretation of all the words and sayings through all the Prophets and Apostles in all the Bible?

Whether Predestination, Election, &c. are to be preached vnto Lay-men? What free-will had *Adam*, and what free-will remaineth vnto vs?

What Scriptures are Canonicall, and which are not Canonicall?

Whether

Whether a man may marry his child with a Papist or other Hereticke; hoping to conuert him?

Whether Ministers should haue liuings or stipends?

Whether in some cases, a Minister may not bee Non-resident?

Whether Heretikes, liuing to themselues, without corrupting others, are to be punished with death?

Whether Satan knoweth inward thoughts, further then by the outward habit of the bodie, and whether he can read and say, *Verbum caro factum est?*

Whether Christ was, or is, or shall be knowne, and preached vnto all Nations of the world?

Where is Hell? and what shall be the manner of punishment there to the reprobate?

What thinke you of the Antipodes, and those monstrous people which liue in *Asia*, and of monsters in generall?

What thinke you of that saying of Christ, This day shalt thou be with me in Paradise? what kind of place is this, and where: and to what purpose now it serueth, and whether it was a materiall Apple that *Adam* did eat?

How esteeme you of Astronomie, Physiognomie, Palmistry, casting of a Figure, of Musick in the Church, &c?

What think you of our common prayer book, & Letany?

What esteeme you of Fairies, Hobgoblins, &c? whether their money be true, and how they haunt?

Whether should one, meaning to be a Preacher, first studie the Arts; or else studie nothing but Diuinitie; as you haue done?

Whether the Font, Surplice, Caps, Tippets, Bells, Holidaies, Fasting-daies; and such like Ceremonies, are better obserued or omitted?

Whether they which are called Protestants, or those whom we call Puritans, be of the purest Religion, and most reformed to the Primitiue Church?

What is meant by the prison in *Peter*, whether Christ descended in spirit?

Whether our ioyes in heauen shall bee to all equall, and

the

the torments in hell, to euery one alike? and whether wee shall see, and know one another?

Where was the soule of *Lazarus* while his bodie was in the graue?

Whether *Elizeus* cursing the little children, did not sin?

At what age and stature shall all rise in the resurrection? and whether the wounds and scarres shall remaine in our bodies glorified?

What think you of the Scribes in the third of *Marke*, that said Christ had an vncleane spirit, and cast out Deuills by *Belzebub*, did they not sin against the holy Ghost?

Whether Images be in no respect tolerable, and whether a man remembring Christ by seeing the crosse, doth sin?

Which is the greatest sinne that raigneth this day in *England*?

How is the soule created in man, and when it commath, and how, or in what part is it placed in the bodie?

In what estate shall the Sunne and Moone, the Heauens, and Elements be after the last day, when there shall be no creature vpon earth?

What thinke you of Players, and representing diuine matters, as in Pageants?

Whether all things among the faithfull Christians ought to be common? *Act.* 4. 32.

What doe you thinke concerning the Bishopping of children?

What Citie is described of *Iohn* in the seuenteenth of his Reuelation?

Whether did the Apostles know sufficiently their saluation, before Christ died and rose againe?

Answer to these points, or yeeld.

Henry Smith *of Hasbands Borsterly in the Countie of Leicester Esquire, at the commandement of the Right Worshipfull his Vncle, Master* Brian Cane, *high Sheriffe of Leicester-shire.*

FINIS.

SIXE SERMONS, PREACHED BY Mr. HENRY SMITH:

with Prayers, both for the Morning and Euening, thereunto adioyned:

And published by a more perfect Copie then heretofore.

PRO. 28. Ver. 13.

Hee that hideth his sinnes, shall not prosper: but hee that confesseth and forsaketh them, shall haue mercie.

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